

# MAHĀBHĀRATA

TRANSLATED IN TO ENGLISH FROM  
ORIGINAL SANSKRIT TEXT

M. N. DUTT



# MAHĀBHĀRATA

OF

VYASA

*yadihāsti tadanyatra*

*yannehāsti na tat kvacit*

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M. N. DUTT

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**SHANTI PARVA.**

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BY J. N. NABARATA



# SHANTI PARVA.



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# THE MAHABHARATA.

(IN ENGLISH.)

## SHANTI PARVA.

### CHAPTER I.

#### (RAJADHARMANUSHASANA PARVA.)

*Having saluted the Supreme Deity (Narayana), and the highest of all male beings (Nara), and also the Goddess of Learning (Saraswati) let us cry success.*

**Vaishampayana said:—**

1—2. "Having offered oblations of water to all their friends and kinsmen, the sons of Pandu, Vidura, Dhritarashtra, and all the Bharata ladies, continued to live on the banks of the sacred river. The noble sons of Pandu wished to pass the period of mourning, which lasted for a month, outside the Kuru city.

3. After king Yudhishtira had performed the water-rites, many great sages endued with ascetic success and many sainted Rishis came there to see the king.

4. Among them were the Dwaipayana Vyasa, Narada, the great Rishi Devala, Devasthana, and Kanva. They had in their company the best of their pupils.

5. Many other Rishis, of great wisdom and well versed in the Vedic lore, living as householders or belonging to the Snataka class, came to see the Kuru king.

6. Those high-souled ones, as they came, were duly adored by Yudhishtira. The great Rishis then took their seats on rich carpets. Accepting the adoration suited to the period of mourning, they sat in due order around the king.

8. Thousands of Brahmanas consoled and comforted that king of kings living on the sacred banks of the Bhagirathi with heart exceedingly shaken by sorrow.

9—10. Having accosted first the Rishis headed by Vyasa, Narada addressed Yudhishtira the son of Dharma, saying,—  
"Through the strength of your arms and the kindness of Krishna, the whole Earth, O Yudhishtira, has been righteously acquired by you.

11. By dint of good fortune, you have escaped alive from this dreadful battle. Ever abiding by the duties of a Kshatriya, why do you not rejoice, O son of Pandu?

12. Having killed all your foes, will you not please your friends, O king? Having secured this prosperity, I hope, you have nothing to be sorry of now'."

**Yudhishtira said:—**

13. "Indeed, I have conquered the whole Earth through my reliance on the might of Krishna's arms, through the favour of the Brahmanas, and through the strength of Bhima and Arjuna.

14—15. But his heavy grief, is always preying on my mind, that through covetousness I have brought about this dreadful destruction of kinsmen. Having caused the death of the darling son of Subhadra, and of the sons of Draupadi, this victory, O holy one, appears to me as being tantamount to defeat.

16. What will Subhadra of Vrishni's race, that sister-in-law of mine, say to me? What also will the inhabitants of Dwaraka say to the destroyer of Madhu when he goes there from this place?

17. This Draupadi, again, who is ever busy with pleasing us, bereaved of son and kinsmen, is causing me great pain.

18. There is another subject, O holy Narada, about which I will speak to you. For Kunti having hidden a very important matter, great has been my grief.

19—21. That hero who had the strength of ten thousand elephants, who in this world was a peerless car-warrior, who was endued with the pride and gait of a lion, who was gifted with great intelligence and compassion, whose liberality was unbounded, who practised many high vows, who was the refuge of the Dhartarashtras, who was



sensitive about his honor, whose prowess was irresistible, who was ready to repay all injuries and was always wrathful [in battle], who defeated us in various encounters, who was quick in the use of arms, conversant with every mode of battle, skilful and endued with wonderful courage, that Karna was a son of Kunti, given birth to by her secretly, and, therefore, a uterine brother of ours.

22. Whilst we were offering oblations of water to the dead, Kunti described him as the son of Surya (Sun-God). Possessed of every accomplishment, that child had been thrown into the water.

23—24. Having placed him in a basket made of grass, Kunti floated it in the water of Ganga. He who was known to the world as the son of the charioteer Radha, was really the eldest son of Kunti, and, therefore, our uterine brother! Hankering after kingdom, alas, I have unknowingly brought about the death of that brother of mine. It is this that is burning my body, like a fire consuming a heap of cotton.

25. Arjuna having white horses knew him not for a brother! Neither I, nor Bhima, nor the twins, knew him as such! He, however, a great bowman knew us (for his brothers).

26. We have heard that once Pritha went to him for seeking our well-being and addressed him, saying,—You are my son.

27. That illustrious hero, however, refused to satisfy Pritha's desire. Subsequently, we are informed, he said to his mother these words:—

28. 'I am unable to leave Duryodhana's side in battle! If I do so, it would be a dishonorable, cruel, and ungrateful act.

29. If, in pursuance of your wishes, I make peace with Yudhishtira, people will say that I am afraid of Arjuna having white horses.

30. Having defeated Arjuna with Keshava, therefore, in battle, I will afterwards make peace with Dharma's son! These were his words as we have heard.

31. Thus answered, Pritha once more addressed her son having broad chest and said,—'Fight with Phalguna then, but spare my four other sons.'

32. The intelligent Karna, with joined palms then replied to his trembling mother, saying,—'If I get your four other sons even under my power, I will not kill them.

33. Forsooth, O goddess, you will always have five sons! If Karna be killed with Arjuna, you will have five! If, on the other

hand, Arjuna be killed, you will have five; with me.'

34. Seeking the well-being of her children, his mother once more said to him,—'Go, O Karna, do good to those brothers of yours whose good you always seek.'

35. Having said these words, Pritha took his leave and returned to her residence. That hero has been killed by Arjuna,—the uterine brother by the brother.

36. Neither Pritha, nor he, had ever divulged the secret, O Sir! That hero and great bowman, was therefore killed by Arjuna in battle.

37. Afterwards I have come to know, O best of Rishis, that he was my uterine brother! Indeed, according to Pritha's words, I am informed that Karna was our eldest-born.

38. Having caused my brother to be killed, my heart is burning greatly. If I had both Karna and Arjuna for helping me, I could have defeated Vasudeva himself.

39. Whilst I was tormented in the court by the wicked sons of Dhritarashtra, my anger suddenly excited, became cooled on seeing Karna.

40—41. Even while hearing the harsh and bitter words of Karna himself on the occasion of our match at dice,—which he uttered for pleasing Duryodhana,—my wrath became cooled on seeing Karna's feet. It appeared to me that Karna's feet resembled the feet of our mother Kunti.

42. To make out the reason of that resemblance between him and our mother, I thought for a long time. Even trying my level best I could not find the cause.

43. Why, indeed, did the Earth swallow up the wheels of his car at the time of battle? Why was my brother cursed? You should relate all this to me.

44. I wish to hear everything from you, O Rishi. You know everying of this world, as also of both the past and the future."

## CHAPTER II.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

Vaishampayana said:—

1. "Thus accosted that best of orators, viz., the sage Narada, described everything about the manner in which he who was

known as a charioteer's son had been cursed."

**Narada said:—**

2. 'What you say, O mighty-armed one, is true O Bharata! Nothing could resist Karna and Arjuna in battle.

3. This, O sinless one, that I am about to tell you is unknown to the very celestials. Listen to me, O mighty-armed one, as it happened formerly.

4. The question was mooted, how all the Kshatriyas, purified by weapons, should attain to blissful regions. For this, a child was conceived by Kunti while she was a maid, capable of creating a general war.

5. Highly energetic that child became known as a Suta. He subsequently learnt the science of arms from the preceptor (Drona), that foremost of Angirasa's race.

6—7. Thinking of the prowess of Bhimasena, the quickness of Arjuna in the use of arms, your intelligence, O king, the humility of the twins, the friendship, from earliest years, between Vasudeva and the holder of Gandiva, and the love of the people for you all, that young man was burnt with envy.

8. In early age he contracted friendship with king Duryodhana, led by accident and his own nature and the hate he cherished against you all.

9—10. Marking that Dhananjaya was superior to every one in the science of arms, Karna one day approached Drona privately and said these words to him,—I desire to master the Brahma weapon, with all its Mantras and the power of withdrawing it, for I wish to fight Arjuna.

11. Forsooth, the love you bear for every one of your pupils is equal to what you cherish for your own son! I pray that all masters of the science of arms may, by your favour consider me as one accomplished in weapons.

12—13. Thus accosted by him, Drona, on account of partial love for Phalgunas, as also from his knowledge of the wickedness of Karna, told him,—None save a Brahmana, who has duly practised all vows, should master the Brahma weapon, or a Kshatriya who has practised austere penances, and no other.

14. When Drona had answered thus, Karna, having adored him, took his permission and proceeded forthwith to Rama then living on the Mahendra mountains.

15. Approaching Rama, he bowed to him and said,—I am a Brahmana of of Bhṛigu's race!—This secured honor for him.

16. With this knowledge about his birth and family, Rama received him kindly and said,—You are welcome!—at which Karna became highly pleased.

17. While living on the Mahendra mountains resembling heaven itself, Karna met and mixed with many Gandharvas, and Yakshas, and gods.

18. While living there, he learnt the use of all the weapons duly, and became a great favorite of the gods, the Gandharvas, and the Rakshasas.

19. One day he walked on the sea shore by the side of that hermitage. Armed with bow and sword, Surya's son wandered alone.

20. While thus walking, O Partha, he inadvertently and unwittingly killed the Homa cow of a certain Brahmadva who daily performed his Agnihotra rite.

21—23. Knowing that he had perpetrated that crime from carelessness, he informed the Brahmana of it. For pleasing the owner, Karna repeatedly said,—O Rishi, I have killed this your cow against my will. Forgive the act! Filled with anger the Brahmana, rebuking him, said, O wicked wight, you should be killed! May you suffer the fruit of this act, O you of wicked soul!

24. While fighting him, O wretch, whom you always challenge, and for whom you are trying so much every day, the Earth shall swallow the wheel of your car.

25. And while the wheel of your car shall thus be swallowed up by the Earth, your enemy displaying his prowess, will cut off your head, you being stupefied then. Leave me, O vile man!

26—29. As you have carelessly killed this my cow, so will your enemy cut off your head while you will be careless!—Though cursed, Karna still tried to gratify that foremost of Brahmanas by offering him kine and wealth and gems. The latter, however, once more answered him,—All the worlds will not falsify the words of mine. Go hence or remain, do what you like.—Thus addressed by the Brahmana, Karna, hanging down his head in depression, returned timidly to Rama."

### CHAPTER III.

#### (RAJADHARMANUSHASANA PARVA).—Continued.

**Narada said:—**

1. That foremost of Bhṛigu's race, Rama was well pleased with the power of Karna's



arms, his love (for him), his self-restraint, and the services he rendered to his preceptor.

2. Ever practising ascetic penances, Rama cheerfully communicated, with due forms, to his disciple who practised penances everything about the Brahma weapon with the Mantras for withdrawing it.

3. Having acquired a knowledge of that weapon, Karna began to live happily in Bhrigu's retreat, and highly powerful as he was, he devoted himself with great energy to the science of arms.

4. One day the highly intelligent Rama, while walking with Karna in the vicinity of his retreat, felt himself very weak for the fasts he had undergone.

5. From affection created by confidence, the tired son of Jamadagni, placing his head on Karna's lap, slept soundly.

6. While his preceptor was thus sleeping [with head] on his lap, a dreadful worm, whose bite was very painful and which lived on phlegm and fat and flesh and blood, appeared before Karna.

7. Getting at Karna's thigh, that blood-drinking worm began to pierce it. Lest his preceptor might get up, Karna could neither throw away nor kill that animal.

8. Though his limb was cut through by that worm, O Bharata, the son of Surya, lest his preceptor should awake, allowed it to do its pleasure.

9. Though the pain was unbearable, Karna endured it with heroic patience, and continued to hold Bhrigu's son on his lap, without trembling in the least and without displaying any sign of pain.

10—11. When at last Karna's blood touched the body of the highly energetic Rama, the latter awoke and said these words in fear,—Alas, I have been polluted. What are you doing. Tell me, without any fear, what is the truth of this matter.

12. Then Karna informed him of that worm's bite. Rama saw that worm which was like a hog in shape.

13. It had eight feet and very sharp teeth, and was covered with bristles pointed like needles. Its name was 'Alarka, its limbs were then shrunk [with fear].

14. As soon as Rama looked at it, the worm died melting in that blood which it had drawn. All this appeared wonderful.

15. A Rakshasa of terrible form, dark in hue, of a red neck, capable of assuming forms at will, and staying on the clouds was seen in the sky.

16—17. His object fulfilled, the Rakshasa, with joined palms addressed Rama, saying, O best of ascetics, you have saved me from this hell! Blessed be you, I worship you, you have done me good.

18. The highly energetic and the mighty-armed son of Jamadagni said to him,—Who are you? And why did you fall into hell? Tell me all this.

19. He answered,—Formerly I was a great Asura by the name of Dansha. In the Krita cycle, O sire, I was of the same age with Bhrigu.

20. I ravished the dearly-loved wife of that sage. Cursed by him I fell down on the Earth in the form of a worm.

21. In anger your ancestor said to me, living on urine and phlegm, O wretch, you will live in hell.

22. I then begged him, saying,—When, O Brahmana, will this curse end?—Bhrigu replied, saying,—This curse shall end through Rama of my family.

23. It was for this that I had led a life like one of uncleaned soul! O righteous one, by you, however, I have been rescued from that sinful life.

24. Having said so, the great Asura, bowing to Rama, went away. Then Rama wrathfully addressed Karna, saying.

24. O fool, no Brahmana could bear such a pain! Your patience is like that of a Kshatriya! Tell me the truth, without fear.

26. Thus asked, Karna, fearing to be cursed, and trying to please him, said, O you of Bhrigu's race, know me for a Suta, a race originating from the intermixture of Brahmanas with Kshatriyas.

27. People call me Karna the son of Radha! O you of Bhrigu's race, be propitiated with my poor self who have thus behaved for mastering the weapons.

28. Forsooth, a reverend preceptor in the Vedas and other branches of learning is one's father! It was for this that I introduced myself to you as a person of your family.

29—30. Unto the cheerless and trembling Karna, that foremost one of Bhrigu's race, smiling though angry, said to the cheerless and trembling Karna who was lying on Earth with joined hands, since you have from avarice of weapons, behaved here falsely, therefore, O wretch, this Brahma weapon shall not remain in your remembrance.

31. Since you are not a Brahmana, this Brahma weapon shall not, up to the time

of you death, live in you when you will be engaged with a warrior equal to yourself.

32. Go hence, this is not the place for a person who behaves falsely. On Earth, no Kshatriya will be your equal in battle.

33. Thus addressed by Rama, Karna came away, having duly taken his permission. Arriving then before Duryodhana, he informed him, saying,—I have learnt all weapons."

#### CHAPTER IV.

(RAJADHARMANUSHASANA  
PARVA).—*Continued.*

Narada said:—

1. "Having thus learnt the use of weapons from Rama of Bhṛigu's race, Karna began to live happily in the company of Duryodhana, O foremost of Bharata's race.

2. Once on a time, O monarch, many kings went to a Swayamvara at the capital of Chitrangada, the king of the Kalingas.

3. That prosperous city, O Bharata, was known by the name of Rajapura. Hundreds of kings went there for securing the hand of the maiden.

4. Hearing that various kings had come there, Duryodhana also, on his golden car, proceeded there, accompanied by Karna.

5. When the festivities commenced in that Swayamvara various kings, O best of kings, came there for the hand of the maiden.

6—7. There were amongst them Shishupala, Jarasandha, Bhishmaka, Vakra, Kaportroman, Nila, Rukmi of steady prowess, Shrigala who was ruler of the kingdom of females, Ashoka, Satadhanwan and the heroic king of the Bhojas.

8. Besides these, many others who lived in the Deccan and many preceptors of the Mlechchha tribes, and many kings from the East and the North, O Bharata, came there.

9. All of them were bedecked with golden Angadas and shone resplendent like pure gold. Of shining persons they were like tigers of fierce might.

10. After all those kings had taken their seats, O Bharata, the maiden entered the arena, accompanied by her nurse and a guard of eunuchs,

11. The names of the kings being mentioned to her that fair maiden passed by the son of Dhritarashtra as she had passed others before him.

12. Duryodhana, however, of Kuru's race could not bear that insult of self. Disregarding all the kings, he ordered the maiden to stop.

13. Elated with the pride of power and relying upon Bhishma and Drona, king Duryodhana taking up that maiden on his car, carried her away forcibly.

14. Armed with sword, clad in mail, and his fingers cased in leathern fences, Karna, that foremost of all holders of weapons, riding on his car, followed Duryodhana.

15. A great tumult then took place among the kings, all of whom were bent upon fighting.—Put on your coats of mail. Get the cars ready!—(These were the words that were heard).

16. Filled with ire, they pursued Karna and Duryodhana, pouring their shafts upon them like masses of clouds pouring rain upon a couple of hills.

17. As they thus pursued them, Karna struck down their bows and arrows on the ground, each with a single arrow.

18. Amongst them some were deprived of bow, some rushed bow in hand, some were on the point of discharging their arrows, and some pursued them, armed with darts and maces.

19. Endued with great lightness of hands, Karna, that foremost of all strikers, assailed them all. He deprived many kings of their drivers, and thus defeated them.

20. They then themselves took up the reins of their horses, and saying,—Go away, go away,—turned away from the battle with depressed hearts.

21. Protected by Karna, Duryodhana also came away, with a gladdened heart, bringing with him the maiden to Hastinapura."

#### CHAPTER V.

(RAJADHARMANUSHASANA  
PARVA).—*Continued.*

Narada said:—

1—2. "Hearing of Karna's power the king of the Magadhas, Jarasandha, challenged him to a single combat. Both of them were masters of celestial weapons. A dreadful battle took place between them



in which they struck each other with various kinds of weapons.

3. At last when their arrows were run out, and bows and swords were broken, and they both lost their cars, they began, powerful as they were, to fight with bare arms.

4. While engaged with him in a dreadful encounter with bare arms, Karna was about to cut the two portions of his antagonist's body that had been joined by Jara.

5. Feeling himself very much pained, and giving up desire of hostility, the king of Magadha addressed Karna, saying,—I am pleased.

6—7. Out of friendship he then gave to Karna the town Malini. Before this, that foremost of men and subjugator of all enemies (Karna), had been king of the Angas only, but from that time that grinder of hostile forces, began to rule over Champa also, as desired by Duryodhana, as you know.

8—9. Thus Karna became known on Earth for the strength of his arms. When, for your well-being the king of gods begged of him his (natural) coat-of-mail and ear-rings, stupefied by celestial illusion, he gave away those precious things.

10. Deprived of his ear-rings and his natural armour, he was killed by Arjuna before Vasudeva.

11—14. On account of a Brahmana's curse, as also of the curse of the great Rama, of the boon granted to Kunti and the illusion practised on him by Indra, of his being belittled by Bhishma as only half-a-car-warrior, behind Rathas and Atirathas, of the destruction of his energy caused by Shalya, of Vasudeva's policy, and, lastly, of the celestial weapons acquired by Arjuna from Rudra and Indra and Yama and Varuna and Kuvera and Drona and the illustrious Kripa, Arjuna succeeded in killing Vikartana's son Karna of solar effulgence.

15. Thus had your brother been cursed and beguiled by many! As, however, he has fallen in battle, you should not grieve for that foremost of men."

## CHAPTER VI.

(RAJADHARMANUSHASANA  
PARVA).—*Continued.*

**Vaishampayana said :—**

1. "Saying so the celestial Rishi Narada became silent. The royal sage Yudhishtira, filled with sorrow began to meditate.

2—3. Seeing that hero cheetless and unnerved by grief, sighing like a snake and shedding profuse tears, Kunti, herself filled with grief and almost beside herself with sorrow, addressed him in these sweet but weighty words and well suited to the occasion :—

4. 'O mighty-armed Yudhishtira, you should not give way to sorrow thus! O you of great wisdom, destroy this grief and listen to what I say.

5. I tried formerly to inform Karna of his being your brother. The god Surya also, O best of all righteous men, did the same.

6. That god said to Karna in a dream and once more in my presence, all that a well-wishing friend, from desire of good, should say.

7. Neither by affliction nor by reasons could Surya or myself succeed in pacifying him or inducing him to join you.

8. Yielding to the influence of Time, he was determined on creating enmity with you. As he was determined upon doing injuries to you all, I myself gave up the attempt.'

9. Thus addressed by his mother, king Yudhishtira, with tearful eyes and heart shaken by grief, said :—

10. 'For your having concealed your counsels, this great calamity has befallen me.' The highly energetic and the righteous king then, in sorrow, cursed all the women of the world, saying,—'Henceforth no woman shall succeed in keeping a secret.'

11. Recollecting his sons and grandsons and kinsmen and friends, the king then became filled with anxiety and grief.

12. Stricken with sorrow, the intelligent king, resembling a fire covered with smoke, was filled with despair."

## CHAPTER VII.

(RAJADHARMANUSHASANA  
PARVA).—*Continued.*

**Vaishampayana said :—**

1. "The righteous Yudhishtira, with an agitated heart and burning with grief, began to grieve for that powerful car-warrior Karna.

2—3. Sighing repeatedly, he addressed Arjuna, saying,—'If, O Arjuna, we had lived like mendicants in the cities of the Vrishnis and the Andhakas, then we would

not have been visited by this miserable end, for our having exterminated our kinsmen.

4. Our enemies, the Kurus, have gained in prosperity, while we have been deprived of all the objects of life, for what fruits of righteousness can be ours when we have been guilty of self-destruction?

5. Fie on the practices of Kshatriyas, fie on might and valour, and fie on anger, since through these such a calamity has overtaken us.

6. Blessed are forgiveness, and self-control, and purity, with renunciation and humility and abstention from injury, and truthfulness which are all practised by hermits dwelling in forests.

7. Full of pride and haughtiness, we however, through covetousness and folly and from desire of enjoying the kingdom, have fallen into this plight.

8. Seeing those kinsmen of ours that were determined on acquiring the sovereignty of the world killed on the field of battle, we have been so much laden with grief that one cannot gladden us by giving us even the sovereignty of the three worlds.

9. Alas, having killed for the sake of the Earth, such kings as deserved not to be slain by us, we are carrying on the burden of existence, deprived of friends and of the very objects of life.

10. Like a pack of dogs fighting one another for a piece of meat, a great calamity has befallen us. That piece of meat is no longer dear to us. On the other hand, it shall be thrown aside.

11. They who have been killed should not have been killed for the sake of even the whole Earth or mountains of gold, or all the horses and kine in this world.

12. All of them filled with envy and seeking all earthly objects, and influenced by anger and pleasure, following the road of Death, have repaired to the regions of Yama.

13. Practising asceticism, Brahmacharyya, truth and renunciation, fathers wish for sons endued with every kind of prosperity.

14. Likewise by fasts and sacrifices and vows and sacred rites and sacred ceremonies, mothers conceive. They then hold the foetus for ten months.

15. Passing their days in misery and in expectation of fruit, they always ask themselves—Shall these come out of the womb safely? Shall these live after birth? Shall they grow in power and be honored on

Earth? Will they give us happiness in this and the next world?

16. Alas, since their young sons, wearing shining ear-rings, have been killed, therefore, their hopes have not been realised.

17. Without having enjoyed the sweets of this world, and without having paid off the debts they owed to their fathers and the gods, they have gone to Yama's abode.

18. Alas, O mother, those kings have been killed just at that time, when their parents expected to reap the fruits of their power and riches.

19. They were always envious and hankered after earthly objects, and always yielded to anger and joy. Therefore they could never expect to enjoy at any time or any place the fruits of victory.

20. I think the Panchalas and the Kurus that have been killed (in this battle) have been lost, otherwise he who has killed would, by that act of his, obtain all blissful regions.

21. We are the root of the destruction that has overtaken the world. The fault, however, should be attributed to the sons of Dhritarashtra.

22. Duryodhana's heart was always wily. Always malicious, he was addicted to deception. Although we never offended him, yet he always behaved treacherously towards us.

23. We have not gained our object, nor have they gained theirs. We have not defeated them, nor have they defeated us. The Dhartarashtras could not enjoy this Earth, nor could they enjoy women and music.

24. They did not listen to the counsels of ministers and friends and men well read in the scriptures. They could not, indeed, enjoy their rich gems and well-equipped treasury and vast territories.

25. Burning with the hate they cherished against us, they could not enjoy happiness and peace. Witnessing our advancement, Duryodhana became colorless, pale and emaciated. Suvala's son informed king Dhritarashtra of this.

26. Like an indulgent father, Dhritarashtra tolerated the evil policy of his son.

27. Forsooth, by disregarding Vidura and the great son of Ganga, and neglecting to restrain his wicked and covetous son entirely under the influence of his passion, the king has met with destruction like my poor self.



28. Forsooth, Suyodhana, having caused his uterine brothers to be king and having cast this old pair into burning grief, has fallen off from shining glory.

29. Burning with the hate he bore to us, Duryodhana was always sinful at heart. What other highly-born kinsman could use such language towards kinsmen as he, with a view of fight, actually used in the presence of Krishna ?

30. We also have, through Duryodhana's folly, been lost for ever, like suns burning everything around them with their own heat.

31. That wicked man, that embodiment of enmity, was our evil star. Alas, for Duryodhana's deeds alone, this race of ours has been rooted out.

32. Having killed those whom we should never have killed, we have incurred the blame of the world.

33. Having installed that wicked prince of sinful acts, that exterminator of his race, as the monarch, King Dhritarashtra is obliged to grieve to-day.

34. Our heroic enemies have been killed. We have committed sin. His wealth and kingdom are gone. Having killed them, our anger has been pacified. But grief is overcoming me.

35. O Dhananjaya, sin is always expiated by pious acts, by giving wide publicity to it, by repentance, by almsgiving, by penances, by sojourn to Tirthas after renunciation of every thing, by constant meditation on the scriptures.

36. Of all these, he who has practised renunciation is belived to be incapable of committing fresh sins.

37. The Shrutis say that he who practises renunciation escapes from birth and death, and obtaining the right way, that person of controlled mind, attains Brahma.

38. I shall, therefore, O Dhananjaya, go to the forest, with your permission, O scorcher of enemies, disregarding all the pairs of opposites, adopting the vow of silence, and walking in the way pointed out by knowledge.

39. O destroyer of foes, the Shrutis say it, and I myself have seen it with my eyes, that one who is addicted to worldly objects can never obtain any kind of religious merit.

40. Desirous of obtaining worldly objects, I have committed sin, which as the Shrutis declare, begets birth and death.

41. Abandoning the whole of my kingdom, therefore, and all the worldly objects, I shall go to the forest, escaping from the worldly fetters, freed from grief, and without affection for anything.

42. Do you govern this Earth, on which peace has been restored, and which has been freed of all its thorns. O best of Kuru's race, I do not require kingdom or pleasure.'

43. Having said so, King Yudhishthira the just stopped. His younger brother Arjuna then addressed him as follows.

## CHAPTER VIII.

### (RAJADHARMANUSHASANA PARVA). — *Continued.*

Vaishampayana said :—

1—2. "Like a person reluctant to forgive an insult, the highly energetic Arjuna of keen speech and prowess, betraying great fierceness and licking the corners of his mouth, said smilingly these weighty words:—

3. 'O how painful, how distressing, I am sorry to see this great agitation of your heart, since having performed such a superhuman feat, you are determined to forsake the world.

4. Having killed your enemies, and having acquired the sovereignty of the Earth, which has been won by observing of the duties of your own order, why should you give up everything through fickleness of heart ?

5. Where on Earth has a eunuch or a procrastinating person ever acquired sovereignty ? Why then did you beside yourself with anger, slay all the kings of the Earth ?

6. He that would lead the life of a mendicant, cannot, by any act of his, enjoy the good things of Earth. Shorn of prosperity and other resources, he can never acquire fame on Earth or sons and animals.

7. If, O king, abandoning this prosperous kingdom, you lead the wretched life of a mendicant, what will the world say of you ?

8. Why do you say that leaving aside all the good things of the Earth, shorn of prosperity, and of resources, you will live like a mendicant and a vulgar person.

9. You are born in a royal family. Having conquered the whole Earth, do you foolishly wish to live in the forest after for-saking every thing of virtue and profit ?

10. In your absence, dishonest men will despoil sacrifices. That sin will certainly contaminate you.

11. Having perpetrated many wicked acts in a state of poverty, king Nahusha spoke ill of that state and said that poverty is for recluses.

12. To make no provision for the morrow is a practice that suits Rishis. You know this well! The religion of kings, however, depends entirely on wealth.

13. One who robs another of riches, robs him of his religion as well. Who amongst us, therefore, O king, would forgive an act of depriving us of our wealth.

14. It is seen that a poor man, even when he stands hard by, is accused falsely. Poverty is a sin. You should not, therefore, speak high of poverty.

15. A degraded man as also a poor man, O king, have both to rue their fate, I see no difference between these two.

16. Wealth like a mountain begets all kinds of meritorious acts.

17. From wealth originate all religious acts, all pleasures, and heaven itself, O king. Without wealth, a man cannot find the very means of maintaining his life.

18. The acts of a person who, endued with little intelligence allows himself to be divested of wealth, are all dried up like shallow rivers in the summer.

19. He who has wealth has friends. He who has wealth has kinsmen. He who has wealth is considered as a sincere man in the world. He who has wealth is regarded as a learned man.

20. If a person who has no wealth desires to accomplish a particular object, he meets with failure. Wealth accumulates wealth, like elephants capturing (wild) elephants.

21. Religious acts, pleasures, joy, courage, anger, learning, and sense of dignity, all originate from wealth, O king.

22. Wealth begets family prestige. wealth multiplies one's religious merit. He who is without wealth has neither this world, nor the next, O foremost of men.

23. The man who has no wealth cannot celebrate religious acts, for these originate from wealth, like rivers from a mountain.

24. He whose limbs are lean is not a truly a lean man, but he who is lean in respect of horses and kine and servants and guests is truly so.

25. Judge truly, O king, and mark the conduct of the gods and the Danavas. O king, do the gods ever seek anything else than the destruction of their kinsmen (the Asuras)?

26. If the appropriation of another's wealth be not regarded as right, how, O monarch, will kings practise virtue on this Earth? Learned men have, in the Vedas, laid down this injunction.

27. The learned man have decreed that kings should live, reciting every day the three Vedas, seeking to acquire wealth, and carefully celebrating sacrifices with the wealth thus acquired.

28. The gods, through civil war, have secured footing in the celestial region. When the very gods have won their prosperity through civil war, what fault can there be in such quarrels?

29—30. Verily the gods, even behave thus. The eternal precepts of the Vedas also approve of it. To learn, teach, sacrifice, and assist at others sacrifices,—these are our primary duties. The wealth that kings appropriate from others, becomes the instrument of their prosperity. Wealth is never acquired without doing some injury to others.

31. It is even thus that kings conquer this world. Having conquered, they are justified to regard that wealth as theirs, just as sons speak of the wealth of their fathers as their own. The royal sages that have gone to heaven have described this to be the duty of kings.

32. Like water flowing on every direction from a rising ocean, wealth goes on all sides from the treasures of kings.

33. This Earth formerly belonged to king Dwilipa, Nahusha, Amvarisha, and Mandhatri. She is now yours.

34. You should, therefore, celebrate a great sacrifice with enough presents of all sorts and a sufficient quantity of the Earth's produce. If you do not perform that sacrifice, O king, then the sins of this kingdom will visit you.

35. Those subjects whose king performs a horse-sacrifice with enough presents, are all freed from sins and sanctified by witnessing the ablutions at the end of the sacrifice.

36. In a great sacrifice requiring libations of all kinds of flesh, Mahadeva himself, poufed all creatures as sacrificial libations and then his own self.

37. This is the eternal and holy road. Its fruits are never destroyed. This is the



great road called Dasharatha. Abandoning it, O king, what other path would you follow?"

## CHAPTER IX.

(RAJADHARMANUSHASANA

PARVA.—*Continued.*

**Yudhisthira said :—**

1. "For a little while, O Arjuna, concentrate your attention, thought and hearing on the inner self. If you hear my words in such a state of mind, you will like them!"

2. Abandoning all earthly pleasures, I shall follow that path which is trod by the righteous! I shall not, for your sake, follow the path pointed out by you.

3. If you ask me what path is auspicious which only one should follow, I shall tell you! If you are not inclined to ask me, I shall yet, unasked by you, tell you of it.

4. Abandoning the pleasures and what men do in this world, and practising the austere penances, I shall wander in the forest, with the animals dwelling there, living on fruits and roots!

5. Pouring libations on the fire at the appointed time and performing ablutions at morning, and evening I shall reduce myself by restricted diet, and clad in skins, bear matted locks on my head.

6—7. Enduring cold, wind, and heat, as also hunger and thirst and toil, I shall emaciate my body by penances as sanctioned by the scriptures. I shall daily listen to the clear notes of happy birds and animals living in the forest, which please the heart and the ear.

8. I shall enjoy the fragrance of trees and creepers, covered with flowers and see various kinds of charming products that grow in the forest.

9. I shall also see many recluses there. I shall not do the slightest harm to any creature, what to speak of those who live in villages and towns?

10. Leading a retired life and engaged in contemplation, I shall live upon ripe and unripe fruits and propitiate the departed manes and the gods with offerings of forest fruits and spring water and beautiful hymns.

11. Thus leading an austere forest-life, I shall live on, calmly awaiting the dissolution of my body.

12. Or, living alone and observing the vow of silence, with my head shaved clean, I shall live by begging each day of only one tree.

13. Smearing my body with ashes, and living in forsaken houses, or lying at the foot of trees, I shall live, forsaking all things dear or hateful.

14. Without being overgrieved, or overjoyed, and considering censure and applause, hope and affection, in the same light and conquering the pairs of opposites, I shall live, casting off all the things of the world.

15. Without talking with anybody, I shall outwardly appear as a blind and deaf idiot, while living in contentment and deriving happiness from my innerself.

16. Without doing the least harm to the four kinds of movable and immovable creatures, I shall deal with all creatures equally whether fulfilling their duties, or guided entirely by the senses.

17. I shall not mock at any one, nor shall I frown at any body. Governing all my senses, I shall always put on a cheerful face.

18. Without asking anybody about the way, proceeding along any way that I may happen to see, I shall go on, without caring for the country or the point of the compass to which or towards which I may go.

19. Not caring where I may go, I shall not look behind. Divesting myself of desire and anger, and concentrating my look inwards, I shall go on forsaking pride of soul and body.

20. Nature always walks before: hence, food and drink will somehow come. I shall not think of those pairs of opposites that are inimical to such a life.

21. If even a small quantity of pure food be not available in the first house (where I may go) I shall secure it by going to other houses. If I cannot procure it by even such a round, I shall go to seven houses successively and fill my cravings.

22—23. When the smoke of houses will cease to come out, their hearth-fires having been put out, when husking rods will cease working, and all the inmates will have taken their food, and when mendicants and guests will cease to walk, I shall select a moment for going out abegging and solicit alms at two, three, or five houses at the most. I shall wander over the Earth, shorn of all desires.

24. Unmoved in success and failure, I shall earn great ascetic merit. I shall

behave neither like one who is fond of life nor like one who is about to die.

25. I shall not show any liking for life or dislike for death. If one cuts off one arm of mine and another smears the other with sandal-paste, I shall not wish evil to the one or good to the other.

26. Abandoning all those acts which lead to prosperity and which one can do in life, the only acts I shall perform will be to open and shut my eyes and take as much food and drink as will barely keep up of my existence.

27. Without ever being attached to action, and always restraining the senses, I shall abandon all desire and free the soul of all impurities.

28. Freed from all attachments and snapping all fetters, I shall live free as the wind.

29. Being freed from affections, I shall enjoy everlasting contentment. Through desire, and ignorance, I have committed great sins.

30. Doing both auspicious and inauspicious acts here, a class of men maintain their wives, children, and kinsmen, all bound to them in relations of cause and effect.

31. When the lease of their life expires, abandoning their weakened bodies, they take upon themselves all the effects of their sinful acts, for none but the actor is laden with the consequences of his own acts.

32. Thus, endued with actions, creatures come into this wheel of life that is continually turning like the wheel of a car, and coming there, they meet with their fellow-creatures.

33. He, however, who gives up his worldly concern, which is really a passing illusion although it looks permanent, and which is afflicted by birth, death, decrepitude, disease, and pain, is sure to enjoy happiness.

34. Again, when the very gods drop down from heaven and great Rishis from their high positions, who that knows truths of causes (and effects) would wish to have even heavenly prosperity?

35. Having performed various acts according to the diverse means of royal policy, insignificant kings, often destroy a great king through some contrivance.

36. Meditating on these circumstances, this nectar of wisdom has come to me. Having attained it, I desire to get a permanent, eternal, and ever-abiding place (for myself).

37. Always (behaving) with such wisdom and acting in this wise, I shall, by following that fearless path of life, end this body that is subject to birth, death, decrepitude, disease, and pain."

## CHAPTER X.

### (RAJADHARMANUSHASANA PARVA.)—Continued.

Bhimasena said :—

1. "Your understanding, O king, cannot perceive the truth, like that of a foolish and unintelligent reciter of the Veda for his recitation of those scriptures.

2. If censuring the duties of kings you would lead an idle life, then, O foremost of Bharata's race, this [destruction of the Dhartarashtra was perfectly useless.

3. Does not a Kshatriya possess forgiveness and compassion and pity and abstention from injury?

4. If we knew that this was your intention, we would then have never taken up arms and killed a single creature.

5. We would then have lived by begging till the destruction of this body! This dreadful battle between the kings would also have never taken place!

6. The learned have declared that what we see is food for the strong. This mobile and immobile world is worthy of being enjoyed by the strong.

7. Wise men conversant with Kshatriya duties have said that they who stand in the way of the person taking the sovereignty of the Earth, should be killed.

8. Committing the same fault, those that stood as enemies of our kingdom have all been killed by us. Having killed them, O Yudhishthira, righteously govern this Earth!

9. This act of our refusing the kingdom is like that of a person who having dug a well stops in his work before obtaining water and comes up covered with mire.

10. Or, this our act is like that of a person who having climbed up a tall tree and collected honey therefrom dies before tasting it.

11. Or, it is like that of a person who having set out on a long journey comes back in despair without having reached his goal.

12. Or, it is like that of a person who having killed all his enemies, O you of Kuru's race, at last dies at his own hand.



13. Or, it is like that of a person with hunger, who having obtained food, refuses to take it, or of a person under the influence of passion, who having obtained a woman reciprocating his desire refuses to know her.

14. We have become butts of censure, O Bharata, because, O king, we follow you who are of weak understanding, in consequence of yourself being our eldest brother !

15. We are endued with the might of arms ; we are accomplished in knowledge and gifted with great energy. Yet we follow the words of a eunuch as if we were entirely helpless !

16. We are the refuge of all helpless persons. Yet, when people see us so, why would they not say that we are entirely powerless to acquire our objects ? Think of what I say !

17. It has been laid down that (a life of) Renunciation should be adopted, only in times of difficulty, by kings attacked with decrepitude or defeated by, enemies !

18. Wise men, therefore, do not praise Renunciation as the duty of a Kshatriya. On the other hand, the clear-sighted think that the adoption of such a life (by a Kshatriya) involves even the loss of virtue.

19. How can those who are born in that order, who follow the practices of that order, and that have their refuse in them, censure those duties ? If indeed those duties be censurable, then why should not the Supreme Ordainer be blamed ?

20. The persons who are shorn of prosperity and wealth and who are unbelievers, have laid down this precept of the Vedas as the truth. In reality, however, it is never, proper for a Kshatriya to do so.

21. He, who can support life by prowess, he who can support himself by his own exertions, does not live, but really deviates from his duty, by following the life of Renunciation.

22. That man only is capable of leading a solitary life of happiness in the forest who cannot support sons and grandsons and the deities and Rishis and guests and Pitris.

23. As the deer and boars and birds cannot attain to heaven, even so these Kshatriyas who are not shorn of prowess cannot attain to heaven by leading only a forest life. They should acquire religious merit by other means.

24. If, O king, anybody could secure success from Renunciation, then mountains and trees would surely obtain it.

25. These latter always lead lives of

Renunciation. They do not harm any one. They do not lead a life of worldliness and are all Brahmacharins.

26. If it be the truth that a person's success depends upon his own torture in life and not upon that of others, then you should take to action. He that is shorn of action can never attain success.

27. If they who fill only their own stomachs could achieve success, then all aquatic creatures would get it, for these have none else to support save their own selves.

28. Behold, the world moves on, with every creature on it acting according to its nature. therefore, one should act. The man shorn of action can never attain success.

## CHAPTER XI.

### (RAJADHARMANUSHASANA

PARVA).—Continued.

Arjuna said :—

1. The old history of the discourse between certain ascetics and Shakra, is cited in this connection, O foremost of Bharata's race !

2. Certain little-witted well-born Brahmana youths, without attaining manhood, forsaking their homes, came to the woods for leading a forest life.

3. Considering that to be virtue, those youths possessing sufficient resources desired to live as Brahmacharins, having abandoned their brothers and fathers. It so happened that Indra felt pity for them.

4. Assuming the form of a golden bird, Indra addressed them, saying,—What is done by persons who eat the residue of a Sacrifice is the most difficult of acts that men can perform.

5. Such an act is productive of great merit. The lives of such men are worthy of every praise. Having attained the object of life, those virtuous men, obtained the highest end !

6. Hearing these words, the Rishis said,—Lo, this bird praises those who live upon the remnants of Sacrifices ! He mentions this to us, for we live upon such remnants !

The bird then said :—

7. The bird then said,—I do not praise you ! You are covered with mire and very

Impure! Living upon offals, you are wicked! Ye are not persons living upon the remnants of Sacrifice!—

**The Rishis said:—**

8. We consider this course of life to be highly blessed! Tell us, O bird, what is for our well-being! Your words fill us with great faith!

**The bird said:—**

9. If by acting against your better selves, you do not refuse me your faith, then I shall tell you true and beneficial words.

**The Rishis said:—**

10. We shall hear words, O sire, for you know the different paths! O you of righteous soul, we desire also to obey your behests. Instruct us now!

**The bird said:—**

11. Among quadrupeds the cow is the foremost. Of metals, gold is the foremost. Of words, Mantras, and of human beings, Brahmanas, are the foremost.

12. These Mantras regulate all the rites of a Brahmana's life, beginning with those consequent upon birth and the period after it, and ending with those consequent on death and the obsequial rites.

13. These Vedic rites constitute his heaven, path, and best of sacrifices, If it were otherwise, how could the acts of persons seeking of heaven become successful through Mantras?

14. He who, in this world, worships his self, knowing it to be a deity of a particular kind, attains to success consistent with a nature of that particular deity. Persons dying in two fortnights go to the Sun, the Moon, or the Stars.

15. These three kinds of success, dependent upon action, are sought by every creature. The life of a householder is very superior and sacred and is called the field of success.

16. What path do those men follow that censure action? Foolish and poor as they are they incur sin.

17. And since those little-witted men live by abandoning the eternal paths of the gods, of the Rishis, and of Brahma, therefore, they attain to paths disapproved of by the Shrutis.

18. There is a verse in the Mantras which says,—[Ye sacrificer, perform the sacrifice with gifts of costly things. I will give you the happiness represented by sons, animals, and heaven.]—To live, therefore, in accordance with the ordinance is said to

be the highest form of asceticism. Therefore, ye should perform sacrifices and penances in the shape of gifts.

19. The proper performance of these eternal duties, *vis.*, the worship of the gods, the study of the Vedas, and the gratification of the Pitris, as also respectful services to the preceptor,—is the austere of penances.

20. By practising such highly difficult penances, the gods have obtained the highest glory and power. I, therefore, ask you to satisfy the heavy duties of a householder.

21. Forsooth penances are the foremost of all things and are the root of all creatures. Asceticism, is attainable by leading the life of a householder, upon which depends everything.

22—23. After duly distributing the food morning and evening among kinsmen, they who eat the residue attain to the ends that are highly difficult of attainment.

24. They are called eaters of the residue of feasts who eat after having fed guests and gods and Rishis and kinsmen.

25. Therefore, those persons who observe their own duties, who practise excellent vows and are truthful in speech, are greatly respected in the world, with their own faith greatly strengthened.

26. Shorn pride, those achievers of the most difficult feats attain to heaven and live for ever in the regions of Shakra!—

**Arjuna continued:—**

27. Hearing these beneficial and righteous words, those ascetics abandoned the religion of Renunciation, saying,—There is nothing in it,—and began to live like householders.

28. Therefore, O you, who are conversant with righteousness, availing of that eternal wisdom, rule the wide world, O monarch, that is now shorn of foes."

## CHAPTER XII.

### (RAJADHARMANUSHASANA PARVA).—Continued.

**Vaishampayana said:—**

1—2. "Hearing these words of Arjuna, O chastiser of foes, the mighty-armed and broad chested, Nakula, temperate in speech and possessed of great wisdom, with copper-colored face, looked at the king, that foremost of all righteous persons, and spoke



these words, assailing his brother's heart (with reason).

**Nakula said:—**

3. Even the gods had placed their fires in the reign called Vishakha-yupa. Know, therefore, O king, that the gods themselves depend upon the fruits of action!

4. Observing the Vedic ordinances (of the Creator as declared in the Vedas), the Pitris, who support (by rain) the lives of even all disbelievers, are, O king, engaged in action.

5-6. They are, indeed, consummate atheists who do not accept the injunction of the Vedas (which inculcate action). By following Vedic injunctions in all his acts, the person that is learned in the Vedas, attains, O Bharata, to the highest region of heaven by the way of the deities. All persons acquainted with Vedas have declared the life of a householder to be superior to all the (other) modes of life.

7-8. O king, the person who in sacrifice gives away his fairly acquired wealth to these Brahmanas who are well conversant with the Vedas, and contracts his soul, is, O monarch, regarded as the true Renouncer.

9. He, however, who, disregarding the life of a householder, the source of much happiness, adopts the next mode of life,—Renunciation, O monarch, is a Renouncer possessed by the quality of darkness.

10. That man who is houseless, who roves over the world like a mendicant who has the foot of a tree for his refuge, who observes the vow of silence, never cooks for himself, and tries to control his senses, is, O Partha, a Renouncer observing the vow of mendicancy.

11. That Brahmana who, disregarding anger and joy, and especially deceitfulness, always devotes his time to the study of the Vedas, is a Renouncer observing the vow of mendicancy.

12. The four different modes of life were at one time weighed in the balance. The wise have said, O king, that when the life of a householder was placed on one scale, it required the three others to balance it.

13. Marking the result of this examination by scales, O Partha, and seeing further, O Bharata, that the life of a householder alone contained both heaven and pleasure, the great Rishis and the persons conversant with the ways of the world followed it.

14. He, therefore, O foremost of Bharata's race, who follows this mode of life, thinking it to be his duty and abandoning all desire for fruit, is a true Renouncer, and

not that man who having clouded understanding goes to the forest abandoning home.

15. A person, again, who, putting on the external marks of righteousness, fails to conquer his desires even while living in the forest, is bound by Death with his deadly fetters round the neck.

16. Acts which are the outcome of vanity product no fruit. Those acts, however, O monarch, which are the outcome of the spirit of Renunciation, always bear abundant fruits.

17. Tranquility, self-restraint, fortitude, truth, purity, simplicity, sacrifices, perseverance, and righteousness,—these are always the virtues recommended by the Rishis.

18. The householder performs acts intended for Pitris, gods, and guests, this mode of life alone, O monarch, contains the threefold objects.

19. The Renouncer that rigidly follows this mode of life, in which one is free to do all acts, has not to meet ruin either here or hereafter.

20. The holy Lord of all creatures, of righteous soul, created creatures with the purpose that they would worship him by sacrifices with profuse presents.

21. Creepers, trees, deciduous herbs, and clean animals, and clarified butter, were created as materials of sacrifice.

22. To a householder the performance of sacrifice is fraught with impediments. For this, that mode of life is described as exceedingly difficult and unattainable.

23. The householders, who, possessed of wealth and corn and animals, do not perform sacrifices commit, O king, eternal sin.

24. Amongst Rishis, there are some who consider the study of the Vedas to be a sacrifice; and some who consider contemplation to be a great sacrifice which they perform in their minds.

25. The very gods, O king, seek the companionship of such a holy person, who on account of his following such a way which consists in the concentration of the mind, has become equal to Brahma.

26. By refusing to spend in Sacrifice the various kinds of wealth which you have collected from your enemies, you are only displaying your want of faith!

27. I have never seen, O monarch, a king living as a householder renouncing his wealth in any other way except in the Rajasuya, the Ashwamedha, and other kinds of Sacrifice!

28. Like Shakra, the king of the gods, O sire, perform those other sacrifices that are lauded by the Brahmanas!

29. The king, through whose negligence the subjects are plundered by robbers, and who does not offer protection to those whom he is called upon to rule is said to be the personated Kali.

30—31. If, without giving away horses and kine, and female slaves and elephants adorned with trappings, and villages, and populous countries, and fields, and houses, to Brahmanas, we retire into the forest with hearts not overflowing with friendly feelings towards kinsmen, even we shall be, O king, like so many Kali Kshatriyas.

32. Kshatriyas who do not practise charity and give protection (to others), commit sin. Woe to them hereafter and and not bliss.

33-34. If, O lord, without celebrating great sacrifices and the rites in honor of your deceased manes, and if, without bathing in sacred waters, you lead the life of a mendicant, you will then meet with destruction like a small cloud, separated from a mass and driven by the winds. You will then fall off from both worlds and will be born in the Pishacha order.

35. A person becomes a true Renouncer by casting off internal and external attachments, and not simply by leaving home and dwelling in the forest.

36. A Brahmana who follows all the ordinances in which there are no obstacles, does not fall off from this or the other world.

37. Observing the duties of one's own order, respected by the ancients and practised by the best of men,—who is there, O Partha, that would grieve, O king, for having killed in battle his enemies elated with prosperity, like Shakra killing the forces of the Daityas?

38. Having, while observing Kshatriya duties, subjugated the world by the help of your prowess, and having made presents unto persons conversant with the Vedas, you can, O king, go to regions higher than heaven itself. You should not, O Partha, indulge in grief.

### CHAPTER XIII.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

Sahadeva said:—

1. "By renouncing all external objects only, O Bharata, one does not obtain suc-

cess. Even in the casting off of mental attachments, the attainment of, success is doubtful.

2. May our enemies have that religious merit and that happiness which fall to the share of him, who has relinquished external objects, but whose mind still internally covets them.

3. On the other hand, may our friends enjoy that religious merit and happiness which fall to him, who governs the Earth, having shaken off all internal attachments.

4. The word *mama* (mine), consisting of two letters, is veritable Death; while the opposite word *na-mama* (not mine) consisting of three letters, is eternal Brahma.

5. O King, entering invisibly into every soul, Brahma and Death, forsooth, cause all creatures to act.

6. If this being, O Bharata, which is called Soul, is not subject to destruction, then by destroying the bodies of creatures one cannot be guilty of murder.

7. If, on the other hand, the soul and the body are born or killed together, so that when the body is destroyed the soul also is destroyed, then the religious rites and acts would be useless.

8. Therefore, driving away all misgivings regarding the immortality of the soul, the intelligent man should adopt the path of the righteous of old and older times.

9. The life of that king is certainly useless who having acquired the entire Earth with her mobile and and immobile creatures, does not enjoy her.

10. Regarding the man again who dwells in the forest upon wild fruits and roots, but whose attachment to earthly objects has not ceased, such a one, O king, lives within the jaws of Death.

11. Know, O Bharata, the hearts and the bodies of all creatures to be but manifestations of your own. They who regard all creatures as their own selves escape from the great fear of Death.

12. You are my father, you are my protector, you are my brother, and you my senior and preceptor. You should, therefore, forgive these incoherent utterances in sorrow of a woe-stricken person.

13. True or false, what I have said, O king, has been said from a due respect for you, O best of Bharatas!



## CHAPTER XIV.

(RAJADHARMANUSHASANA

I PARVA).—*Continued.***Vaishampayana said:—**

1. "When after listening to his brothers who were telling these truths of the Vedas, Kunti's son king Yudhisthira the just remained silent.

2—3. That foremost of nobly born women, *vis.*, Draupadi, of large eyes and great beauty, O king, said these words unto that foremost of kings seated in the midst of his brothers who were like many lions and tigers, and like the leader of an elephantine herd in the midst of a herd of elephants.

4—5. Always expecting respectful love from all her husbands but especially from Yudhisthira, she was always treated with love and indulgence by the king. Conversant with duties and always satisfying them, that lady of large hips, eyeing her husband, drew his attention in soothing and sweet words, and said as follows:—

**Draupadi said:—**

6. 'These your brothers, O Partha, are crying and drying their tongues like Chatakas, but you do not please them.

7. O king, cheer up these your brothers, who are like infuriate elephants (in prowess), with proper words,—these heroes who have always suffered miseries!

8. Why, O king, while lying on the bank of the Dwaita lake, did you say to these your brothers then living with you, and suffering from cold and wind and sun, these words, *vis.*,—engaging in battle to win victory, we will kill Duryodhana and enjoy the Earth that is capable of granting every desire.

9—10. Depriving great car-warriors of their cars and killing huge elephants, and covering the battle-field with the bodies of car-warriors and horsemen and horses, O chastiser of foes, you will celebrate great sacrifices of various kinds with profuse presents! All these sufferings of a life of exile in the forest will then end in happiness!

11. O foremost of the virtuous, having yourself said these words to your brothers then, why, O hero, do you depress our hearts now?

12. A eunuch can never enjoy wealth. A eunuch can never have children, as there can be no fish in a mud (destitute of water.)

13. A Kshatriya without the rod of chastisement can never prosper. Without the rod of chastisement a Kshatriya can never enjoy the Earth. The subjects of a king who has no rod of chastisement can never enjoy happiness!

14. Love for all creatures, charity, study of the Vedas, penances,—are the duties of a Brahmana and not of a king, O best of kings!

15. Suppressing the wicked, maintaining the honest, and never retreating from battle are the highest duties of kings!

16. He is the master of duties in whom reside forgiveness and anger, giving and taking, terror and fearlessness, and chastisement and reward!

17. It was not by study, or gift, or mendicancy, that you have acquired the Earth?

18. That army of the enemy, O hero, ready to attack you with all its might, consisting of elephants and horses and cars, protected by Drona and Karna and Ashwathaman and Kripa, has been defeated and killed by you, O hero. It is for this that I request you to enjoy the Earth.

19. (Formerly), O powerful one, you had, O king, governed with might, the region called Jambu, O foremost of men, abounding with populous districts!

20. You had also, O king, governed with might that other region called Kraunchadwipa situate on the west of the great Meru and equal to Jambudwipa itself!

21. You had governed with might, O king, that other region called Shakadwipa on the east of the great Meru and equal to Kraunchadwipa itself!

22. The region called Bhadrashwa, on the north of the great Meru and equal to Shakadwipa was also governed by you, O foremost of men!

23. You had even entered the ocean and governed with might other regions, too, O hero, and the very islands encircled by the sea and containing many populous districts.

24. Having, O Bharata, made such wonderful conquests, and having obtained (through them) the worship of the Brahmanas, how is it that your mind is not satisfied.

25. Seeing these brothers of yours before you, O Bharata,—these heroes endued with might and resembling bulls or infuriate elephants,—why do you not speak to them sweet words.

26. All of you are like celestials. All of you are capable of withstanding enemies. All of you are capable of scorching your enemies. If only one of you had become my husband, my happiness would even then have been very considerable.

27. What need I say then, O foremost of men, when all of you, five in number, are my husbands (and take care of me) like the five senses working up the body.

28. The words of my mother-in-law who is endued with great knowledge and foresight, cannot be untrue. She said,—O princess of Panchala, Yudhishtira will always keep you in happiness, O excellent lady.

29. Having killed many thousands of powerful kings, I see, O monarch, that through your folly you are about to make such an attachment futile.

30. They whose eldest brother runs mad, have all to follow him like mad men. For your madness, O king, all the Pandavas, are about to become mad.

31. If, O King, these your brothers had been sane, they would then have locked you up with all unbelievers (in a prison) and taken charge of the government of the Earth. The man who for feeble intellect acts thus never succeeds in winning prosperity.

32. The man who behaves like a mad, man should be subjected to medical treatment by the aid of incense and collyrium, of drugs applied through the nose, and of other medicaments.

33. O best of the Bharatas, I am the worst of all females, since I wish to live on even though I am deprived of my children.

34. You should not disregard the words spoken by me and by these brothers of yours who are trying thus to dissuade you. Indeed, abandoning the whole Earth, you are inviting adversity and danger to assail you.

35. You appear in splendour now, O monarch, even as those two foremost of kings, *vis.*, Mandhatri and Amvarisha, respected by all the kings, did in former days.

36. Protecting your subjects righteously, rule over the goddess Earth with her mountains and forests and islands. Do not, O king, become dissipated.

37. Worship the gods with various sacrifices. Fight your foes! Present wealth, clothes and other objects of enjoyment to the Brahmanas, O foremost of kings!

## CHAPTER XV.

### RAJADHARMANUSHASANA PARVA).—Continued.

Vaishampayana said :—

1. "Hearing these words of Yajnasena's daughter, Arjuna once more spoke, showing every respect for his mighty-armed and ever illustrious eldest brother.

Arjuna said :—

2. (A king with) the rod of chastisement sways all subjects and protects them. The rod of chastisement is awake when all else is under sleep. For this, the wise have designated the rod of chastisement as Righteousness itself.

3. The rod of chastisement protects Religion and Profit. It protects Pleasure also, O king! For this, the rod of chastisement is identified with the three-fold objects of life.

4. Corn and riches are both protected by the rod of chastisement. Knowing this, O learned king, take up the rod of chastisement and follow the ways of the world!

5. One class of wicked men refrain from committing sins through fear of the rod of chastisement in the king's hands. Another section desist from similar acts out of fear of Yama's rod, and another from fear of the next world.

6. Another class of persons refrain from committing sinful acts through fear of society. Thus, O king, in this world, everything depends on the rod of chastisement.

7. There are persons who are checked by only the rod of chastisement from devouring one another. If the rod of chastisement did not protect people, they would have been immersed in the darkness of hell.

8. The rod of chastisement (*Danda*) has been so designated by the wise, because it governs the ungovernable and punishes the wicked.

9. The chastisement should be meted to the Brahmanas by words only; to the Kshatriyas, by giving them only that much of food as would suffice for the up-keep of life; to the Vaishyas, by the imposition of fines and forfeitures of property, while for the Shudras there is no punishment.

10. For compelling men to stick (to their duties) and for the protection of property, punitive laws, O king, have been established in the world.

11. The subjects never forget their duties, where Chastisemen, of dark com-



plexion and red eyes, stand ready (to grapple with every offender) and the king is of righteous vision.

12. The Brahmacharin and the householder, the hermit and the religious mendicant, all follow their respective duties through fear of chastisement only.

13. He that is without any fear, O king, never celebrates a sacrifice. He that is without fear never gives away. The man that is without any fear never desires to satisfy any engagement or contract.

14. Without cutting the vital parts of others, without performing the most difficult deeds, and without killing creatures like a fisherman (slaying fish), no person can acquire great prosperity.

15. Without slaughter no man has been able to acquire fame in this world or wealth or subjects. Indra himself, by killing Vritra, became the great Indra.

16. Those amongst the gods that are given to killing others are worshipped much more by men. Rudra, Skanda, Shakra, Agni, Varuna, are all destroyers.

17. Kala and Mrityu and Vayu and Kuvera and Surya, the Vasus, the Maruts, the Saddhyas and the Vishwadevas, O Bharata, are all destroyers.

18. Humiliated by their power, all people bow to these gods, but not to Brahman or Dhatri or Pushan at any time.

19. Only a few noble-minded men worship in all their acts those among the gods who treat all creatures equally and who are self-restrained and peaceful.

20. I do not see any such creature in this world that supports life without doing any act of injury to others. Animals live upon animals, the stronger upon the weaker.

21. The mungoose eats up mice; the cat eats up the mungoose; the dog eats up the cat; the dog again is devoured by the spotted leopard.

22. Behold, all things again are eaten up by the Destroyer when he comes! This mobile and immobile universe is food for living creatures.

23. This has been ordained by the celestials. The learned man, therefore, is never stupefied at it. You should, O great king, become what you are by birth!

24. Only the foolish (Kshatriyas) controlling anger and joy, dwell in the woods. The very ascetics cannot maintain their lives without killing creatures.

25. Innumerable creatures live in water, on earth, and in fruits. It is not true that one does not kill them. What greater duty is there than supporting one's life?

26. There are many creatures that are so minute that their existence is not perceptible. The falling of the eyelids even kills them.

27. There are men who controlling anger and pride love like ascetics and abandoning villages and towns repair to the forests. Coming there, those men become so stupefied that they live like householders again.

28. Others living like householders and tilling the soil, uprooting herbs, cutting off trees and killing birds and animals celebrate sacrifices and at last attain to heaven.

29. O son of Kunti, I am sure that the acts of all creatures become successful only when the policy of chastisement is properly applied.

30. If chastisement were done away with in this world, creatures would soon be destroyed. Like fishes in the water, stronger animals devour the weaker.

30. Formerly Brahman himself, said that chastisement, properly applied, maintains creatures. Behold, the very fires, when put out, blaze up again, in fright, when blown! This is owing to the fear of force.

31. If there were no chastisement in the world differentiating the good from the evil, the whole world would have been covered with sheer darkness and all things would have been unsettled.

33. By chastisement the violators of laws, the atheists and scoffers of the Vedas, soon become disposed to observe rules and regulations.

34. Every one in this world is kept all right by chastisement. A person by nature pure and pious is rare. In fear of chastisement, man becomes disposed to observe rules and restrictions.

35. Chastisement was introduced by the Creator himself for protecting Religion and Profit, for the happiness of all the four orders, and for making them pious and humble.

36. If there had been no fear of chastisement, then ravens and beasts of prey would have devoured all other animals and men and the clarified butter intended for sacrifices.

37. If chastisement did not keep up and protect (the world), then no body would have read the Vedas, nobody would have

milked a milch cow, and no maiden would have married.

38. If chastisement did not uphold and protect, then destruction and confusion would have prevailed everywhere and all restrictions would have disappeared, and the idea of property would have gone away.

39. If chastisement did not uphold and protect, people could never duly celebrate annual sacrifices with profuse presents.

40. If chastisement did not uphold and protect, no one would observe the duties of his own order as sanctioned (in the scriptures), and no one would have succeeded in gaining knowledge.

41. If chastisement did not reign supreme, neither camels, nor oxen, nor horses, nor mules, nor asses, would, even if yoked thereto, would carry cars and carriages.

42. All creatures depend upon chastisement. The learned, therefore, declare that chastisement is the root of all things. Upon chastisement rests the heaven that people seek, and upon it rests this world also.

43. No sin, no falsehood, and no wickedness, is to be seen there where foe-destroying chastisement is properly used.

44. If the rod of chastisement be not taken up, the dog will lick the sacrificial butter. If that rod were not raised up, the crow also would take away the first (sacrificial) offering.

45. Fairly or unfairly, this kingdom has now been gained by us. Our duty now is to give up grief. Do you, therefore, enjoy it and celebrate sacrifices!

46. Living with their dear wives the lucky men, eat good food, wear good clothes, and cheerfully acquire virtue.

47. Forsooth, all our acts, depend on wealth; that wealth again depends on chastisement. Mark, therefore, the utility of chastisement!

48. Duties have been laid down for maintaining the various relations of the world. There are two things here, *vis.*, abstention from injury and injury done with righteous motives. Of these two, that which brings in righteousness is preferable.

49. There is no act that is entirely pure, nor any that is entirely simple. In all acts, right or wrong, something of both prevails.

50. Animals are castrated, and their horns are cut off. They are then compelled to carry weights, are tethered, and beaten.

51. In this world that is unsubstantial full of abuses and painful, O king, do you prac-

tise the old customs of men, following the rules and examples quoted above.

52. Celebrate sacrifices, distribute alms, protect your subjects, and practise righteousness. Kill your enemies, O son of Kunti, and protect your friends.

53. Be not dissipated. O king, while killing enemies! He that does it, O Bharata, does not commit the slightest sin!

54. He who takes up a weapon and kills an armed enemy advancing against him, does not incur the sin of killing a man, for it is the anger of the advancing enemy that excites the anger of the destroyer.

55. The soul of every creature cannot be killed. When the soul cannot be killed how then can one be killed by another?

56. As a person enters a new house, so does a creature put on successive bodies.

57. Leaving behind decrepit bodies, a creature acquires new forms. People gifted with true insight consider this change as death."

## CHAPTER XVI.

### (RAJADHARMANUSHASANA PARVA).—Continued.

**Vaishampayana said :—**

1. "After Arjuna had done the highly wrathful and energetic Bhimasena, collecting all his patience, said these words to his eldest brother :—

2. 'You are, O king, conversant with all duties. There is nothing unknown to you. We always wish to imitate your conduct, but, alas, we cannot do it.

3. I had wished not to say anything. Excited, however, by great grief I am compelled to say something. Listen to these words of mine, O king.

4. Everything has been imperilled by the bewilderment of your faculties, and ourselves are being made dissipated and weak.

5. How is it that you who are the king of the world, you who are the master of all branches of knowledge, allow your understanding to be clouded, with depression like a coward?

6. The fair and unfair paths of the world are known to you. Everything belonging either to the future or the present is known to you, O powerful one.



7. When such in the case, O king, I will point out, O king, the reasons in favor of your assuming sovereignty. Listen to me with rapt attention.

9. There are two sorts of diseases, *vis.*, physical and mental. Each originates from the other. None of them exists independently.

9. Forsooth, mental diseases originate from physical ones. Likewise physical diseases originate from mental ones. This is the truth.

10. He who bewails for past physical or mental afflictions, reaps affliction from afflictions and suffers double afflictions.

11. Cold, heat, and winds,—are the three essentials of the body. Their harmonious existence indicates good health.

12. In case of one of the three prevailing over the rest, remedies have been prescribed. Cold is checked by heat, and heat is checked by cold.

13. Goodness, darkness, and ignorance are the three qualities of the mind. The harmonious existence of these three is the sign of (mental) health.

14. If one of these reigns supreme over the rest, remedies have been laid down. Grief is checked by joy, and joy is checked by grief.

15—18. One, living in the present enjoyment of happiness, wishes to recollect his past miseries. Another, suffering in the present woe, wishes to recollect his past happiness. You, however, were never sorry in grief or glad in happiness. You should not, therefore, use your memory for becoming sad during times of happiness, or glad during times of miseries. It seems that Destiny is omnipotent. Or, if it be your nature, which afflicts you, why do you not then remember the sight you saw before, *vis.*, the scantily-clad Krishna dragged, while in her season, before the assembly?

19. Why do you not remember our expulsion from the (Kuru) city and our exile (into the forest clad in deer-skins, as also our, living in the great forests?

20. Why have you forgotten the woes inflicted by Jatasura, the battle with Chitrarena, and the miseries suffered at the hands of the Sindhu king?

21. Why have you forgotten the princess Draupadi kicked by Kichaka while we were living in concealment?

22. A dreadful battle, O chastiser of foes, like that which you have fought with Bhishma and Drona is now before you,

to be fought, (however) with your mind alone.

23. Indeed, a battle is now before you in which there is no necessity of arrows, friends, of relatives and kinsmen, but which will have to be fought with your mind only.

24. If you expire before conquering in this battle, then, assuming another body, you shall have to fight these very enemies again.

25. Therefore, fight that battle this very day, O foremost of Bharata's race, not caring for your body, and helped by your own acts, conquer the enemy of your mind.

26. If you cannot win that battle what will be your condition? On the other hand, by acquiring victory in it, O monarch, you shall have attained the great end of life.

27. Applying your intellect to this, and determining the right and the wrong paths of creatures, follow the course of your fore-fathers and govern properly your kingdom.

28. By good luck, O king, the sinful Duryodhana has been killed with all his followers. By good luck, you too, like Drupadi's locks, have regained your normal position.

29. Celebrate with due rites and enough presents the horse-sacrifice. We are your servants, O son of Pritha, as also the highly energetic Vasudeva."

## CHAPTER XVII.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

Yudhisthira said :—

1—2. "Visited by the sins of discontent, heedlessness, attachment to earthly objects, the absence of tranquility, power, folly, vanity, and anxiety, O Bhima, you covet sovereignty. Freed from desire, overcoming joy and grief and acquiring tranquility, try to be happy.

3. That matchless king who will govern this unbounded Earth, will have but one stomach. Why do you then speak highly of this course of life?

4. One's desires, O foremost of Bharata's race, cannot be satisfied in a day, or in many months. Desire, which cannot be satisfied, is not satisfied in one's whole life.

5. Fire, when fed with fuel, is lighted up; when not so fed, it is put out. Do you, therefore, put out with little food the fire in your stomach when it appears.

6. He who is shorn of wisdom seeks much food for his stomach. Govern your stomach first. (After conquering the Death, you will acquire what is for your permanent good.

7. You speak highly of your worldly desires and enjoyments and prosperity. But those who have renounced all enjoyments and reduced their bodies by penances obtain blissful regions.

8. The acquisition and preservation of kingdom is attended with both fair and foul means. The desire for them is in you. Free yourself, however, from your great burdens, and practise Renunciation.

9. The tiger, for filling one stomach of his, kills many animals. Other weak animals moved by covetousness live upon the tiger's prey.

10. If kings, accepting worldly possessions, practise Renunciation, they can never acquire contentment. Mark the loss of your understanding.

11. They, however, who live on leaves of trees, or use two stones only at their teeth alone for husking their grain, or live upon water only or air alone, can conquer hell.

12. Of the two, the king who rules this wide unbounded Earth, and the person who regards gold and pebbles in the same light, the latter is said to have attained the object of his life and not the former.

13. Relying, therefore, upon that which is the eternal source of joy both here and hereafter, leave off all actions and attachment thereto.

14. They who have given up desire and enjoyment have never to grieve. You, however, grieve for enjoyments. Abandoning desire and enjoyment, you may succeed in freeing yourself from false speech.

15. There are but two well-known roads (for us), *vis.*, the road of the Pitris and that of the celestials. They who celebrate sacrifices go by the Pitri-path, while they who want salvation, go by the celestial path.

16. By penances, by Brahmacharyya, by study, the great Rishis, casting off their bodies, go to regions which are above the power of Death.

17. Worldly enjoyments are called fetters. They have also been called Action. Freed from the sinful fetters of action, one attains to the highest end.

18. A verse was sung (of old) by Janaka who was liberated from the pairs of opposites, from desire and enjoyments, and observed the religion of Moksha.

19. The verse is,—My wealth is boundless, yet I have nothing. If the whole of Mithila were burnt to ashes, nothing of mine will be burnt.

20. As a person from the summit of a hill looks down upon men on the plain below, so he that has got up on the top of the edifice of knowledge, sees people grieving for things which are not worth mourning for. He, however, who is of foolish understanding, does not mark this.

21. He who, really sees all visible things, is said to have eyes and understanding. The faculty of understanding is known as such, because of the knowledge and comprehension it gives of unknown and incomprehensible things.

22. He who understands the sayings of persons who are learned, who are of purified souls, and who have attained to a state of Brahma, secures great honors.

23. When a person regards creatures of innumerable varieties to be all of one and the same and to be but various emanations of the same essence, he is then said to have attained Brahma.

24. Those who have acquired this high state of culture attain to that supreme and blissful end, and not they who have not acquired knowledge, or they who are of weak understanding, or they who are bereft of understanding, or they who do not practise penances. Indeed, everything rest on the understanding."

## CHAPTER XVIII.

### (RAJADHARMANUSHASANA PARVA.)—Continued.

**Vaishampayana said:—**

1-2. "When after saying these words, Yudhishtira became silent, Arjuna, pained by that speech of the king, and burning with sorrow and grief, once more said to his eldest brother,—“People recite this old history, O Bharata, about the discourse between the king of the Videhas and his queen.

3. It is the account of the words which the grief-stricken wife of the king of the Videhas had said to her lord when the latter, leaving his kingdom, had resolved to live like a mendicant.



4. Leaving off wealth and children and wives and valuable possessions of all sorts and the established path for acquiring religious merit and fire itself, king Janaka shaved his head.

5. His dear wife saw him deprived of wealth, practising the vow of mendicancy, resolved to abstain from inflicting any kind of injury on others, shorn of vanity and prepared to subsist upon a handful of barley fallen off from the stalk.

6. Approaching her husband when he was alone, the queen, possessing great strength of mind, fearlessly and in anger, told him these reasonable words:—

7. 'Why hast thou adopted a life of mendicancy, leaving your prosperous kingdom full of corn? A handful of fallen off barley is not your becoming diet.

8. Your resolution does not agree with you acts, since leaving your large kingdom you, O king, seek a handful of grain.

9. With this handful of barley, O king, you will not be able to gratify your guests, gods, Rishis, and Pitris? This your labour, therefore, is in vain.

10. Alas forsaken by gods, guests, and Pitris, you live like a wandering mendicant, O king, having cast off all action.

11. You, before this, supported thousands of Brahmanas versed in the three Vedas and many more others. How can you desire to beg of them your own food to-day.

12. Forsaking your blazing prosperity, you look about like a dog for his food. Your mother has to-day been made sonless by you, and your wife, the princess of Kosala, a widow.

13. These helpless Kshatriyas, expecting fruits of religious merit, wait upon you, placing all their hopes on you.

14. By dissipating their hopes, to what regions will you go, O king, especially when salvation is doubtful and creatures are dependent on actions?

15. Sinful as you are, you will acquire neither this world nor the next, since you wish to live, having cast off your married wife?

16. Why, indeed, do you lead a life of roving mendicancy, abstaining from all actions, after having forsaken garlands and perfumes and ornaments and robes of various sorts.

17. Having been, like a large and sacred lake to all creatures, having been a mighty tree worthy of adoration, alas, how can you wait upon and adore others?

18. If even an elephant gives up all work, carnivorous creatures and innumerable worms would eat it up. What need be said of yourself who are so powerless?

19—20. How couldst your heart approve of that mode of life which recommends an earthen pot, and a triple-headed rod, and which compels one to give up his very clothes, and which sanctions the acceptance of only a handful of barley after leaving off everything? If, again, you hold that kingdom and a handful of barley are the same to you, then why do you abandon the former.

21. If, again, a handful of barley becomes an object of attachment with you, then your original resolution of leaving off everything becomes futile! If, again, you carry out your resolution of leaving off everything, then who am I to you, who are you to me, and what can be your favour to me?

22. If you wish to show your favour, rule then this Earth! They who seek happiness but are very poor and abandoned by friends may adopt Renunciation.

23. But he who imitates those men by leaving off palatial edifices and beds and vehicles and dresses and ornaments, acts improperly, indeed.

24. One always accepts gifts from others; while another always makes gifts. You know the difference between the two. Who, indeed, of these two should be considered superior?

25. If a gift is made to one who always accepts gifts, or to one who is proud, that gift becomes useless like the clarified butter that is poured upon a forest-fire.

26. As a fire, O king, never dies till it has consumed all that has been thrown into it, even so a beggar is silenced till he receives something.

27. In this world, the food given by a charitable person, is the support of the pious. If, therefore, the king does not give (food), where will the pious go to, who aspire for salvation.

28. They that have food (in their houses) are householders. Mendicants are supported by them. Life is kept up by food. Therefore, the giver of food is the giver of life.

29. Coming out from among those who live as householders, mendicants depend upon those very persons from whom they come. By doing this, those self-controlled men acquire and enjoy fame and power.

30. One cannot be called a mendicant for his having only renounced his worldly

possessions, or for his having only led a life of dependence on charity. He who forsakes sincerely the possessions and pleasures of the world to be regarded a true mendicant.

31. Unattachment at heart though showing attachment outwardly, standing aloof from the world, having broken all his fetters, regarding friend and foe in the same light, such a man, O king, is regarded to be liberated.

32. Having shaved their heads clean and put on the brown robe, people rove like mendicants, though fettered by various ties and though always seeking useless wealth.

33. They who, casting off the three Vedas, their usual avocations and children, live like mendicants by taking up the triple-headed rod and the brown robe, are really persons of weak understanding.

34. Without having cast off anger and other passions, wearing only the brown robe, O king, is due to the desire of earning the means of livelihood. Those persons of clean-shaved heads who hold up the banner of virtue, have the acquisition of sustenance for their only object in life.

35. Therefore, O king, controlling your passions do you secure blissful regions for yourself hereafter by maintaining them that are truly pious amongst those having matted locks or clean-shaved heads, naked or clad in rags, or skins or brown clothes.

36. Who is there that is more virtuous than he who maintains his sacred fire, who celebrates sacrifices with presents of animals and money, and who administers charity day and night?

**Arjuna said.—**

37. King Janaka was known as a truth-knowing person in this world. Even he, was bewildered in the ascertainment of duty. Do not yield to stupefaction.

38-39. The duties of a householder are observed by persons practising charity. By abstaining from all sorts of injuries, by casting off desire and anger, by being engaged in protecting all creatures, by making charities and lastly by making elders and aged persons, we shall succeed in attaining such blissful regions as are after our hearts.

40. By duly satisfying gods, guests, and all creatures, by adoring Brahmanas, and by truthfulness of speech, we shall certainly attain to desirable regions of bliss."

## CHAPTER XIX.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

**Yudhishtira said:—**

1. "I know both the Vedas and the scriptures that lead to the attainment of Brahma. In the Vedas there are both kinds of precepts, *vis.*, those that preach action and those that preach the renouncement of action.

2. The scriptures are conflicting and their conclusions are based upon reasons. The truth of the Mantras is duly known to me.

3. You are conversant only with weapons and the practices of heroes. You are unable to understand correctly the meaning of the scriptures,

4. If you were really acquainted with duty, then you could have understood that words like these ought not to have been addressed to me by one possessing the true knowledge of the scriptures and acquainted with the truths of religion.

5. What, however, you have said to me, out of fraternal affection, has been fit and proper, O son of Kunti. I am, therefore, gratified with thee, O Arjuna.

6. There is no one equal to you in the three worlds in all duties connected with battle and in skill in various kinds of acts.

7. You are, therefore, competent to speak of the niceties of those subjects,—that are not understood by others. You should; not, however, O Dhananjaya, doubt my intelligence.

8. You are, a master of the science of battle, but you have never waited upon the aged. You know not the conclusions arrived at by those that have studied the subject briefly and fully. The conclusion of intelligent men who want salvation, is that of ascetic penances, renunciation, and knowledge of Brahma, the second is superior to the first, and the third is superior to the second.

10. Your conclusion, that there is nothing superior to wealth, is a mistake. I will convince you of it, so that you may not again regard wealth in that light.

11. All righteous men are seen to be devoted to ascetic penances and the study of the Vedas. The Rishis also, that have many eternal regions for them, enjoy the merit of penances.

12. Others possessed equanimity of soul, having no enemies, and dwelling in



the forest, have, through penances and study of the Vedas, proceeded to heaven.

13. By controlling desire for worldly objects and casting off the darkness of sin, pious men proceed northward to the regions reserved for those who practise Renunciation.

14. The path that lies to the south and leads to regions of light is reserved for men devoted to action. These are acquired by persons subject to birth and death.

15. That end, however, which persons who wishing to have salvation cannot be described. Yoga is the best means for attaining to it. It is not easy to explain it.

16. Those that are learned live, meditating on the scriptures for finding out what is unreal. They, however, jump at this and that in the belief that the object of their search exists in this and that.

17. Having studied, however, the Vedas the Aranyakas, and the other scriptures, they miss the real like men failing to find solid timber in an uprooted Banana plant.

18. There are some who, disbelieving in its oneness, consider the Soul, dwelling in the physical body consisting of the five elements, possessing the attributes of desire and hatred.

19. Unseen by the eye, highly subtle, and indescribable by words, it goes on in a round (of re-births) among the creatures of the Earth, keeping before it that which is the root of action.

20. Having made the Soul gradually come towards itself which is the root of all bliss, having controlled all mental desires, and having cast off all kinds of action, one may become perfectly independent and happy.

21. When there is such a path that is followed by the righteous and that is attainable by Knowledge, why, O Arjuna, do you speak highly of wealth which is full of all sorts of dangers?

22. Men of olden times who were conversant with the scriptures, O Bharata,—men who were always engaged in gifts and sacrifices and action, held this view, O Bharata.

23. There are some fools who, accomplished in the science of logic, deny the existence of the Soul, for the strength of their convictions of a pristine life. It is very difficult to make them accept this truth about final liberation.

24. Those wicked men, though highly

learned, travel all over the Earth, delivering lectures in assemblies, and deprecating the true doctrine about liberation.

25. O Partha, who else can understand what we do not understand? Similarly they do not succeed in knowing those wise and pious persons who are truly great and who are well-read in the scriptures.

26. O son of Kunti, men acquainted with truth attain to Brahma by asceticism and intelligence, and great happiness by Renunciation."

## CHAPTER XX.

### (RAJADHARMANUSHASANA PARVA).—Continued.

Vaishampayana said:—

1. "After Yudhisthira had stopped, the great and eloquent ascetic Devasthana, said these words pregnant with reason to the king.

Devasthana said:—

2. 'Phalguna has told you that there is nothing superior to wealth. I shall speak to you on that subject. Listen to me with rapt attention.

3. O you, having no enemy you have righteously conquered the Earth. Having won her, you should not, O king, abandon her without cause.

4. Four modes of life are laid down in the Vedas. Do you, O king, duly pass through them one after another.

5. At present you should, therefore, celebrate great sacrifices with profuse presents. Amongst the very Rishis, some celebrate the sacrifice represented by Vedic study, and some that represented by knowledge.

6—7. Therefore, O Bharata, you must know that even the very ascetics also are devoted to action. The Vaikhanasas, however, are said to preach that he who does not seek for wealth is superior to him that seeks for it. I think that he who would follow that precept would be visited by many shortcomings.

8. Men collect together various articles (for the celebration of sacrifices) according to the Vedic prescription. He who, impelled by his own foolish understanding, gives away wealth to an undeserving person without giving it to the deserving, does not know that he incurs the sin of killing a foetus.

9. The distribution of charities after discriminating the deserving from the undeserving is not easy.

10. The Supreme Creator created wealth for Sacrifice, and He created man also for taking care of that wealth and for celebrating Sacrifice. For this reason, the entire wealth of a man should be devoted to the celebration of a sacrifice. This would beget pleasure as a matter of course.

11. By the performance of various sacrifices with profuse gifts of valuables, the highly energetic Indra excelled all the gods. Having thus become their king, he shines in heaven. Therefore, everything should be given to Sacrifices.

12. Clad in deer-skin the great Mahadeva, having poured his own self as a libation in the sacrifice called Sarva, became the first of gods, and excelling all creatures in the universe and reigning Supreme over them thereby, shines in resplendence.

13. King Marutta, the son of a Avikshit by the profusion of his wealth, defeated Shakra himself, the king of the gods. In great sacrifice he performed, all the vessels were made of gold, and the Goddess of Prosperity herself came in person.

14. You have heard that the great king Harishchandra, having celebrated sacrifices, earned great merit and great happiness. Though a man, he nevertheless defeated Shakra by wealth. For this reason everything should be given to Sacrifice."

## CHAPTER XXI.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

**Devasthana said:—**

1. Regarding this subject is cited an old history, *viz.*, the discourse that Vrihaspati, asked by Indra, delivered to him.

**Vrihaspati said:—**

2. Contentment is the highest heaven, and the greatest bliss. There is nothing superior to Contentment. Contentment heads all.

3. When one contracts all his desires like a tortoise drawing in all his limbs, then the native effulgence of his soul soon manifests itself.

4. When one does not fear any creature, nor any creature is frightened at one, when one contracts one's desire and hatred, then is one said to see one's soul.

5. When one, seeks to injure nobody in deed, word, and thought, and cherishes no desire, he is said to attain to Brahma.

6. Thus, O son of Kunti, creatures reap fruits according to the religion they follow. Awaken yourself by this thought, O Bharata.

7—8. Some laud Peacefulness; some laud Activity; some laud Contemplation; some speak high of both Peacefulness and Activity. Some speak high of Sacrifice; others, Renunciation. Some speak high of Gifts; others, Acceptance.

9—12. Some leaving off every thing, live in silent meditation. Some speak of sovereignty and the caring after subjects, after killing, cutting, and piercing (foes). Some prefer spending their days in retirement. Observing all this, the learned hold that that religion which consists is not injuring any creature is the one approved of by the righteous. The practice of abstention from injury, truthfulness of speech, justice, compassion, self-control, procreation (of offspring) upon one's own wives, amiability, modesty, patience,—is the best of all religious as said by the self-born Manu himself. Therefore, O son of Kunti, do you practise this religion!

13—16. That Kshatriya, who, knowing well the royal duties, takes sovereignty upon himself, controlling his soul at all times, regarding that which is dear and that which is not in the same light and living upon the residue of sacrificial feasts, who is engaged in restraining the wicked and cherishing the righteous, who compels his subjects to follow the path of virtue and who himself follows that path, who at last hands over his crown to his son and retires into the forest, there to live on the products of the forest and act according to the ordinances of the Vedas after having thrown off all idleness,—that Kshatriya who acts thus, following the well-known duties of kings,—is sure to reap excellent fruits in both this world and the next. The final emancipation, you speak of, is lightly difficult to obtain, and its pursuit is attended with many obstacles.

17—18. They who follow such duties and practise charity and ascetic penances, who are compassionate and are freed from desire and anger, who are engaged in ruling their subjects with righteousness and fighting for the sake of kine and Brahmanas, attain hereafter to a high end.

19. For this the Rudras, with the Vasus and the Aditas, O destroyer of foes, and the Saddhyas and innumerable other kings adopt this religion. Practising carefully the duties laid down by that religion, they



attain to heaven through those acts of theirs."

## CHAPTER XXII.

(RAJADHARMANUSHASANA  
PARVA).—*Continued.*

**Vaishampayana said :—**

1. "After this, Arjuna again said to his eldest brother of unfading glory, king Yudhisthira of cheerless heart :—

2. 'O you who are conversant with every kind of duty, having by the practice of Kshatriya duties acquired sovereignty that is so very difficult of acquisition, and having defeated all your foes, why do you grieve.

3. O king, as regards Kshatriyas, death in battle is regarded more meritorious for them than the celebration of various sacrifices. It is so laid down in the ordinance that describes the duties of Kshatriyas.

4. Penances and Renunciation constitute the duties of Brahmanas. Such is also the ordinance about the next world. Indeed, O powerful one, death in battle is laid down for Kshatriyas.

5. The duties of Kshatriyas are highly dreadful and are always connected with the use of weapons, and it has been ordained, O chief of the Bharatas, that they should, when the time comes, die by weapons on the field of battle.

6. The life of even a Brahmana, O king, who follows the observances of a Kshatriya, is not blameable, for Kshatriyas also have originated from Brahman.

7. Neither Renunciation, nor Sacrifice, nor Penances, nor dependence on the wealth of others, O king, has been laid down for Kshatriyas.

8. You know full well all duties, and you are of righteous soul, O foremost of Bharata's race. You are a wise king, of skillful deeds. You can discriminate what is right in this world from what is wrong. Shaking off this cheerlessness begotten by repentance engage in action vigorously. The heart of a Kshatriya is hard as adamant.

10. Having by the performance of Kshatriya duties defeated your foes and acquired empire without a thorn in its side, control your soul, O king, and be engaged in the performance of sacrifices and the practice of charity.

11. Indra himself, though a Brahmana, became a Kshatriya in his deeds, and

fought with his sinful kinsmen for eight hundred and ten times.

12. Those acts of his, O king, deserve every commendation. Through them, as we have heard, he became the king of the gods.

13. Do you, therefore, O monarch, celebrate sacrifices with profuse presents even as Indra did, O king, and thereby free yourself from your fever.

14. Do not, O foremost of Kshatriyas grieve thus for what is gone. They that have been killed have attained to the highest end, purified by weapons and agreeably to the ordinances of the Kshatriya religion.

15. That which has taken place was ordained to take place. Destiny, O foremost of kings, is incapable of being resisted."

## CHAPTER XXIII.

(RAJADHARMANUSHASANA  
PARVA).—*Continued.*

**Vaishampayana said :—**

1. "Thus addressed by Arjuna of curly hair, the Kuru king, son of Kunti, remained silent. Then Dwaipayana (Vyasa) said.

**Vyasa said :—**

2. "The words of Arjuna, O amiable Yudhisthira, are true. The highest religion as sanctioned by the scriptures, consists in the duties of a householder.

3. You are acquainted with all duties. Do you then duly practise the duties prescribed for you (*viz.*, the duties of a householder.) A life of retirement in the forest forgetting the duties of a householder, has not been laid down for you.

4. The gods, Pitris, guests, and servants all depend (for their maintenance) upon a householder. Do you then support all these, O king.

5. Birds and animals and various other creatures, O king, are supported by householders. He, therefore, who belongs to that mode of life, is superior to all.

6. The life of a householder is the most difficult of all the four modes of life. Do you practise that mode of life then, O Partha, which is difficult of being practised by persons of uncontrolled senses.

7. You have mastered all the Vedas. You have earned great ascetic merit. You

should, therefore, bear like an ox the burden of your ancestral kingdom.

8. Penances, sacrifices, forgiveness, learning, mendicancy, restraint of senses, contemplation, living in solitude, contentment, and knowledge (of Brahma), should, O king, be practised by Brahmanas to the best of their ability for the attainment of success.

9-11. I shall now tell you the duties of Kshatriyas. They are not unknown to you. Sacrifice, learning, activity, ambition, holding, the rod of chastisement, dreadfulness, protection of subjects, knowledge of the Vedas, practice of all kinds of penances, good conduct, acquisition of wealth, and gifts to deserving person, these, O king, when performed properly by the Kshatriyas, secure for them both this world and the next, as heard by us.

12. Of them, O son of Kunti, wielding the rod of chastisement has been declared to be the foremost. A Kshatriya must always have strength, and upon strength depends chastisement.

13. Those I have mentioned are, O king, the principle duties for Kshatriyas and lead greatly to their success. Vrihaspati, in this matter, sang this verse:—

14. Like a snake devouring a mouse, the Earth devours a king who is inclined to peace and a Bramana who is greatly addicted to a life of domesticity!

15. It is heard again that the royal sage Sudyumna, only by wielding the rod of chastisement, gained the highest success, like Daksha himself, the son of Prachetas.

**Yudhishthira said:—**

16. 'O holy sage, by what acts did king Sudyumana gain the highest success? I wish to hear the history of that king.'

**Vyasa said:—**

17. 'In this matter is also cited this old history. There were two brothers, *vis.*, Shankha and Likhita of rigid vows.

18. The two brothers had two separate beautiful houses. Situate by the bank of the river called Vahuda, both of those houses were decorated with trees always bearing flowers and fruits.

19. Once on a time Likhita came to the house of his brother Shankha. At that time, however, Shankha had left his asylum with no fixed purpose.

20. Arrived at the asylum of his brother, Likhita, plucked many ripe fruits.

21. Getting them the Rishi Likhita began to eat them without feeling any

pinch of conscience. While thus eating Shankha returned to his hermitage.

22. Seeing him eating, Shankha addressed his brother, saying,—Whence have these fruits been got and for why are you eating them?

23. Approaching his elder brother and saluting him, Likhita smilingly replied, saying,—I have taken them even from this hermitage.

24. Filled with great anger, Shankha said to him,—You have committed theft by taking yourself these fruits.

25. Go to the king confess what you have done. Tell him,—O best of kings, I have committed the offence of taking what was not given to me.

26. Knowing me for a thief and following your duty of order, do you punish me O king, like a thief.

27. Thus commanded by his brother, the highly blessed Likhita of rigid vows proceeded to king Sudyumna.

28. Hearing from his gate-keepers that Likhita had come, king Sudyumna, with his counsellors, went out (for receiving him.)

29-30. Meeting with him, the king addressed that best of all persons conversant with duties, saying,—Tell me, O reverend sir, why you have come. Know it is already accomplished.—Thus accosted, that Rishi said to Sudyumna,—Do you promise first that you will do it. You should then, after hearing me, fulfil that promise.

31-32. O foremost of men, I ate some fruits that had not given me by my elder brother. Do you, O king, punish me for it forthwith,—Sudyumna answered,—If the king be considered to wield the rod of chastisement, he should be regarded, O foremost of Brahmanas, as equally competent to pardon.

33. Purged of sin, O you of high vows, consider yourself as pardoned. Tell me now what else do you wish. I shall certainly accomplish those your commands.'

**Vyasa continued:—**

34. 'Thus honored by the great king, the the Rishi Likhita, however, did not ask for any other favor.

35. Then that king caused the two hands of the high-souled Likhita to be cut off, whereupon the latter, bearing the punishment, went away.

36. Returning to his brother Shankha, Likhita, in great agony said,—You should now pardon this wretched man who has been duly punished (for what he did).'



**Shankha said:—**

37. 'I am not angry with you nor have you injured me, O foremost of all persons conversant with duties. Your virtue, however, had deteriorated. I have saved you from that plight.

38. Proceed forthwith to the river Vahuda and please duly, with oblations of water, the gods, Rishis, and the Pitris, and never again think of sin.'

39. Hearing these words of Shankha, Likhita performed his ablutions in the sacred river and began to perform the water-rite.

40. Thereat, two hands, like two lotuses, appeared at the extremities of his stumps. Stricken with wonder he returned to his brother and showed him the two hands.

**Shankha said:—**

41. All this has been done by me through my penances! Do not be surprised at it. Providence is the instrument here.

**Likhita answered:—**

42. O you of great splendour, why did you not purify me at first, when, O best of Rishis, such was the power of your penances?

**Shanka said:—**

43. I should not have acted otherwise. I am not your punisher. The king has been himself purified as also yourself, along with the Pitris.

**Vyasa said:—**

44. That king, O eldest son of Pandu, became great by this act and obtained the greatest success like the lord Dakha himself.

45. Such is the duty of Kshatriyas, *vis.*, the ruling of subjects. Any other, O king, would be considered as a wrong path for them. Do not grieve.

46. O best of all persons conversant with duty, listen to the wholesome words of this your brother. Holding the rod of chastisement, O king, is the duty of kings and not the shaving of the head."

## CHAPTER XXIV.

(RAJADHARMANUSHASANA

PARVA).—Continued.

**Valshampayana said:—**

1. "Once more the great sage Krishna-Dwaipayana said these words to the son of Kunti, who had no enemies,

2—3. Let these great car-warriors, possessing sufficient mental strength, O king, let these your brothers, O Yudhishthira the chief of the Bharatas, satisfying those wishes of theirs which they entertained while living in the woods. Rule you the Earth, O son of Pritha, like (another) Yayati the son of Nahusha.

4. Before this you suffered misery while living in the woods in the observance of ascetic penances. That misery has ended, O foremost of men. Enjoy happiness, therefore, for some time.

5. Having, O Bharata, acquired and enjoyed religious merit and wealth and pleasure for some time with your brothers, you may then, O king, retire into the forest.

6. Be freed first, O Bharata, from the debt you owe to persons who may beg of you to the Pitris, and to the gods. You may then, O son of Kunti, follow all the other modes of life.

7. Do you, O son of Kuru's race, celebrate the sacrifices of Sharvamedha and Ashvamedha. You will then attain, O king, to the highest end hereafter.

8. Making your brothers also perform great sacrifices with profuse presents, you will, O son of Pandu, acquire great fame.

9. There is a saying, O foremost of men and best of the Kurus! Listen to it, for by acting according to it, O king, you will not deviate from the path of virtue.

10. Those men only, O Yudhishthira, who behave like robbers, advise a king to undertake wars and acquire victory.

11. That king who, knowing proper place and time and following the injunctions of the scriptures, pardons even a number of robbers, incurs no sin,

12. That king, who, realising his tribute of a sixth, does not protect his kingdom, shares a fourth part of the sins of his kingdom.

13. Listen also to that by which a king may not deviate from the path of virtue. By disregarding the scriptures one incurs sin, while by obeying them one may live fearlessly.

14. That king who, following the scriptural injunctions and disregarding lust and anger, behaves impartially, like a father, towards all his subjects, never incurs sin.

15. O you of great splendour, if a king, possessed by destiny, fails to accomplish an act in proper time, such failure would not be called a trespass.

16. By power and policy should the king subjugate his foes. He must not allow sin

to be committed in his kingdom, but should cause virtue to be practised.

17. Brave men, the respectable, the virtuous, the learned, O Yudhishthira, Brahmanas conversant with Vedic texts and rites, and men of wealth, should especially be protected.

18. In trying cases and performing religious acts, they who are possessed of great learning should alone be employed. A prudent king should never place his confidence in one individual however accomplished.

18—19. That king who does not protect his subjects, whose passions are not under control, who is full of vanity, who is haughty and malicious, incurs sin and becomes notorious as a tyrant.

20. If the subjects of a king, O monarch, die from want of protection and are afflicted by the gods and oppressed by robbers, the sin of all this affects the king himself.

21. There is no sin, O Yudhishthira, in doing an act with full heart, after mature consideration and consultation with men capable of giving good advice.

22. Our works fail or succeed through destiny. If activity, however, be applied, sin would not affect the king.

23—24. I shall recite to you, O foremost of kings, the story of what happened to an ancient king of the name of Hayagriva, O son of Pandu,—the story of the heroic Hayagriva of unsullied deeds, who after having killed a host of enemies in battle, was himself defeated and killed while without a follower by his side.

25. Having done all for restraining his foes and adopted all those foremost of means by which men may be protected, Hayagriva won great fame from the battles he fought and is now enjoying great bliss in heaven.

26. Wounded by robbers with weapons, bravely fighting with them, and giving up his life in battle, the great Hayagriva, ever devoted to his royal duties, achieved the object of his life and is now enjoying great bliss in heaven.

27. The bow was his (sacrificial) stake and the bow-string was the cord for trying the animals. Arrows were the smaller ladle and the sword the larger one, and blood formed the clarified butter that he poured. The car constituted the altar and the anger he left in battle was the fire, and the four best of horses yoked to his vehicle were the four Hotris.

28. Having poured upon that sacrificial fire his enemies as libations and then

his own life at the termination of the sacrifice, that foremost of kings, Hayagriva, became freed from sin and is now playing in the regions of the celestials.

29. Having protected his kingdom with policy and intelligence, the great and self-controlled Hayagriva of great strength of mind and given to the performance of sacrifices filled all the worlds with his glory and is now sporting in the region of the celestials.

30. Having acquired the merit of celebrating sacrifices as also every kind of merit of human worlds, he held the rod of chastisement and ruled the Earth with vigor and without pride. For this the virtuous and great Hayagriva is sporting in the region of the celestials.

31. Learned men practising renunciation, cherishing faith, and grateful, that king, having performed various acts, left this world of men and attained the regions that are reserved for the intelligent and the wise and those who are of approved conduct and behaviour and prepared to kill themselves in battle.

32. Having read the Vedas well and the other scriptures also, having governed his kingdom properly and made all the four orders follow their respective duties, the Hayagriva is sporting merrily in the regions of the celestials. Having gained many battles and cherished his subjects, having drunk the Soma juice in sacrifices and satisfied the foremost of Brahmanas with presents and judiciously held the rod of chastisement over those placed under his sway and at last sacrificed his life in battle, that king is living happily in heaven.

33. His life was worthy of every complement. Learned and honest, men speak high of it, for it deserves every praise. Having acquired heaven and won the regions reserved for heroes, that great king of virtuous deeds became crowned with success."

## CHAPTER XXV.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

Vaishampayana said:—

1. "Hearing the words of Dwaipayana-Vyasa and seeing Dhananjaya angry, Yudhishthira the son of Kunti saluted Vyasa and said."

Yudhishthira said:—

2. "This earthly sovereignty and the various objects of enjoyments cannot give



me any joy. On the other hand, this painful grief is cutting me to the quick.

3. Hearing the lamentations of these women who have lost their heroic husbands and children, I cannot enjoy peace, O sage."

**Vaishampayana said :—**

4. "Thus addressed, the virtuous Vyasa, that best of all persons conversant with Yoga, endued with great wisdom and a master of the Vedas, said to Yudhisthira.

**Vyasa said :—**

5. 'No one can acquire anything by his own deeds or by sacrifices and adoration. No man can give anything to another. Man gets everything through Time. The Great Ordainer has made the course of Time the instrument of acquisition.

6. By mere intelligence or study of the scriptures, men, if Time be not propitious, cannot acquire any earthly object. Sometimes an ignorant fool may acquire wealth. Time is the powerful instrument for the accomplishment of all acts.

7. During the hour of adversity, neither science, nor incantations, nor drugs, produce any fruits. In prosperity, however, those very things, properly applied, yield abundant fruits.

8. By Time the winds blow violently; by Time the clouds become surcharged with rain; by Time tanks become adorned with lotuses of various sorts; by Time trees in the forest are covered with flowers.

9. By Time nights become dark or lighted. By Time the Moon becomes full. If the proper Time does not come, trees do not bear flowers and fruits. If the proper Time does not come, the currents of rivers do not become powerful.

10. Birds, snakes, deer, elephants and other animals never become excited when the proper Time does not come. If the proper Time does not come, women do not conceive. It is with Time that winter, summer, and the rainy seasons come.

11. If the proper Time does not come, no one is born and no one dies. If the Time does not come, the infant does not gain power of speech. If the Time does not come one does not come by youth. It is with Time that the seed sown sprouts up.

12. If the Time does not come, the Sun does not appear in the horizon, nor, when the Time for it does not come, does he set. If the Time for it does not come, the Moon does not increase nor wane, nor the ocean with its waves, rise and ebb.

13. In this connection is related the old story, O Yudhisthira, by king Senajita in sorrow.

14. The powerful course of Time affects all mortals. All earthly objects, ripened by Time, meet with destruction.

15. Some, O king, kill some men. The killers, again, are slain by others. This is what the world says. In reality, however, no one kills and no one is killed.

16. Some body thinks men kill (their fellow men.) Another thinks men do not kill. The truth is that the birth and death of all creatures have been ordained to happen by their very nature.

17. At the loss of one's riches or the death of one's wife or son or father, one cries out saying,—Alas what grief!—and the continued thought of that sorrow always increases it.

18. Why do you, like a foolish man, grieve? Why do you grieve for them who are subject to grief? Mark, grief is enhanced by indulgence as fear is by fearing.

19. This body even is not mine. Nothing in this Earth is mine. The things of this Earth belong as much to others as to me. Seeing this, the wise do not allow themselves to be beguiled.

20. There are thousands of causes for sorrow and hundreds of causes for joy. These affect daily the ignorant only, but not the wise.

21. These in course of Time, become objects of love or hatred, and appearing as happiness or misery revolve for affecting living creatures.

22. There is only sorrow in this world and not happiness. Therefore sorrow only is felt. Desire begets sorrow and sorrow happiness.

23. Sorrow comes after happiness, and happiness after sorrow. One does not always suffer sorrow or always enjoy happiness.

24. Happiness always ends in sorrow, and sometimes originates from sorrow itself. He, therefore, who desires perpetual happiness must give up both.

25. When sorrow must arise upon termination of happiness, and happiness upon the termination of sorrow, and should, therefore, shake off, like a (snake-bit) limb, that which begets sorrow or that heart-burning which is reared by sorrow or that which is the root of his anxiety.

26. Happiness or sorrow, whatever comes should be borne with an unaffected heart.

27. O amiable king, if you do not in the least, do what is agreeable to your wives and children, you shall then know who is whose, and why so, and for what.

28. Only those who stolid fools and those who are masters of their souls enjoy happiness here. They, however, who occupy an intermediate position suffer misery.

29. This, O Yudhishthira, is what the highly wise the Senajit who was conversant with what is good or bad in this world, with duties, and with happiness and misery said.

30. He who is grieved at other people's griefs can never enjoy happiness. There is no end of grief; and grief originates from happiness itself.

31. Happiness and misery, prosperity and adversity, gain and loss, death and life, in their turn, visit all creatures. There the wise man, endued with equanimity soul would neither be puffed up with joy nor be depressed with sorrow.

32. Battle has been described as the Sacrifice for a king; observance of chastisement is his Yoga; and the gift of riches in sacrifices in the form of presents his Renunciation. All these should be regarded as acts which purify him.

33. By governing the kingdom with intelligence and policy, casting off pride, celebrating sacrifices, and looking at everything and all the persons with kindness and impartiality, a great king, after death, sports in the region of the celestials.

34. By gaining battles, protecting his kingdom, drinking the Soma juice, making his subjects prosper, holding judiciously the rod of chastisement, and renouncing his body at last in fight, a king enjoy happiness in heaven.

35. Having studied all the Vedas and the other scriptures duly, having protected the kingdom duly, and having made all the four orders follow their respective duties, a king become purified and finally sports in heaven.

36. He is the best of kings whose conduct, even after his death, is praised by the denizens of the city and the country and by his counsellors and friends."

said to Arjuna these words pregnant with reason :—

2. 'You think, O Partha, that there is nothing superior to wealth, and that the poor man can neither have heaven, nor happiness, nor the accomplishment of his wishes.

3. This, however, is not true. Many persons are seen who have become successful through Sacrifice in the shape of Vedic study. Many sages are seen who by practising penances have acquired eternal regions for themselves.

4. They, O Dhananjaya who always follow the practice of the Rishis by leading the life of a Brahmacharin and who become acquainted with all duties, are regarded by the gods as Brahmanas.

5. O Dhananjaya, you should always know those Rishis who are devoted to the study of the Vedas and those who are devoted to the pursuit of true knowledge as persons who are truly virtuous.

6. O son of Pandu, all our acts should be shaped by those who are devoted to the acquisition of true knowledge. Surely it is the opinion of the Vaikhanasas, O powerful one.

7. The Ajas, the Prishnis, the Sikatas, O Bharata, Arunas, and the Ketavas, have all gone to heaven by the merit of Vedic study.

8—9. By performing those acts, O Dhananjaya, that are laid down in the Vedas, *vis.*, battle, study of the Vedas, Sacrifices, the control of passion that is so difficult, one goes to heaven by the southern path of the Sun. I have, before this, told you that those very regions are reserved for persons who perform (Vedic) acts.

10. You will see, however, that the northern path is trodden by those who are devoted to Yoga. Those eternal and bright regions to which that path leads is reserved for Yogins.

11. Of these two, the northern path is spoken highly by those conversant with the Puranas. You should know that one gains heaven through contentment. Contentment begets happiness.

12. There is nothing superior to contentment. To the Yogin who has controlled anger and joy, contentment is the greatest success.

13. Regarding it is cited the discourse of Yajati. Listening to that discourse one can withdraw all his desires like a tortoise drawing in all his limbs.

14. When one entertains no fear of anything, when one is not feared by anything,

## CHAPTER XXVI.

### (RAJADHARMANUSHASANA PARVA).—Continued.

Vaishampayana said :—

1. "Thereat, the great Yudhishthira



when one entertains no desire, when one bears no hate, then is one said to have attained to the dignity of Brahma.

15. When one does not commit sin by any creature, in deed, thought, or word, one is then said to have attained to Brahma.

16. When one has governed his pride and folly, and withdrawn himself from all attachments, it is then that pious man of controlled soul becomes fit for attaining to that emancipation which is brought about by the annihilation of personal existence.

17. Listen now to me with rapt attention, O son of Pritha, as I say it to you. Some seek virtue; some, good conduct, and some, wealth.

18. One may desire wealth. The abandonment, however, of such desire is better for him. There are many shortcomings attached to wealth; and, therefore, to those religious acts that are performed with wealth.

19. We have seen it with our own eyes. You should also see this. He that desires wealth finds it very difficult to leave off that which should by all means be abandoned.

20. Good deeds are very rare in those who collect riches. It is said that wealth can never be acquired without injuring others, and that, when acquired, it is attended with various troubles.

21. A weak-minded person, disregarding the fear of repentance, oppresses others, tempted by even a little wealth, not knowing all while of the sin of Brahmanicide that he incurs by his acts.

22. Acquiring wealth which is so difficult of acquisition, one burns with grief if he has to give a part of it, even if it be, to his servants,—tantamount to what he would actually feel if he is robbed by others. If, on the other hand, one does not distribute his wealth, he becomes an object of censure.

23. One, however, that has no wealth, is never blamed. Forsaking all attachments, such a person can become happy in all respects by living upon what little he may get as alms. No one, however, can be happy by acquiring riches.

24. Regarding it certain verses relating to Sacrifices are recited by persons well read in ancient scriptures.

25. Wealth was created by the Creator for celebrating Sacrifices, and man was created by him for protecting that wealth and performing Sacrifices. For this, all wealth should be devoted to Sacrifices. It is not proper that it should be spent for enjoyments.

36. The Creator gives wealth to mortals for the sake of Sacrifices. Know this, O son of Kunti, foremost of all wealthy persons.

27. Therefore the wise think that wealth, forsooth, is nobody's on Earth. One should celebrate Sacrifices with it and give it away with a confident heart.

28. One should make gift of what he has acquired, and not waste or spend it in gratifying his desire of enjoyment. What use is there in hoarding up wealth when proper objects exist in which to spend it.

29. Those foolish people who give away (wealth) to men who have neglected the duties of their order, have to live hereafter for a hundred years on ordure and dirt.

30. Being unable to discriminate between the deserving and the undeserving, men give to the undeserving and refrain from giving to the deserving. For this reason the administration of charity is difficult.

31. These are the two faults with wealth even when acquired, *vis.*, gift to an undeserving person and abstaining to give to a deserving man."

## CHAPTER XXVII.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

Yudhishtira said :—

1—3. "On account of the death of young Abhimanyu of the sons of Draupadi, of Draupadi, of Dhrishtadyumna, of Virata, of king Drupada, of Vasusena conversant with every duty, of the royal Dhrishtaketu, and of Various other kings coming from various countries in battle, grief does not forsake my wretched self that am a destroyer of kinsmen! Indeed, I covet very much for kingdom and am an exterminator of my own race.

4. He upon whose breast and limbs I used to play, alas, that Ganga's son has been killed by me in battle out of desire for sovereignty.

5—6. When I saw that foremost of men, *vis.*, our grandfather, assailed by Shikhandin and trembling and reeling in consequence of Partha's arrows that resembled thunder-bolts in power, when I saw his tall form cut all over with blazing arrows and himself become weak like an aged lion, my heart was greatly pained.

7. When I saw that destroyer of hostile cars reel like a mountain summit and drop

pawn on the terrace of his own car with his face turned towards the east, my senses were bewildered.

8—10. That foremost of Kuru's race who with bow and arrow in hand had fought in dreadful battle for many days with Rama himself of Bhṛigu's race on the field purified by Kuru, that son of Ganga, that hero, who, at Varanasi, for the sake of maidens, had, on a single car, challenged to battle the assembled Kshatriyas of the world, he who had consumed by the power of his weapons that irresistible and best of kings Ugrayudha, alas, that hero has been killed in battle by me.

11. Knowing full well that Shikhandin the prince of Panchala was his slayer, that hero still refrained from killing the prince with his arrow. Alas, such a magnanimous warrior was killed by Arjuna.

12. O best of sages, when I saw the grandfather stretched on the Earth and bathed in blood, a violent fever afflicted my heart.

13—14. He who had protected and brought us up when we were children, alas, he was caused to be killed by my sinful self that am covetous of kingdom, that am a slayer of reverend elders, and a perfect fool, for the sake of fickle sovereignty.

14. I gave a false statement of his son to our preceptor, the great Bowman Drona, worshipped of all the kings.

15—16. The recollection of that act of mine is burning all my limbs. The preceptor said to me,—Tell me truly, O king, whether my son lives still,—Expecting truth from me, the Brahmana asked me only. By silently saying the word elephant, I behaved falsely towards him.

17. Sinful that I am, highly covetous of kingdom, and a destroyer of my reverend elders, I behaved even thus towards my preceptor in battle, casting off the garb of truth—for I said to him that Ashwatthaman had been slain when, in sooth, an elephant of that name had been slain.

18. To what regions shall I go (hereafter) having committed such a crime? I caused also my eldest brother Karna to be killed, that terrible warrior who never retreated from battle. Who is there more sinful than I?

19. Through covetousness I caused young Abhimanyu that hero who resembled a lion born in the hills, to enter into the array that was protected by Drona himself.

20. I am guilty of infanticide. Sinful as I am, I have not, since then, been able

to look at the face of Arjuna or the lotus-eyed Krishna.

21. I grieve also for Draupadi who is deprived of her five sons like the Earth shorn of her five mountains.

22. I am a great sinner and a destroyer of the Earth. Not rising from this seat which I now occupy, I will emaciate my body (by starvation) and meet with death.

23. Know me who am the destroyer of my preceptor as one who has sat down here observing the Praya vow. A destroyer of my family, I must do so in order that I may not be born again in any of other orders of being.

24. I shall abstain from taking all food and drink, and without moving from here, O great ascetic, shall dry up my life-breaths which are so dear.

25. I humbly pray you to grant me permission in this and go wherever you please. Let every one grant me permission. I shall renounce this body of mine."

**Vaishampayana said:—**

26. "Preventing Pritha's son, who beside himself with sorrow on account of his kinsmen, gave vent to such words, Vyasa, that best of ascetics, said, first telling him,—'This cannot be.'

**Vyasa said:—**

27. 'You should not, O king, indulge in such painful grief. I shall again say what I have once said. All this is Destiny, O powerful one.

28. Forsooth, all creatures that are born show at first a union (of various ingredients and forces). Dissolution, however, overtakes them at the end. Like bubbles in water they come and go away.

29. All things collected together are sure to be dissipated, and all things that rise must fall down. Union terminates in dissolution and life terminates in death.

30. Idleness, though pleasant for the time being, ends in misery, and skilful labour, though painful in the beginning, ends in happiness. Affluence, Prosperity, Modesty, Contentment, and Fame reside in labour and skill but not in idleness.

31. Friends cannot confer happiness, nor foes inflict misery. Likewise wisdom does not give wealth nor does wealth bring happiness.

32. O son of Kunti, you have been created by your Maker to engage yourself in action. Success originates from Work. You cannot, O king, avoid Work."



## CHAP. XXVIII.

(RAJADHARMANUSHASANA  
PARVA).—Continued.**Vaishampayana said :—**

1. "Vyasa then removed the grief of the eldest son of Pandu, who, filled with sorrow consequent on the destruction of his kinsmen, had resolved to throw off his life-breaths.

**Vyasa said :—**

2. 'Regarding this subject is cited the old story, O foremost of men, that is known by the name of Ashma's discourse. Listen to it, O Yudhishthira.

3. Janaka the king of the Videhas, O king, filled with sorrow and grief, asked a wise Brahmana of the name of Ashma for removing his doubts.

**Janaka said :—**

4. How should a man seeking his own well-being act upon occasions of the accession and the destruction of both kinsmen and wealth ?—

**Ashma said :—**

5. Immediately after the formation of a man's body, joys and sorrows are themselves attached to it.

6. Although either of the two may overtake the person, yet whichever actually overtakes him quickly deprives him of his understanding like the wind dissipating gathering clouds.

7. In prosperity one thinks,—I am of high-birth.—I can do whatever I like.—I am not an ordinary person.—His mind because soaked with these three vain thoughts.

8. Addicted to all earthly pleasures, he begins to dissipate the wealth hoarded by his ancestors. Impoverished in course of time, he considers the misappropriation of others' property as even laudable.

9. Like a hunter striking a deer with his arrows, the king then punishes the wicked man, that robber of other people's wealth, that transgressor, of law and regulations.

10. Without attaining to a hundred years, such men scarcely live beyond twenty or thirty years.

11. Carefully observing the conduct of all creatures, a king should, by the exercise of his intelligence, concert measures for alleviating the great sorrows of his subjects.

12. The causes of all mental sorrow are

twofold *viz.*, delusion of the mind and distress. No third cause is there.

13. All these various kinds of misery as also those arising from attachment to earthly pleasures that overtake man, are even such.

14. Like a pair of wolves Decrepitude and Death, devour all creatures, strong or weak, short or tall.

15. No man can escape decrepitude and death, not even the conqueror of the whole Earth encompassed by the sea.

16. Happiness or sorrow whatever comes upon creatures, it should be enjoyed or borne without elation or depression. There is no means of escaping from them.

17. The evils of life, O king, overtake one in infancy or youth or old age. They can never be avoided, while those which one seeks most never come.

18. The absence of what is pleasant, the presence of what is disagreeable, good and evil, happiness and misery, follow Destiny.

19. Likewise, the birth of creatures and their death, and profit and loss, are all pre-ordained.

20. As smell, color, taste, and touch originate of themselves, so happiness and misery originate from what has been pre-ordained.

21. Seats, beds, cars, riches, drink and food, always come to living creatures in the due course of Time.

22. Physicians even fall ill. The strong become weak. The rich man lose all and become poor. The course of Time is highly wonderful.

23. Noble-birth, health, beauty, prosperity, and objects of pleasures, are all begotten by Destiny.

24. The poor, although they may not desire it, have many children. The rich again are seen to have none. Wonderful is the course of Destiny.

25—26. The dangers of ailment, fire, water, weapons, hunger, poison, fever, and death, and falls from elevated places, visit a man according to the Destiny under which he is born. It is generally seen in this world, that somebody, without committing any sin, suffers many miseries while another, having committed sins, is not pressed down by the weight of calamity.

27. It is seen that a rich man dies in youth ; while a poor man lives on suffering from decrepitude, for a hundred years.

28. One born in a mean family may live very long, while one descended from a noble family dies soon like an insect.

29. It is very common in this world, that rich men have no appetite, while the poor can digest pieces of wood.

30. Discontented with his position, whatever sins a wicked man commits, under the influence of destiny, saying,—I am the doer,—he considers to be all for his good.

31. Hunting, dice, women, wine, quarrels, these are censured by the wise. Many persons, well, and greatly, read in the scriptures, are seen to be addicted to them.

32. Objects, whether sought for or otherwise, come upon creature in course of Time. No other cause is seen.

33. Who creates and maintains air, ether, fire, moon, sun, day, night, the planets, rivers, and mountains?

34. Cold, and heat, and rain, come in turn in course of Time. Such is the case, O foremost of men, with the happiness and the misery of mankind.

35. Neither medicines, nor incantations, can save the man attacked by decrepitude or overtaken by death.

36. As two pieces wood, floating on the great ocean, come together and are again separated, so creatures are united and are again separated in time.

37. Time acts impartially towards rich men who enjoy the pleasure of song and dance in the company of women and those unfortunate men who live upon another's food.

38. In this world a thousand sorts of relationship are made such as mother and father and son and wife. In truth, however, whose are they and whose are we?

39. No one can become any one's own, nor can any one become anybody else's own. Our union here with wives and kinsmen and well-wishers is like that of travellers at an inn in the road.

40. Where am I? Where shall I go?—Who am I?—How came I here?—Why and for whom should I grieve?—Thinking of all these questions one gets tranquillity.

41. Life and its surroundings are always revolving like a wheel, and the companionship of those who are dear is only for the time being. The union with brother, mother, father, and friend is like that of travellers in an inn.

42. The wise men behold, as if with corporeal eyes, the next world which is unseen. Without setting at naught the scriptures, one desirous of knowledge should cherish faith.

43. One possessed of knowledge should perform the rites laid down for the Pitris and

the gods, perform all religious duties, celebrate sacrifices, judiciously pursue religion, profit and pleasure.

44. Alas, no one perceives that the world is sinking in the deep ocean of Time which is infested with those huge crocodiles called decrepitude and death.

45. Many physicians are seen suffering from a disease along with all the members of their families, although they have carefully read the science of Life.

46. Taking bitters and various sorts of oily drugs, they cannot go beyond death as the ocean cannot transcend its continents.

47. Despite the wise application of chemical compounds, men well-versed in chemistry, are seen to be broken down by decrepitude like trees broken down by elephants.

48. Likewise, persons endued with ascetic merit, devoted to study of the Vedas, practising charity and frequently celebrating sacrifices, cannot escape the hands of decrepitude and death.

49. Neither years, nor months, nor fortnights, nor days, nor nights that have once gone away do ever return to creatures who are born.

50. Man, whose existence is so transitory, is compelled, in course of Time, whether, he will or no, to come upon this inevitable and broad path of all creatures.

51. Whether the body originates from the creature, or the creature originates from the body, one's union, however, with wives and other friends is like that of travellers in an inn.

52. One cannot obtain another as his companion for ever. One cannot obtain such union even with his own body. How then can it be secured with any one else?

53. Where, O king, is your father, to-day and where your grandfathers? You do not see them to-day and they do not see you. O sinless one.

54. No person can see either heaven or hell. The sacred books, however, are the eyes of the virtuous. O king, regulated your conduct according to the scriptures.

55. With a pure heart, one should lead the life of Brahmacharyya and then procreate children and then celebrate sacrifices, for satisfying the debt one owes to the Pitris, the gods and men.

56. Celebrating sacrifices and engaged in begetting (children), after having first observed the vow of Brahmacharyya, one who has eyes of wisdom shaking off all



anxiety of heart, should seek heaven, this world, and his own soul.

57. That vituous king who tries judiciously for acquiring Heaven and Earth, and who takes his own share of earthly goods as sanctioned in the scriptures, acquires a reputation that spreads over all the worlds and among all creatures mobile and immobile.

58. Having heard these words pregnant with reason, the king of the Vidahas of clear understanding, became freed from grief, and taking Ashma's leave proceeded towards his house.

59. O you of unfading glory, cast off your sorrow and rise up. You are equal to Shakra himself. Cheer up your heart. The Earth has been conquered by you by means of Kshatriya duties. Enjoy here, O son of Kunti, and do not disobey my words?"

## CHAPTER XXIX.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

**Vaishampayana said :—**

1. "That highest of kings, *vis.*, Yudhishtira the son of Dharma, still remained silent and Pandu's son Arjuna addressed Krishna and spoke as follows.

**Arjuna said :—**

2. 'This scorcher of foes, *vis.*, Dharma's son, is grieving for his slain kinsmen. Solace him, O Madhava.

3. Again, O Janarddana, all of us have fallen into great calamity. You should, O mighty-armed one, remove his sorrow."

**Vaishampayana continued :—**

4. "Thus accosted by the great Arjuna, the lotus-eyed Govinda of unfading glory looked towards the king.

5. Yudhishtira could never disobey Keshava. From his infancy Govinda was dearer to Yudhishtira than Arjuna himself.

6. Taking up the king's hand bedecked with sandal-paste and looking like a column of marble, the mighty-armed Krishna began to speak, cheering up all his hearers.

7. His face, adorned with beautiful teeth and eyes, shone like a full-blown lotus at sunrise.

**Vasudeva said :—**

8. Do not, O foremost of men, so grieve as will reduce your body. They who have

been killed in this battle will by no means be got back.

9. Those Kshatriyas, O king, that have been killed in this great battle, are like objects that one gets in his dreams and which disappear when one awakes.

10. All of them were heroes and ornaments of the field. They were defeated while attacking their enemies. No one amongst them was killed with wounds on the back or while flying away.

11. All of them, having fought with heroes in great battle and having thrown off their life-breaths then, have, purified by weapons, proceeded to heaven. You should not grieve for them.

12. Always following the duties of Kshatriyas, endued with courage, well read in the Vedas and their branches, all of them have attained to that blissful region which is obtainable by heroes. You should not grieve for them after hearing of those high-souled kings of Earth, of ancient days, that departed from this world.

13. Regarding it is cited the old discourse of Narada before Srinjaya when the latter was greatly stricken with grief on account of the death of his son.

**Narada said :—**

14. Subject to happiness and misery myself, yourself, and all creatures, O Srinjaya, shall have to die. What cause then is there for grief.

15. Listen to me as I describe the great bliss of (some) ancient kings. Hear me with rapt attention. You will then, O king, cast off your sorrow.

16. Listening to the story of those high-souled kings, lessen your sorrow hear me as I recite fully their stories to you.

17. By listening to the charming and delightful history of those kings of ancient times, unfavourable stars may be propitiated and longevity may be increased.

18—19. We hear, O Srinjaya, that there was a king of the name of Marutta who was the son of Avikshit. He also met with death. The gods with Indra and Varuna and Vrihaspati at their head came to the sacrifice, called Vishwasrij, celebrated by that great king. Challenging Shakra the king of the gods, that king defeated him in battle.

20. To do Indra a good turn the learned Vrihaspati refused to officiate at Marutta's sacrifice. Thereupon Samvarta, the younger brother of Vrihaspati, complied with the king's request.

21. During the reign of that king, O

best of kings, the Earth produced crops without being tilled and was adorned with various kinds of ornaments.

22. In the sacrifice of that king, the Vishwedevas were the courtiers, the Maruts acted as distributors (of food and presents) and the great, Saddhyas were also present.

23. In that sacrifice of Marutta, the Maruts drank Soma. The presents of the king excelled (in value) those ever made by the gods, the Gandharvas and men.

24. When even that king, O Srinjaya who was superior to you in religious merit, knowledge, renunciation, and wealth, and who was purer than your son, met with death, do not grieve for your son.

25. There was another king of the name of Suhotra the son of Atithi. We hear, O Srinjaya, that even he met with death. During his reign Indra showered gold for one whole year upon his kingdom.

26-27. Obtaining that king for her master, the Earth became, in sooth, Vasumati (endued with wealth). The rivers, during the administration of that king, bore golden tortoises, crabs, alligators, sharks, and porpoises, for the worshipful Indra, O king had showered these upon them.

28. Seeing those innumerable golden fishes and sharks and tortoises, Atithi's son was filled with wonder.

29. Collecting that vast wealth of gold that covered the Earth, Suhotra celebrated a sacrifice at Kurujangala and distributed it amongst the Brahmanas.

30. When that king, O Srinjaya, who surpassed you in the four attributes of religious merit, knowledge, renunciation, and wealth, and who was purer than your son, met with death, do not grieve for your son who is dead.

31. Your son never celebrated a sacrifice and never made presents. Knowing this, console your mind and do not grieve. We hear also, O Srinjaya, that Vrihadra the king of the Angas, met with death.

32-33. He gave away a hundred thousand horses. He gave away as presents also a hundred thousand maidens, adorned with golden ornaments in a sacrifice he celebrated.

34-36. He gave away as presents a hundred thousand elephants also of the best breed in another sacrifice celebrated by him. He gave away as presents a hundred millions also of bulls, adorned with golden chains, with thousands of kine while the king of Anga performed his sacrifice by the hill called Vishnupada, Indra be-

came intoxicated with the Soma he drank, and the Brahmanas with the presents they obtained. In the hundreds of sacrifices, O monarch, which this king performed of old, the sacrificial presents far surpassed those ever made by the gods, the Gandharvas, and men. No other man was born, or will ever be born, that gave or will give away so much wealth as was distributed by the king of the Angas in the seven sacrifices he celebrated in which Soma juice was given.

38. When, O Srinjaya, this Vrihadra even, who was your superior in the four attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

39. We hear also, O Srinjaya, that Shivi the son of Ushinara, met with death. That king governed the entire Earth as one holds, the leathern shield in his hand.

40. Riding on a single car, which was crowned with success in every battle, king Shivi caused the whole Earth to resound with the rattle of his wheels and brought all kings under subjection.

41. Ushinara's son Shivi distributed, in a sacrifice, all the kine and horses he had, both domestic and wild.

42. Brahma himself thought that no one amongst the kings of the past or the future had or could have borne the burden, O Srinjaya, that Ushinara's son Shivi, that best of kings and that most powerful hero, equal to that of Indra himself, bore. Do not, therefore, grieve for your son who never celebrated any sacrifice nor made any present.

44. Indeed, O Srinjaya, when Shivi, who was far superior to you in the four attributes and who was purer than your son met with death, do not grieve for your son, who is dead.

45. We hear, O Srinjaya, that the great Bharata also the son of Dushmanta and Shakuntala, who had a vast and well-replenished treasury met with death.

46-47. Dedicating three hundred horses to the gods on the banks of Yamuna, twenty on the banks of Saraswati, and fourteen on the banks of Ganga, that highly energetic king, in days of old, celebrated (this order) a thousand Horse-sacrifices and a hundred Rajasuyas.

48. No one amongst the kings of the Earth can imitate the great deeds of Bharata, as no man can, by the power of his arms rise up into the sky.

49. Erecting numerous sacrificial altars, he presented numberless horses and immense riches to the sage Kanwa.



50. When even he, O Srinjaya, who was far superior to you in the four attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

51. We hear, O Srinjaya, that Rama also, the son of Drsharatha, met with death. He always treated his subjects like his own begotten sons.

52. In his kingdom there were no widows and none that was helpless. Indeed, Rama while governing his kingdom always followed his father Dasharatha.

53. The clouds, pouring rain in season, caused the crops to grow profusely. During his regime, food was always abundant in his kingdom.

54. No death occurred by drowning or by fire. As long as Rama ruled it, there was no fear in his kingdom of any ailment.

55. Every man lived for a thousand years, and every man was fortunate enough to have a thousand children. During Rama's reign, all men enjoyed health and obtained the fruition of their wishes.

56. Even the women did not quarrel with one another, what to speak of men? During his reign his subjects were always devoted to virtue.

57. During Rama's regime all men were contented, obtained the fruition of their desire, and were fearless, free, and truthful.

58. The trees always bore flowers and fruits and suffered from no accidents. Every cow gave milk filling a *drona*-full milk.

59. Having lived for fourteen years in that forest practising severe penances, Rama celebrated ten Horse-sacrifices to which the freest access was given to all.

60. Youthful and having a dark complexion, and red eyes, he looked like the leader of an elephantine herd. With arms extending down to his knees and of beautiful face, his shoulders were like those of a lion and the power of his arms was great.

61. Seated on the throne of Ayodhya, he ruled for ten thousand and ten hundred years.

62. When he, O Srinjaya, who was superior to you in the four principal accomplishments and who was purer than your son, met with death, do not grieve for your son who is dead.

63-64. We hear, O Srinjaya, that king Bhagiratha also died. In one of the sacrifices of that king inebriate with drinking the Soma juice, Indra, the worshipful chastiser of Paka and the king of the

gods, defeated by the strength of his arms, many thousands of Asuras.

65. King Bhagiratha, in one of the sacrifices he celebrated, gave away a million of maidens bedecked with ornaments of gold.

66. Each of those maidens sat upon a car to each of which were yoked four horses. With each car were a hundred elephants, all of the best breed and adorned with golden trappings.

67. Behind each elephant were a thousand horses, and behind each horse a thousand kine, and behind each cow a thousand goats and sheep.

68. Ganga, named (from before) Bhagirathi sat upon the lap of this king living near (her stream), and therefore, passed by the name of Urvashi.

69. The Ganga who had three courses had agreed to be the daughter of Bhagiratha of Ikshaku's race, who always celebrated sacrifices with enough presents to the Brahmanas.

70. When he, O Srinjaya, who was superior to you in respect of the four principal attributes and who was purer than your son, met with death, do not grieve for your son.

71. We hear, O Srinjaya, that the great Dvilipa also met with death. The Brahmanas take pleasure in recounting his innumerable deeds.

72. In one of his great sacrifices that king, gave away with full heart the entire Earth, abounding with wealth, to the Brahmanas.

73. In each sacrifice celebrated by him, the chief priest received as sacrificial fee a thousand elephants made of gold.

74. In one of his sacrifices, the stake was made of gold and looked highly beautiful. Performing the duties assigned to them, the gods having Shakra for their king, used to seek refuge with that king.

75-76. Upon that highly effulgent golden stake decked with a ring, six thousand gods and Gandharvas danced in joy, and Vishwvasu himself, in their midst played on his Vina the seven notes according to the rules of concordance. Such was the nature of Vishwvasu's music that every creature, wherever he might be, thought that the great Gandharva was playing to him alone.

77. No other king could imitate the deeds of king Dvilipa. The elephants of that king, intoxicated and adorned with golden trappings used to lie down on the roads.

78. Those men went to heaven who could obtain a glance even of the great king Dwlipa who was ever truthful in speech and whose bow could bear a hundred enemies powerful like a hundred Anantas.

79. Three sounds never ceased in Dwlipa's mansion, *vis.*, the sound of Vedic recitations, the twang of bows, and cries of Let it be given.

80. When he, O Srinjaya, who was superior to you in the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

81. Yuvanashwa's son Mandhatri also O Srinjaya, we have heard, met with death. The celestials named Maruts took out that child from his father's stomach through one of its sides.

82. Born from a quantity of clarified butter that had been purified by Mantras Mandhatri was born in the stomach of the great Yuvanashwa. Highly prosperous, king Mandhatri vanquished the three worlds.

83. Seeing that child of celestial beauty lying on the lap of his father, the gods asked one another,—whose breasts shall this child suck?

84. Then Indra approached him, saying,—He shall suck me.—From this incident the king of the deities named the child Mandhatri.

85. To give nourishment to that high-souled child of Yuvanashwa, the finger of Indra, placed in his mouth, began to give a jet of milk.

86. Sucking Indra's finger, he grew up in a hundred days. In twelve days he looked like a boy of twelve years.

87. The whole Earth in one day was subjugated by that high-souled and virtuous and brave king who was like Indra himself in prowess.

88. He defeated king Angara, Marutta, Asita, Gaya, and Vrinadratha the king of the Angas.

89. When Yuvanashwa's son fought in battle with Angara, the gods thought that the sky was breaking with the twang of his bow.

90. The whole Earth from the point from which the Sun rises to where he sets is said to be the field of Mandhatri.

91. Having celebrated Horse-sacrifices and a hundred Rajasuyas, he gave to the Brahmanas many Rohita fishes.

92. Those fishes were each ten Yojanas in length and one in breadth. The residue

after gratifying the Brahmanas, were divided amongst themselves by the other classes.

93. When he, O Srinjaya, who was superior to you in respect of the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

94—95. We hear, O Srinjaya, that Vyati the son of Nahusha also met with death. Having brought under his sway the whole world with its seas, he journeyed through it, adorning it with various sacrificial altars the interstices between which were measured by throws of a heavy piece of wood. Indeed, he reached the very bank of the sea as he went on celebrating great sacrifices.

96. Having celebrated a thousand sacrifices and a hundred Vajapeyas, he pleased the leading Brahmanas with three mountains of gold.

97. Having killed many Daityas and Danavas duly in battle, Nahusha's son Vyati divided the whole Earth (among his children).

98. At last discarding his other sons headed by Yadu and Drahyu, he installed (his youngest son) Puru on his throne and then returned to the forest accompanied by his wife.

99. When he, O Srinjaya, who was superior to you in the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

100. We hear, O Srinjaya, that Amvarisha also, the son of Nabhaga, met with death. That protector (of the world) and greatest of kings was considered by his subjects as the virtue incarnate.

101. That king, in one of his sacrifices dedicated to the Brahmanas, for serving them, a million of kings who had themselves celebrated thousands of sacrifices each.

102. Pious men praised Amvarisha the son of Nabhaga, saying that such deeds had never been done before nor would be done in the future.

103. Those hundreds upon hundreds and thousands upon thousands of kings became (through Amvarisha's merits) crowned with the fruits of the Horse-sacrifice, and followed their chief by the Southern path to heaven).

104. When he, O Srinjaya, who was superior to you in the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead.



105—106. We hear, O Srinjaya, that Shashavindu also, the son of Chitraratha, met with death. The great king had a hundred thousand wives, and a million of sons. All of them used to wear golden coats of mail and all of them were flowers of bowmen.

107. Each of those princes married a hundred princesses, and each princess brought a hundred elephants. With each of those elephants were a hundred cars.

108. With each car were a hundred horses, all of good breed and all adorned with golden trappings. With each horse were a hundred kine, and with each cow were a hundred sheep and goats.

109. This immense wealth, O king, Sashtavindu distributed in a Horse-sacrifice amongst the Brahmanas.

110. When he, O Srinjaya, who was superior to you in the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

111. We hear, O Srinjaya, that Gaya also, the son of Amurtharayas, met with death. For a hundred years, that king lived upon the residue of sacrificial food.

112. (Pleased with his devotion) Agni offered him boons. The boons prayed for by Gaya were,—May not wealth suffer extinction even if I give ceaselessly. Let my respect virtue exist for ever.

113. Let my heart ever love Truth, through your grace, O eater of sacrificial libations. —It has been heard by us that king Gaya secured all those wishes from Agni.

114. On days of the new moon, on those of the full moon, and on every fourth month, for a thousand years, Gaya repeatedly celebrated the Horse-sacrifice.

115. Rising (at the termination of every sacrifice) he distributed a hundred thousand kine and hundreds of mules during this time.

116. That foremost of men pleased the gods with Soma, the Brahmanas with wealth, the Pitris with Swadha, and the women with the satisfaction of all their desires.

117. In this great Horse-sacrifice, king Gaya had a golden ground made, measuring a hundred cubits in length and fifty in breadth, and gave it away as the sacrificial fee.

118. That foremost of men, viz., Gaya the son of Amurtharayas, distributed as many kine as there are sand grains, O king, in the river Ganga.

119. When he, O Srinjaya, who was superior to you in the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

120—121. We hear, O Srinjaya, that Sankriti's son Rantideva also met with death. Having practised the severest of penances and worshipped him with great reverence, he obtained these boons from Shakra, having solicited them, saying, —Let us have profuse good and innumerable guests ! Let not my faith suffer any deterioration, and let us not have to beg anything of any person !

122. The animals both domestic and wild, killed in his sacrifice, used to come to him, viz., the great Rantideva of rigid vows and great fame, of their own accord.

123. The secretions that came out of the skins of the animals produced a strong and celebrated river which till now passes by the name of Charmanwati.

124. King Rantideva used to make presents to the brahmanas in an extensive enclosure. When the king said,—I to you I give a hundred nishkas ! To you I give a hundred—the Brahmanas raised a hue and cry of refusal.

125. When, however, the king said—I give a thousand nishkas—the gifts were all accepted. All the vessels and plates in Rantideva's mansion for carrying food and other articles, all the jugs and pots, the pans and plates and cups were made of gold.

127. There where the guests used to live in Rantideva's palace twenty thousand and one hundred kine had to be killed.

128. Yet even on such occasions, the cooks, adorned with ear-rings, used to say,—There is abundant juice. Eat as much as you wish, but we have not as much to-day of meat as on former occasions.—When he, O Srinjaya, who was for superior to you in the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

130. We hear, O Srinjaya, that the high-souled Sagara also met with death. He was born in the family of Ikshvaku, a foremost of men, and of superhuman power.

131. Sixty-thousand sons used to follow him, like countless stars waiting upon the Moon, in the cloudless autumnal sky.

132. He ruled the whole of this Earth. He gratified the gods by celebrating a thousand Horse-sacrifices.

133-134. He gave away to deserving Brahmanas palatial edifices with columns of gold and (other parts) made entirely of that precious metal, abounding in rich beds and beves of beautiful ladies having eyes like lotus-petals, and various other sorts of valuable objects. At his behest the Brahmanas divided those gifts among themselves.

135. Out of wrath that king made the Earth to be excavated, whereupon she came to have the ocean on her bosom, and, therefore, the ocean is called Sagara after his name.

136. When he, O Srinjaya, who was superior to you in the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

137. We hear, O Srinjaya, that king Prithu also, the son of Vena met with death, the great Rishis, assembled together in the great forest, installed him in the sovereignty of the Earth.

138. And because it was expected that he would advance all mankind, he was, accordingly, called Prithu (the advancer). And because also he protected people from injuries (Kshatta), he was, therefore, styled a Kshatriya (protector from injuries).

139. Seeing Prithu the son of Vena, all the creatures of the Earth, exclaimed,—We love him affectionately!—And for the loving attachment (to him of all creatures), he was called a Raja (one who gratifies all).

140. The Earth, during his regime produced crops without being tilled, every leaf of the trees bore honey, and every cow gave a jugful of milk.

141. All men enjoyed health and all their wishes were fructified. They had no fear of any kind. They used to live, as they pleased, in fields or houses.

142. When Prithu desired to cross the sea, the waters became solidified. The rivers also never rose when he had to cross them but remained perfectly calm. The standard on his car moved freely everywhere.

143. King Prithu, in one of his great Horse-sacrifices, distributed amongst the Brahmanas one and twenty mountains of gold, each measuring twelve hundred cubits.

144. When he, O Srinjaya, who was far superior to you in the four principal attributes and who was purer than your son met with death, do not grieve for your son who is dead.

145. What are you, O Srinjaya, thinking

of silently? It seems, O king, that you do not pay heed to these words of mine. If you have not heard them, then this discourse of mine has been fruitless like medicine or diet to a person on the point of death.

Srinjaya said:—

146. 'I am all attention, O Narada, to this discourse of yours, of excellent sense and perfumed like a garland of flowers,—this discourse regarding the conduct of great royal sages of meritorious deeds and great fame, that can surely remove grief.

147. Your discourse, O great sage, has not been fruitless. I have been freed from sorrow at your very sight! Like one never satiated with drinking nectar, I am not satiated with your words.

148. O you of true vision, if you, O lord, be inclined to show your grace towards this man burning for the death of his son, then that son, through your favour, is sure to be revived and to mix once more with me (in this life).'

Narada said:—

149. 'I will give back to you that son of yours named Suvarnashtivin, whom Parvata gave you and who has been deprived of life! Effulgent like gold, that child shall live a thousand years.'

## CHAPTER XXX.

### (RAJADHARMANUSHASANA PARVĀ).—Continued.

Yudhisthira said:—

1. "How did the son of Srinjaya become Suvarnashtivin? Why also did Parvata give Srinjaya that child? And why did he die?

2. When all those men lived for a thousand years, why did Srinjaya's son die in infancy?

3. Or, was he in name only Suvarnashtivin? How also did he come to be so? I wish to know all this?

Krishna said:—

4. 'I will recount, O king, the incidents as they took place. There are two Rishis foremost in the world, named Narada and Parvata.

5-6. Narada is the maternal uncle and Parvata is his sister's son. With cheerful hearts, the uncle Narada and the



nephew Parvata had in days of yore, O king, left the celestial region for a journey on Earth for eating clarified butter and rice.

7. Both of them endued with great ascetic merit, they wandered over the Earth living on food taken by human beings.

8. Filled with joy and cherishing great affection for each other, they entered into an agreement that whatever wish, good or bad, would be entertained by one, should be disclosed to the other, but if one happens to act otherwise, he should be visited by the other's curse.

9. Coming at that understanding, those two great Rishis, worshipped of all the worlds, repaired to King Srinjaya the son of Shitya and said to him?—

10. We two, for your well-being shall live with you for a few days. O lord of Earth, do you satisfy all our wants duly! The king, saying,—So be it, began to treat them hospitably.

11. After some time, one day, the king, filled with joy, introduced to those illustrious ascetics his most beautiful daughter, saying,—This my daughter will serve you both.

12—13. Resembling in effulgence the filaments of the lotus, she is beautiful and of faultless limbs, accomplished and of charming manners, and is called Sukumari by name.—The Rishis replied, saying, Very well. Thereupon the king directed his daughter, telling her,—O child, serve these two Brahmanas as you would the gods or your father.

14. The pious princess, saying,—So be it,—began to serve them in obedience to her father's command.

15. Her dutiful services and her peerless beauty very soon created love in Narada's heart.

16. That tender feeling began to grow in the heart of the great saint, like the moon gradually increasing in the light fortnight.

17. The virtuous Narada, however, out of shame, could not give out that burning love to his sister's son the high-souled Parvata.

18. By his ascetic power, as also by signs, Parvata understood all. Excited with rage, the latter thereupon made up his mind to curse the love-stricken Narada.

And he said :—

19—20. 'Having of your own accord made an agreement with me that, whatever wish, good or bad, would be entertained by

either of us should be disclosed to the other you have violated it! These were your own words, O Brahmana! It is for this that I shall curse you.

21. You did not tell me before that your heart has been stricken with the beauty of the maiden Sukumari. I shall, therefore, curse you.

22. You are a Brahmacharin. You are my preceptor. You are an ascetic and a Brahmana. Yet you have broken the agreement you had made with me.

23. Filled with anger I shall, for this, curse even you. Listen to me. This Sukumari shall, forsooth, become your wife.

24. From the time of your marriage, however, O powerful one, both she and all men shall see you a monkey, for your real features having disappeared, you will appear like a monkey to all.

25—26. Hearing these words of his the uncle Narada, excited with ire cursed his nephew Parvata in return, saying.—Although you possess ascetic merit and Brahmacharyya and truth and self-control, and although you are ever devoted to virtue, yet you will not succeed in proceeding to heaven.

27. Filled with anger and feelings of vengeance, they thus cursed each other like a pair of infuriate elephants.

28. From that time the great Parvata began to wander over the Earth, respected as he deserved, O Bharata, for his own power.

29. Narada then, that best of Brahmanas, duly married Srinjaya's daughter, the faultless Sukumari.

30—31. The princess, however, saw Narada exactly as he had been. Indeed, just after the last of the wedding Mantras had been recited, Sukumari saw the celestial Rishi to have a face like that of a monkey. She, however, did not for that disregard her husband. On the other hand, she bestowed her love on him.

32. Indeed, that chaste princess, devoted herself entirely to her husband and did not in her heart even desire any one else among the gods, Munis and Yakshas for a husband.

33. One day, as the illustrious Parvata, while wandering about entered a solitary forest, he saw Narada there.

34. Bowing to him, Parvata said,—Favour me by permitting me, O powerful one, to go to heaven.

35—37. Seeing the cheerless Parvata kneeling before him with joined palms,

Narada, himself more dissipated, said to him.—You had cursed me first, saying,—Be you a monkey!—After you had said so to me, I cursed you from anger, saying,—From this day you will not live in heaven. You should not have done so, since you are like a son to me.—The two saints then released each other from their mutual curses.

38. Seeing her husband possessed of celestial form shining with beauty, Sukumari fled from him taking him, to be somebody other than her husband.

39. Seeing the beautiful princess flying away from her husband, Parvata addressed her, saying,—He is your husband. Do not entertain any scruple.

40. He is the illustrious and powerful Rishi Narada, that foremost of virtuous persons. He is your husband entirely devoted to you. Do not cherish any doubt.

41. Assured in various ways by the great Parvata and informed also of the curse on her husband the princess regained the clamness of men. Then Parvata proceeded to heaven and Narada to his home.

**Vasudeva said:—**

42. The illustrious Rishi Narada, who himself did so, is here. O best of men, asked by you, he will tell you everything that took place."

## CHAPTER XXXI.

### (RAJADHARMANUSHASANA PARVA).—Continued.

**Vaishampayana said:—**

1. "The royal son of Pandu then addressed Narada, saying.—'O holy one, I wish to hear of the birth of the child whose excreta were gold.

2. Thus accosted by king Yudhishthira the sage Narada began to describe to him all that had taken place about that child who passed golden excreta.

**Narada said:—**

3. 'It is so, O you of mighty arms, as Keshava here has said. Asked by you I shall now recite the remaining portion of this story.

4. Myself, and my sister's son, the great ascetic Parvata, once came to Srinjaya, that foremost of all victorious kings, for living with him.

5. Honoured duly by him who gratified every wish of ours, we lived in his palace.

6. After the rains had gone, and when the time for our own departure arrived, Parvata said to me these weighty words suitable to the hour.

7. We have, O Brahmana, lived in the house of this king for some time, highly respected by him. Think of what return we should make.

8. I then, O king, said to Parvata,—O nephew, it is really like you, and, O ye of great power, all this depends upon yourself.

9. By your boons let the king be made happy and let him obtain his wishes. Or, if you wish, let him be crowned with success by the power of the ascetic merits of both of us.

10. After this, Parvata having summoned king Srinjaya, that foremost of victorious persons, said to him these words, O foremost of Kurus:—

11. We have been highly gratified, O king, with your hospitality given with every sincerity. With our permission, O foremost of men, think of the boon you should pray.

12. Let the boon, however, be such that it may not create enmity with the gods or bring on destruction to men. Accept then, O king, a boon, for you deserved one as we think.

13. Hearing these words, Srinjaya replied,—If you have been pleased with me my object then has been gained, for this itself is the highest gain and the fruition of all my desires.

14. To Srinjaya who said so, Parvata again said,—Pray, O king, for the fruition of that wish which you are cherishing in your heart for a long time.

15. Srinjaya answered,—I wish to have a son who will be heroic and endowed with great energy, firm in his vows and of long life, highly blessed and effulgent like the king of gods.

16. At this, Parvata said,—This your desire will be satisfied. Your son, however shall not live long, since you wish to have such a son for prevailing over the king of the gods.

17. Your son shall be known by the name of Suvarnashthivin. He shall be effulgent like the king of the gods, but take care to protect him always from that deity.

18—19. Hearing those words of the great Parvata, Srinjaya begged that saint for ordaining otherwise, saying,—May my son live long, O Muni, through your ascetic



merit.—Parvata, however, said nothing, out of his partiality for Indra.

20. Seeing the king very cheerless, I said to him,—Think of me, O king, (in your distress), and I shall promise to come when thought of by you.

21. Do not grieve, O king. I will give you back your beloved child alive, even if he be dead.

22. Having said so to that king both of us left him for coming to where we wished, and Srinjaya returned to his palace.

23. After some time had passed, the royal sage Srinjaya had born unto him a highly powerful and energetic son.

24. The child grew up like a large lotus in a lake, and became Suvarnashthivin in reality as well as in name.

25. This wonderful fact, O best of the Kurus, soon became widely known over the world. The king of the gods also learnt of it as the outcome of Parvata's boon.

26. Fearing humiliation the slayer of Vala and Vritra began to watch for the loopholes in that prince.

27. He commanded his celestial weapon Thunder, standing before him, in embodied form saying,—Go, O powerful one, and assuming the form of a tiger kill this prince.

28—29. When grown up, this child of Srinjaya may, by his deeds humiliate me, O Thunder, as Parvata has said, thus addressed by Shakra, the celestial weapon Thunder, that subjugator of enemy's to vns, began from that day to continually watch for the weak points of the prince.

30. Srinjaya, meanwhile, having obtained that child who was effulgent like Indra himself, became filled with joy. The king, accompanied by his wives, and the other ladies of his household, took up his quarter in the midst of a forest.

31. One day, on the bank of the Bhagirath, the boy accompanied by his nurse, ran here and there in play.

32. Though only five years' old, his prowess, even then, resembled that of a powerful elephant. While thus playing the child met a powerful tiger that attacked him suddenly.

33. The infant prince trembled greatly as he was being mangled by the tiger and soon fell down dead on the Earth. Seeing it the nurse cried aloud in grief.

34. Having killed the prince, the tiger through Indra's powers of delusion, vanished there and then.

35. Hearing the cries of the nurse, the king in great anxiety ran there.

36. He saw his son there, his blood quaffed off and lying dead on the ground like the moon dropped from the sky.

37. Taking up on his lap the boy bathed in blood, and the king, with heart stricken with grief, began to lament piteously.

38. The queen also smitten with sorrow, and crying, quickly ran where king Shrinjaya was.

39. In that plight the king thought of me with rapt attention. Knowing that the king was thinking of me I appeared before him.

40. Assailed with grief as the king was, I recounted to him all those stories, O king, that this hero of Yudu's race has already recited to you.

41. I restored Srinjaya's child to life with Indra's permission. That which is ordained must take place. It is impossible to make it otherwise.

42. After this prince Survarnashthivin of great renown and power began to gladden the hearts of his parents.

43. Of great prowess, he ascended the throne of his father after the latter had died, and reigned for one thousand and one hundred years.

44. He worshipped the gods in many great sacrifices accompanied with profuse presents. Highly effulgent he gratified the gods and the Pitris.

45. Having begotten many sons all of whom by their children multiplied the race, he breathed his last, O king, after many years.

46. Do you, O foremost of kings, remove this grief of your heart, as Keshava has advised you, as also Vyasa of austere penances.

47. Rise up, O king, and carry the burden of this your ancestral kingdom, and celebrate high and great sacrifices so that you may obtain (hereafter) whatever regions you may wish to acquire.

## CHAPTER XXXII.

(RAJADHARMANUSHASANA  
PARVA.)—Continued.

Vaishampayana said:—

1. "Dwaipayana-Vyasa, that great ascetic conversant with the truths of religion, spoke again to king Yudhisthira, who still remained silent and plunged in grief.

**Vyasa said :—**

2. 'O you having eyes like lotus petals, the protection of subjects is the duty of kings. Those men who are always observant of duty regard duty to be all powerful.

3. Do you, therefore, O king, follow your forefathers. The penances are the duty of the Brahmanas. This is the eternal prescription of the Vedas.

4. Penance, therefore, O foremost of Bharata's race, are the eternal duty of the Brahmanas. A Kshatriya's duty is to protect all persons.

5. That man, who addicted to earthly objects, disregards wholesome restrictions, that man who transgresses at social harmony, should be punished with a strong hand.

6—7. The fool who tries to transgress authority, be he an attendant, a son or even a saint—indeed all such sinful men,—should by every means be punished or even killed. That king who behaves otherwise incurs sin.

8. He who does not protect morality when it is being disregarded, is himself a trespasser of the same. The Kouravas transgressed morality. They have with their followers been killed by you.

9. You have simply observed the duties of your own order. Why then, O son of Pandu, do you indulge in such grief? The king should kill those that deserve death, make gifts to persons deserving of charity, and protect his subjects according to the sacred laws.'

**Yudhisthira said :—**

10. 'I do not doubt your words, O you of great ascetic merit? Everything regarding morality and duty is well known to you, O foremost of all persons, conversant with morality and duty.

11. I have, however, for the sake of kingdom, caused many persons to be killed. Those deeds, O Brahmana, are burning and consuming me.'

**Vyasa said :—**

12. 'O Bharata, is the Supreme Being the actor, or is men the doer? Is everything the outcome of Chance in the world, or are the fruits of our pristine deeds?

13. If man, O Bharata, does all acts, good or evil, being urged by the Supreme Being, then the fruits thereof should attach to the Supreme Being himself.

14. If a person cuts down by an axe a tree in the forest, it is the person that commits the sin and not the axe.

15. Or, if it be said that, the axe being only the material cause, the consequence of the act should attach to the animate agent, then the sin visits to the person who has made the axe. This, however, can scarcely be true.

16. If this be not reasonable, O son of Kunti, that one man should be visited by the sin of an act done by another, then, guided by this, you should throw all responsibility upon the Supreme Being.

17. If, on the other hand, man is himself the agent of all his acts, good and evil, then there is no Supreme Being and, therefore, whatever you have done cannot bring evil consequences on you.

18. No one, O king, can ever escape from what is ordained. If, again, Destiny be the result of pristine acts, then no sin visits one in this life even as the sin of cutting down a tree cannot affect the maker of the axe.

19. If you say it is Chance only that acts in the world, then such an act of destruction could never take place nor will ever take place.

20. If it is necessary to determine what is good and what bad in the world, attend to the scriptures. In those scriptures it has been ordained that kings should stand with the rod of punishment uplifted in their hands.

21. I think, O Bharata, that acts, good and bad, are perpetually revolving here as on a wheel, and men reap the fruits of those acts, acts, good or bad, that they do.

22. One sinful act begets another. Therefore, O foremost of kings, avoid all evil acts and do not indulge in grief.

23. You should follow, O Bharata, the duties, even if reproachable, of your own order. This self-destruction, O king, does not appear in you.

24. Expiations, O king, have, been laid down for (evil) acts. He that is alive can perform them, but he that dies cannot perform them.

25. Therefore, O king, without laying down your life, perform those expiatory acts. If you do not perform them you may have to repent in the next world.' "



## CHAPTER XXXIII.

(RAJADHARMANUSHASANA  
PARVA).—*Continued.*

**Yudhisthira said :—**

1—3. 'Sons, grandsons, brothers, sires fathers-in-law, preceptors, maternal uncles, grandsires, many great Kshatriyas, many relatives, friends, companions, sisters' sons, and kinsmen, O grandfather, and many foremost of men hailing from various countries, have been killed. All these, O grandfather, have been caused to be killed by myself alone, from desire of kingdom.

4. Having brought about the death of so many heroic kings who were always righteous and all of whom had drunk Soma in sacrifices, what end shall I obtain, O great ascetic.

5. Thinking that this Earth has been deprived of many foremost of kings, all of whom enjoyed great prosperity, I burn continually to this day.

6. Having seen this destruction of kinsmen and of millions of other men, I burn with grief, O grandfather.

7. Oh, what will be the condition of those foremost of ladies who have been deprived of sons, of husbands, and of brothers.

8. Censuring the Pandavas and the Vrishnis as cruel murderers, those ladies, reduced greatly and sunk in grief, will throw themselves on the Earth.

9—10. Not seeing their father and brothers and husbands and sons, those ladies renouncing their lives in agony will go to the abode of Yama, O foremost of Brahmanas! I have no doubt of this! The course of morality is very subtle. It is clear that we shall be guilty of killing women for this.

11. Having killed our kinsmen and friends and thereby committed a sin which cannot be expiated, we shall have to fall into hell with heads downwards.

12. O best of men, we shall, therefore, reduce our bodies with the austere of penances! Tell me, O grand-father, what mode of life I should follow.

**Vaishampayana said :—**

13. "Hearing these words of Yudhisthira, the Dwaipayana-Rishi, having reflected keenly for sometime, said again to the son of Pandu.

**Vyasa said :—**

14. 'Remembering the duties of a

Kshatriya, O king, do not indulge in grief! All those Kshatriyas, O foremost of Kshatriyas, have been killed while following their legitimate duties.

15. Pursuing great prosperity and fame on Earth, those foremost of men, all of whom were liable to death, have died through the influence of Time.

16. You have not been their slayer, nor this Bhima, nor Arjuna, nor the twins. It is Time that took away their lives according to the great law of change.

17. Time has neither mother, nor father, nor anybody to whom he shows any mercy. He is the witness of the acts of all creatures. By him have they been snatched away.

18. This battle, O foremost of Bharata's race, was only an occasion ordained by him. He brought out the destruction of creatures through the instrumentality of Time. In this manner it displays its irresistible power.

19. Know that Time depends upon the fetters of action and is the witness of all actions, good and evil. It is Time that brings about the fruits, pleasurable or miserable, of our actions.

20. Think, O mighty-armed one, of the acts of those Kshatriyas that have been killed. Those acts were the causes of their destruction and it is on account of them that they have died.

21. Think also of your own acts of observances of vows with controlled mind. And think also how you have been compelled by the Supreme Ordainer to do such an act.

22. As a weapon made by a smith or carpenter is under the control of the person who uses it, and moves as he moves it, likewise this universe, controlled by actions done in Time, moves as those actions move it.

23. Beholding that the births and deaths of creatures take place without any perceptible cause and order, grief and joy are absolutely useless.

24. Although this confusion of your heart is a mere delusion, still, if you like, O king, perform expiatory rites.

25. It is heard, O Partha, that the gods and the Asuras fought against each other. The Asuras were the elder, and the gods the younger brothers.

26. Seeking prosperity, they fought a dreadful battle between them. The fight lasted for thirty-two thousand years.

27. Converting the Earth to one vast sea

of blood, the gods killed the Daityas and occupied the celestial region.

28. Having occupied the Earth, a host of Brahmanas, conversant with the Vedas, armed themselves, stupefied with pride, with the Danavas for helping in the fight.

29. They were known by the name of Shalavrika and were eighty-eight thousand in number. All of them, however, were killed by the gods.

30. Those wicked persons who desire to root out virtue and encourage sinfulness deserve to be killed even as the furious Daityas were killed by the gods.

31. If by killing a single individual a family may be saved, or, if by killing a single family the whole kingdom may be saved, such an act of slaughter is not sinful.

32. Sin, O king, sometimes becomes virtue, and virtue sometimes becomes sin. The learned know which is which.

33. Therefore, console yourself, O son of Pandu, for you are well read in the scriptures. You have, O Bharata, only followed the path of the very gods.

34. Men like yourselves never go to hell, O foremost of Pandu's race! Comfort these your brothers and all your friends, O scorcher of foes.

35—36. He who deliberately commits sinful acts, and committing them feels no compunction but continues the same as before, is known as a great sinner. There is no expiation for him, and his sins never disappear.

37. You are born in a noble family. Urged by the sons of others, you have most reluctantly done this, and having done this you repent for it.

38. The rite of Horse-sacrifice, has been indicated as an expiation for you. Make preparations for that sacrifice, O king, and you will be freed off of all your sins.

39. Having defeated his foes with the help of the Maruts, Indra gradually celebrated a hundred sacrifices and became Shatakratu.

40. Freed from sin, occupying heaven, and having obtained many blissful regions and great happiness and prosperity, Shakra surrounded by the Maruts, is shining in beauty, and lighting up all the quarters with his effulgence.

41. The lord of Shachi is worshipped in the heaven by the Apsaras. The Rishis and the other gods all adore him with respect.

42. You have obtained the Earth

through your prowess. All the kings have been defeated by you, O sinless one, through your prowess.

43. Proceeding with your friends to their kingdoms, O king, install their brothers, sons, or grandsons on their thrones.

44. Treating kindly even the children in the womb, make your subjects glad and happy, and govern the Earth.

45. Install on their thrones the daughters of those that have no sons. Women are fond of pleasure and power. By this they will shake off their sorrows and become happy.

46. Having comforted the entire empire in this way, O Bharata, worship the gods in a Horse-sacrifice as did the victorious Indra in days of yore. It is not proper for us to grieve for those great Kshatriyas, O foremost of Kshatriyas.

47. Stupefied by the power of the Destroyer, they have died while satisfying the duties of their own order.

48. You have performed the duties of a Kshatriya and obtained the Earth throneless. Follow your own duties, O son of Kunti, for then, O Bharata, you will enjoy happiness in the next world."

## CHAPTER XXXV.

### (RAJADHARMANUSHASANA PARVA).—Continued.

**Yudhishtira said:—**

1. 'What are the necessary rites of expiation? And what are those acts which one must do for being released from sin? Tell me this, O grandfather.

**Vyasa said:—**

2. 'Having omitted to perform those acts that have been ordained, and done those that have been forbidden, and having behaved deceitfully, a man becomes liable to perform expiation.

3—8. The Brahmacharin, who rises from bed after the sun rise, or goes to bed while the sun is setting, one who has a rotten nail or black teeth, one whose younger brother marries first, one who marries before his elder brother is married, one who has been guilty of Brahmanicide, one who speaks ill of others, one who marries a younger sister before the elder sister has been married, one who marries an elder sister after having married a younger one, one who does not observe his vow, one kill who



a saint, one who imparts a knowledge of the Vedas to a unworthy person, one who does not impart a knowledge thereof to a worthy person, one who takes many lives, one who sells flesh, one who has abandoned his (sacred) fire, one who sells the knowledge of the Vedas, one who kills his preceptor or a woman, one born in a sinful family, one who kills an animal wilfully, one who gives fire to a dwelling house, one who lives by deceit, one who disobeys his preceptor, and one who has violated agreement,—these all are guilty of sins requiring expiation.

9. I shall now mention other acts which men should not do, *vis.*, acts that are forbidden by men and the Vedas. Listen to me with rapt attention.

10—13. The rejection of one's own religion, the following of other people's religion, assisting at the sacrifice or the religious rites of one who does not deserve such assistance, eating of forbidden food, deserting one who seeks refuge, neglect in maintaining servants and dependents, selling salt and treacle, killing of birds and animals, refusal, though able, to beget children, upon a soliciting woman, negligence of making the daily offering, negligence to present the *dakshina*, humiliating a Brahmana,—these all are considered as forbidden acts by persons conversant with duty.

14. The son that quarrels with the father, the person who violates the bed of his preceptor, one who neglects to beget children, on his wife, are all sinful, O foremost of men.

15. I have now described to you in brief as also in detail, those acts and omissions by which a man is compelled to perform expiation.

16. Listen now to the circumstances under which men, by even committing these acts, are not sullied with sin.

17. If a Brahmana well acquainted with the Vedas takes up arms and tries to kill you in battle, you may proceed against him for taking his life. By such an act the slayer does not become guilty of Brahmanicide.

18. There is a Mantra in the Vedas, O son of Kunti, that sanctions it. I describe to you only those practices which are sanctioned by the authority of the Vedas.

19. One who kills a Brahmana who deviates from his own duties and who goes armed for killing a man, does not truly become the killer of a Brahmana. In such a case it is the anger of the slayer that proceeds against the anger of the slain.

20. A person by drinking alcohol un-

knowingly or upon the advice of a virtuous physician when his life is in danger, should have the expiatory rites performed once more in his case.

21. All that I have told you, O son of Kunti, about the eating of forbidden food, may be purified by such expiatory rites.

22. Knowing the preceptor's wife at the preceptor's behest, does not stain the pupil. The sage Uddalaka caused his son Shwetaketu to be begotten by a disciple.

23. A person by committing theft for his preceptor in a time of distress, is not sullied by that sin. One, however, who commits theft for procuring enjoyments for himself, becomes stained.

24. One is not sullied by stealing from other than Brahmanas in times of distress and for the sake of his preceptor. Only one who steals under such circumstances without reserving for himself any portion thereof, is not sullied by sin.

25. A falsehood may be uttered for saving one's own life or that of another, or for the sake of one's preceptor, or for gratifying a woman, or for bringing about a marriage.

26. One's vow of celibacy is not broken by having nocturnal pollutions. In such cases the expiation consists in the pouring of libations of clarified butter on the burning fire.

27. If the elder brother is killed or has left the world, the younger brother does not commit sin by marrying. He who solicited by a woman, knows her commits no sin.

28. One should not kill or cause to be killed an animal except in a sacrifice. Animals have become sacred for the kindness shown towards them by the Creator himself in the ordinance laid down by him.

29. By making a gift unknowingly to an undeserving Brahmana one does not commit sin. The ignorant omission of behaving with liberality towards a deserving person does not lead to sin.

30. By forsaking an unchaste wife one does not incur sin. By such treatment the woman herself may be purified while the husband may avoid sin.

31. One who knows the true uses of the Soma juice, does not commit sin by selling it. By dismissing a servant who is incapable of doing service, one is not visited with sin.

32. I have now described those acts by doing which one does not commit sin. I shall now speak to you of expiation in detail."

**CHAPTER XXXVI.**  
**(RAJADHARMANUSHASANA**  
**PARVA).— Continued.**

Vyasa said :—

1. 'By penances, religious rites, and gifts, O Bharata, a man purify his sins if he does not commit them again.

2-3. By living upon only one meal a day, procured by begging, by doing all his acts himself, by going about abegging with a human skull in one hand and a staff with a skull on it in another, by becoming a Brahmacharin and always ready for work, by renouncing all malice, by sleeping on the naked earth, by declaring his offence publicly, by doing all this for full twelve years, a person can cleanse himself from the sin of a Brahmanicide.

4-6. By perishing by the weapons of a person living by the use of arms, of one's own accords and upon the advice of persons read in the scriptures, or by throwing one's self down, for three times, with head downwards, upon a burning fire, or by walking a hundred Yojanas reciting the Vedas, or by presenting one's all to a Brahmana well read in the Vedas, or at least so much by which he would live comfortably for life, or a house properly furnished, and by protecting kine and Brahmanas, one may be purged of the sin of Brahmanicide.

7. By living upon poor diet every day for six years, a person may be purged off that sin. By observing a more difficult vow about food one may be cleansed in three years.

8-10. By living upon one meal a month, one may be cleansed in a year. By an absolute fast, one may be cleansed within a very short time, one is again purified by a Horse-sacrifice. Men that have been guilty of Brahmanicide and who have succeeded in taking the final bath at the completion of the Horse-sacrifice, become washed off all their sins. This is highly authoritative injunction of the Shrutis. One again, by renouncing his life in a battle undertaken for a Brahmana, becomes cleansed of the sin of Brahmanicide.

11. By giving away a hundred thousand kine to deserving persons, one becomes cleansed of the sin of Brahmanicide as also of all other sins.

12. One that gives away twenty-five thousand kine of the Kapila breed all of them having calves becomes cleansed of all his sins.

13. One who, at the time of death, presents a thousand kine with calves to poor but deserving persons, becomes freed from sin.

14. That man, O king, who gives away a hundred horses of the Kamvoja breed to Brahmanas of regulated conduct, becomes freed from sin.

15. That man, O Bharata, who gives to even one man all that he asks for, and who, having given it, does not advertise his act, becomes freed from sin.

16. If a person who has once taken wine, drinks hot water, he purifies himself both here and hereafter.

17. By falling from the summit of a mountain or entering a burning fire, or by going on journey for ever after renouncing the world, one is freed from all sins.

18. By celebrating the sacrifice laid down by Vrihaspati, a Brahmana who drinks wine may obtain the region of Brahmana. This has been said by Brahmana himself.

19. If a person, after having drunk wine, becomes humble and makes a gift of land, and abstains himself from it ever afterwards he becomes purified and cleansed.

20. The person that has violated his preceptor's bed, should lie down on a sheet of heated iron, and having cut off the male organ, should leave the world and live in the woods, with eyes always turned upwards.

21. By renouncing one's body, one becomes cleansed of all his sins. Women, by leading a regular life for one year, become freed off of all their sins.

22. The person who practises a very rigid vow, or gives away the whole of his wealth, or dies in a battle fought for the sake of his preceptor, becomes freed off of all his sins.

23. One who utters untruth before one's preceptor or acts against his wishes, becomes freed of that sin by doing something agreeable to one's preceptor.

24. One who has deviated from the vow of celibacy may become freed of that sin by being clad in a hide of a cow for six months and observing the penances laid down for Brahmanicide.

25. One who has been guilty of adultery or of theft, is purified by practising rigid vows for a year.

26. When one steals another's property, one should, by all means in his power, return to the said party another property of the value of what has been stolen. One may then be freed of the sin.



27. The younger brother who has married before his elder brother is married, as also the elder brother whose younger brother has married before him, becomes freed by observing a rigid vow, with controlled mind for twelve nights.

28. The younger brother, however, should marry again for rescuing his departed manes. Upon such second marriage the first wife becomes purified and her husband himself would not commit sin by taking her.

29. Men well read in the scriptures say that women may be freed of even the greatest sins by practising the vow of *Chaturmayya* living all the while upon restricted and pure diet.

30. Persons well read in the scriptures take no notice of the sins that women may commit at heart. Whatever their sins may be they are cleansed by their menstrual course like a metallic plate that is cleansed with ashes.

31. Plates desecrated by a Shudra eating off it, or a vessel of the same metal that has been smelt by a cow, or stained by a Brahmana's *Gandusha*, may be cleansed by the ten purifying substances.

32. It has been ordained that a Brahmana should acquire and practise all the virtues. For a Kshatriya it has been ordained that he should acquire and practise one fourth of all virtues.

33. So, a Vaishya should practise less (than a Kshatriya's) by a fourth, and a Shudra less (than a Vaishya's) for a fourth. The gravity or lightness of sins of each of the four orders, should thus be ascertained.

34. Having killed a bird or an animal, or cut down living trees, a person should declare his sin publicly and fast for three nights.

35. By having intercourse with one whom intercourse is forbidden, the expiation consists in wandering in wet clothes and sleeping on a bed of ashes.

36. These, O king, are the expiations for sins, as laid down in scriptures and by Brahman himself.

37. A Brahmana may be freed off of all sins by reciting the *Gayatri* in a sacred place, living all the while upon restricted fare, casting off malice, abandoning anger and hate, unaffected by praise and blame, and observing the vow of silence.

38. He should during the day be under shelter of the sky and should sleep in the same way at night, thrice during the day, and thrice during the night, he

should also plunge with the clothes into a river or lake for performing his ablutions.

39. Practising rigid vows, he should abstain from speaking with women, Shudras, and degraded persons. A Brahmana by observing such rules may be freed off of all all sins unconsciously committed by him.

40. A person reaps in the next world the fruits, good or bad, of his acts here which are all seen by the elements. Proportionate to virtue or vice, one enjoys or suffers the consequences.

41. By knowledge, by penances, and by pious acts, therefore, one multiplies his happiness. One, therefore, may likewise increase his misery by committing sinful acts.

42. One should, therefore, perform righteous deeds and avoid altogether sinful ones.

43. I have now described what the expiations of the sins are. There is expiation for every sin except those that are (highly heinous.)

44. As regards sins regarding unclean food and the like, and improper speeches, etc., they are of two classes, *vis.*, those committed knowingly and those that committed unconsciously.

45. All sins that are committed knowingly are serious, while those that are committed unwittingly are light. There is expiation for both.

46. Forsooth, sin is capable of being washed away by following the ordinances. Those ordinances, however, have been laid down only for them who have faith in God.

47. They are not for atheists or those that have no faith, or those who are full of pride and malice.

48. A person, O foremost of men, who seeks well-being both here and hereafter, should, O foremost of virtuous men, always follow virtue, hear the righteous, and satisfy the duties that have been ordained for him.

49. Therefore, for the reasons already pointed out by me, you, O king, shall be freed off of all your sins, for you have slain your enemies in the discharge of your duties as a king and for the protection of your life and inheritance.

50. Or, if despite it, you still consider yourself sinful, perform expiation. Do not cast away your life for such grief that does not become a wise man.

**Vaishampayana said :—**

51. "Thus accosted by the holy Rishi, king Yudhisthira the just, having thought for a short time, said these words to the sage."

## CHAPTER XXXVII.

(RAJADHARMANUSHASANA  
PARVĀ).—*Continued.*

**Yudhisthira said :—**

1. "Tell me, O grandfather, what food is clean and what, unclean, what gift is praiseworthy, and who is the deserving, and who, undeserving (recipients of gifts).

**Vyasa said :—**

2. 'Regarding it is cited a old discourse between the ascetics and that lord of creation, *vis.*, Manu.

3—5. In the Krita age, a concourse of Rishis, of rigid vows, having approached the great and powerful lord of creation, Manu, while seated at his ease, requested him to describe duties, saying,—What food should be taken, who is to be considered a deserving person (for gifts), what gifts should be made, how should a person study and what penances should one perform and how, and what acts should be done and what acts should not be done. O lord of creation, tell us everything in detail. Thus solicited by them, the divine and self-sprung Manu said to them,—Listen to me as I describe the duties in brief and in detail.

6—7. In regions which have not been forbidden, silent recitation of sacred Mantras, homa round fasts, knowledge of soul, sacred rivers, regions inhabited by men devoted to pious acts,—these have been laid down as purifying acts and objects. Certain mountains also are purifying, as also the eating of gold and bathing in waters into which have been washed gems and precious stones.

8. Sojourn to sacred pilgrimages and eating of sanctified butter,—these also, forsooth, speedily cleanse a man.

9. No man would ever be called wise if he is proud. If he wishes to live long, he should for three nights drink hot water as an expiation for the same.

10. Refusal to take what is not given, gift, study of sacred books, penance, abstention from injury, truth, freedom from anger, and adoration of the gods in sacrifices,—these are the marks of virtue.

11. Virtue again, according to time and place, becomes sin. Thus misappropriation of another's property, untruth, and injury and killing, may under special circumstances, become virtue.

12-13. To persons capable of judging, acts are of two kinds, *vis.*, virtuous and sinful. From the worldly and the Vedic points of view again, virtue and vice become good or bad. From the Vedic point of view, virtue and vice, would be classed under action and inaction. Inaction, *i.e.*, abstention from Vedic rites leads to liberation (from re-birth while the fruits of action *i. e.*, performance of Vedic rites, leads to repeated death and re-birth. From the worldly point of view, acts that are evil, lead to sins and those that are good, to virtue. From the worldly point of view, therefore, virtue and vice are to be marked out by the good and the evil character of their fruits.

14. Even evil acts, when performed for divine purposes, the scriptures, life itself, and the means by which life is sustained, yield good consequences.

15. Expiation has been laid down, for an act undertaken for the purpose of doing mischief (to some one) in the future, as well as for an act done whose consequence is apparently mischievous.

16—17. When an act is performed from wrath or misjudgment, then expiation should be performed by paining the body, guided by example by scriptures, and by reason. When any action, is performed for pleasing or displeasing the mind, the sin originating therefrom may be cleansed by pure food and recitation of Mantras.

18. The king who does not use (in a particular case) the rod of chastisement, should fast for one night. The priest who does not advise the king to inflict punishment (in a proper case) should fast for three nights.

19. A man who, from grief, attempts to commit suicide by means of weapons, should fast for three nights.

20. There is no expiation for them who do not observe duties and practices of their order and caste, country, and family, and who forsake their own creed.

21. When any doubt arises regarding what should be done, it should be settled by the injunction of the scriptures which ten persons versed in Vedic scriptures or three of those who frequently recite them may declare.

22. The bull, earth, little ants, worms born in dirt, and poison, should not be eaten by Brahmanas.



23. They should also abstain from eating fishes that have no scales, and four-legged aquatic animals like frogs and others, except the tortoise.

24—26. A Brahmana should not also take water-fowls called Bhasas, ducks, Suparnas, Chakravakas, diving ducks, cranes, crows, shags, vultures, hawks, owls, as also all four-legged carnivorous animals and that have sharp and long teeth, and birds, and animals having two teeth and those having four teeth, as also the milk of the sheep, the she-ass, the she-camel, the newly-calved cow, women, and deer.

27. Beside this, the food that has been offered to the departed manes, that which has been cooked by a woman who has recently given birth to a child, and food cooked by a unknown person, should not be taken. The milk also of a cow that has recently calved should not be drunk.

28. If a Brahmana takes food which has been cooked by a Kshatriya, it diminishes his power; if he takes the food supplied by a Shudra, it decreases his Brahmanic effulgence; and if he takes the food supplied by a goldsmith or a woman who has neither husband nor children, it decreases his longevity.

29. The food supplied by an usurer is equivalent to dirt, while that supplied by a prostitute is equivalent to semen. The food also supplied by persons who connive at the unchastity of their wives, and by persons who are henpecked, is forbidden.

30—33. The food supplied by a person selected (for receiving present) at a sacrifice; by one who does not enjoy his riches or make any gifts, that supplied by one who sells Soina, or one who is a shoe-maker, by an unchaste woman, by a washerman, by a physician, by watchmen, by a number of persons, by one who is marked by a whole village, by one who lives on the income of dancing girls, by persons marrying before their elder brothers are married, by professional penegyrists and bards, and by gamblers, the food also which is brought with the left hand or which is stale, the food which is mixed with alcohol, the food which is already tasted, and the residue of a feast, should not be taken (by a Brahmana.) Cakes sugarcanes, potherbs, and rice boiled in sugared milk, when shorn of relish, should not be taken.

34. The powder of fried barley and of other sorts of fried grain, mixed with curds, when stale with age, should not be taken. Rice boiled in sugared milk, food mixed with the Tila seed, meat, and cakes, that have not been dedicated to the gods,

should not be taken by Brahmanas, who live as householders. Having first pleased the gods, Rishis, guests, Pitris, and the tutelary deities, a Brahmana householder should then take his food. A householder by living thus in his own house becomes like a person of the mendicant order that has renounced the world.

37. A man of such conduct even living with his wives as a householder, earns great religious merit. No one should make a gift for gaining fame, or from fear of censure or to a benefactor.

38—39. A pious man would never make gifts to persons living by singing and dancing or to those that are jesters by profession, or to a drunkard, or to a mad man, or to a thief, or to a slanderer or to an idiot, or to one that is pale colored or to one that is defective of a limb, or to a dwarf, or to wicked person, or to one born in a degraded and wicked family; or to one that has not been sanctified by the observance of vows.

40. No gift should be made to a Brahmana who has no knowledge of the Vedas. Gifts should be made to him only who is well read in the Vedas. An improper gift and an improper acceptance beget bad consequences to both the giver and the acceptor.

41. As a person who tries to cross the sea with the help of a rock or a mass of catechu sinks with his support, so the improper giver and the acceptor both sink together.

42. As a fire that is covered with wet fuel does not burn, so the acceptor of a gift who has not practised penances, and piety and studied Vedas cannot confer any benefit (upon the giver.)

43. As water in a skull and milk in a bag made of dog-skin become impure for the uncleanness of the vessels in which they are kept; so the Vedas become fruitless in a person who is not of good conduct.

44. One may give from pity to a low Brahmana who is without Mantras and vows, who is innocent of the scriptures and who is envious.

45. One may, from pity, give to a person who is poor or afflicted or ill. But he should not make charities to such a person with the belief that he would derive any (spiritual) benefit from it or that he would acquire any religious merit by it.

46. Forsooth, a gift made to a Brahmana ignorant of the Vedas, becomes perfectly fruitless, for the shortcomings of the recipient.

47. As an elephant made of wood, or an antelope made of leather, so is a Brahmana who has not read the Vedas. All the three have nothing but names.

48. As a eunuch cannot beget children on women, as a cow does not procreates on another cow, as a bird lives in vain that is featherless, even so is a Brahmana that is without Mantras.

49. As grain without kernel, as a well without water, as libations poured on ashes, even so is a gift to a Brahmana who is ignorant.

50. An unlearned Brahmana is an enemy (to all) and is the destroyer of the food that is offered to the gods and the departed manes. A gift made to such a person becomes useless. He is, therefore, like a robber. He can never attain to blissful regions hereafter.

51. I have now told you in brief, O Yudhisthira, all that was said by Manu on that occasion. This high discourse should be listened to by all, O foremost of Bharata's race."

## CHAPTER XXVIII.

### (RAJADHARMANUSHASANA PARVA).—Continued.

**Yudhisthira said:—**

1. "O holy and great ascetic, I wish to hear at length what the duties of kings are and what the duties, in full, of all the four orders.

2. I wish to hear, O foremost of Brahmanas; how persons should behave in times of distress, and how I may subjugate the world by following the path of morality.

3. This discourse on expiation, describing fasts and capable of exciting great curiosity, has pleased me.

4. The practice of virtue and the performance of royal duties are always inconsistent with each other. I am always perplexed to think how one may reconcile the two."

**Vaishampayana said:—**

5—6. 'Then Vyasa, O king, that foremost of all persons conversant with the Vedas, looking at that ancient and omniscient person, *vis.*, Narada, said.—If O king, you wish to hear of duties and morality at length, then ask Bhishma, O mighty-armed one, that old grandfather of the Kurus;

7. Conversant with all duties and endued with universal knowledge that son of Bhagirathi will remove all your doubts regarding the difficult subjects of duties.

8. That goddess, the celestial river of three courses, gave birth to him. He saw with his physical eyes all the celestials headed by Indra.

9. Having pleased with his dutiful services the celestial Rishis, headed by Vrihaspati, he acquired a knowledge of royal duties.

10. That foremost one among the Kurus acquired a knowledge also of that science, with its interpretations, which Ushanas and the Rishi who is the preceptor of the celestials know.

11. Having practised rigid vows, that mighty-armed one obtained a knowledge of all the Vedas and their branches, from Vashishtha and from Chyavana of Bhrigu's race.

12. In the days of yore he studied under the eldest son of the Grandfather himself; *vis.*, the effulgent Sanatkumara, well conversant with the truths of mental and spiritual science.

13. He learnt the duties in full of the Yatis from Markandeya. That foremost of men learnt the science from Rama and Shakra.

14. Although born as man, his death itself is in his own hands. Although childless, yet he has many blissful regions hereafter as heard by us.

15. Rishis of great merit were his courtiers. There is nothing on earth which is unknown to him.

16. Conversant with all duties and the subtle truths of morality, he will describe to you the duty and morality. See him before he dies.

17. Thus accosted by him, the high-souled and wise son of Kunti, said the following to Satyawati's son Vyasa, that foremost of all orators.

**Yudhisthira said:—**

18. "Having caused a great and dreadful destruction of kinsmen, I have offended all and am a destroyer of the Earth.

19. Having caused that Bhishma himself, that honest warrior, to be killed deceitfully how shall I approach him for asking him (about duties and morality) ?

**Vaishampayana said:—**

20. 'Actuated by the desire of benefiting all the four orders, the mighty-armed and great chief of Yadu's race once more ad-



ressed that foremost of kings (in the following words):—

**Vasudeva said :—**

21. 'You should not thus continually indulge in grief. Do, O best of kings, what the holy Vyasa has said.

22. The Brahmanas, O mighty-armed one, and these your highly energetic brothers stand before you beseechingly like persons soliciting Indra the gods of the clouds at the close of summer.

23. The surviving kings, and the people belonging to all the four orders of your kingdom of Kurujangala, O king, are here.

24. For the sake of doing what is agreeable to these great Brahmanas, for satisfying the behest of your reverend senior Vyasa of immeasurable energy, and at the request of ourselves who are well-wishers, and of Draupadi, O destroyer of foes, do what is agreeable to us, O slayer of foes, and what is beneficial to the world.

**Vaishampayana said :—**

25. "Thus addressed by Krishna, the great king (Yudhisthira) having eyes like lotus petals, rose from his seat for the well-being of the entire world.

27—28. That foremost of men, the illustrious Yudhisthira, solicited by Krishna himself, by the Dwaipayana (Vyasa), by Devasthana, by Jishnu, by these and many others, shook off his grief, and anxiety.

29. Fully conversant with the teachings of the *Śrutis*, with the science that explains them and with all that men usually hear and all that is worthy of being heard, the son of Pandu acquired peace of mind and resolved upon what he should next do.

30. Surrounded by them all like the moon by the stars, the king, placing Dhritarashtra at the head, started for the city.

31. Desirous of entering the city, Kunti's son Yudhisthira, conversant with every duty, worshipped the gods and thousands of Brahmanas.

32—33. He then got upon a new and white car covered with blankets and deer-skins, and to which were yoked sixteen white bullocks endued with auspicious marks, and which had been purified with Vedic Mantras. Adored by panegyrists and bards, the king got upon that car like Soma riding upon his own nectarine vehicle.

34. His powerful brother Bhima took

the reins. Arjuna held over his head a highly lustrous umbrella.

35. That white umbrella held upon the car shone like a white cloud adorned with stars in the sky.

36. The two heroic sons of Madri, *vis.*, Nakula and Sahadeva, took up two yak-tails white as the rays of the moon and let with gems, for fanning the king.

37. The five brothers, adorned with ornaments, having got upon the car, O king, shone like the five elements.

38. Riding upon another white car to which were yoked horses fleet as thought, Yuyutsu, O king, followed the eldest son of Pandu.

39. Upon his own shining car of gold to which were yoked Shivyā and Sugriva, Krishna, with Satyaki, followed the Kurus.

40. The eldest uncle of Pritha's son, O Bharata, accompanied by Gandhari, headed the train, upon a vehicle carried by men.

41. The other Kuru ladies, as also Kunti and Krishna, all proceeded on excellent cars, headed by Vidura.

42. Then followed a large number of cars and elephants adorned with ornaments, and the infantry and horses.

43. His praises sung by sweet-voiced panegyrists and bards, the king went towards the city of Hastinapur.

44. The march, O mighty-armed one, of king Yudhisthira, was so beautiful that its like had never been witnessed on Earth. Containing healthy and cheerful men, the busy hum of numberless voices was heard there.

45. During the march of Pritha's son, the city and its streets were adorned with lively citizens.

46. The part through which the king passed had been adorned with white festoons of flowers and numberless flags. The streets of the city were perfumed with incense.

47. The palace was covered with powdered perfumes and flowers and fragrant plants, and ornamented with garlands and wreaths.

48. New metallic jars, brimful with water, were kept at the door of every house, and bebies of beautiful maidens stood at different parts.

49. Accompanied by his friends, and welcomed with sweet words the son of Pandu, entered the city through its well-adorned gate."

## CHAPTER XXXIX.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

**Vaishampayana said:—**

1. 'Then the sons of Pritha entered the city, thousands of citizens came out to see the spectacle.

2. The well-adorned squares and streets, with the crowd of men, shone like the ocean rising at the rise of the moon,

3. The large palaces that stood on the street-sides, gaily decked and full of ladies seemed to shake, O Bharata, with their fair denizens.

4. With soft and modest voices they described the praises of Yudhishtira, of Bhishma and Arjuna, and of the two sons of Madri.

5. And they said,—You deserve every praise, O blessed princess of Panchala, who wait by the side of these foremost of men like Gautami by the side of the (seven) Rishis.

6. 'Your acts and vows have fruited, O lady.' Thus, O king, the ladies praised the princess Krishna.

7. Praises being thus chanted, O Bharata, and they conversing with one another, and for the shouts of joy (uttered by the men), the city became filled with a loud noise.

8. Having passed through the streets with becoming conduct, Yudhishtira then entered the beautiful palace (of the Kurus) adorned with all ornaments.

9. Approaching the palace, citizens and villagers uttered speeches that were pleasing to his ears.

10. 'By good luck, O foremost of kings, you have defeated your enemies, O slayer of foes. By good luck, you have regained your kingdom through virtue and prowess.

11. Be, O foremost of king, our monarch for a century and protect your subjects virtuously like Indra protecting the celestials'.

12—13. Thus welcomed at the palace-gate with words of blessings and accepting the benedictions uttered by the Brahmanas from all sides, the king, graced with victory and the blessings of his people, entered the palace resembling the mansion of Indra himself, and then got down from his car.

14. Entering the palace, Yudhishtira approached the tutelary deities and adored them with gems and scents and garlands.

15. Endued with great fame and prosperity, the king came out once more and saw a number of Brahmanas waiting with sacred articles in their hands.

16. Surrounded by those Brahmanas desirous of uttering blessings on him, the king shone beautiful like the spotless moon in the midst of the stars.

17—18. Accompanied by his priest Dhaumya and his eldest uncle, the son of Kunti gladly adored, with due rites, those Brahmanas with sweets, gems, and profuse gold, and kine and dresses, O king, and with various other articles that each desired.

19. Then loud acclamations of—This is a blessed day,—arose, filling the entire sky, O Bharata. That sacred sound which was sweet to the ear was highly gratifying to the friends and well-wishers of the Pandavas.

20. The king heard that sound uttered by those learned Brahmanas loud and clear like the sound of swans. He listened also to the melodious and significant speeches, of those persons well read in the Vedas.

21. Then arose, O king, the peal of drums and the pleasant blare of conchs, indicative of triumph.

22. Some time after, when the Brahmanas had become silent, a Rakshasa of the name of Charvaka, who had disguised himself as a Brahmana, addressed the king.

23—24. He was a friend of Duryodhana and stood there under the disguise of a religious mendicant. With a rosary, with a tuft of hair on his head, and with a staff in his hand, he stood proudly and fearlessly in the midst of all those Brahmanas that had come there in thousands for uttering for blessings, (upon the king) O king, and all of whom had practised penances and vows.

25. That wicked Rakshasa, desirous of doing evil to the high-souled Pandavas, and without having consulted those Brahmanas, said these words to the king.

**Charvaka said:—**

26. Making me their spokesman all these Brahmanas, are saying,—Fie on you. You are a wicked king. You are a destroyer of kinsmen.

27. What will you gain, O son of Kunti, by having thus exterminated your race? Having killed also your elders and preceptor, it is proper for you to cast away your life.

28. 'Hearing these words of that wicked Rakshasa, the Brahmanas there were



greatly moved. Cut to the quick by that speech, they set up a loud uproar.

29. And all of them, with king Yudhishtira, O king, became silent from anxiety and shame.

**Yudhishtira said :—**

30. 'I bow down to you and solicit you humbly, to be pleased with me. You should not cry lie on me. I shall soon cast off my life.'

**Vaishampayana said :—**

31. "Then all those Brahmanas, O king, loudly said,—These are not our words. Prosperity to you, O king.

32. Those great persons, well read in the Vedas, with understandings rendered clear by penances, then learnt the disguise of the speaker by means of their spiritual sight.

**And they said :—**

33. 'This is the Rakshasa Charyaka, the friend of Duryodhana. Having put on the guise of a religious mendicant, he seeks the well-being of his friend Duryodhana.

34. We have not, O you righteous soul, said anything of the kind. Drive away your anxiety. May prosperity be with you and your brothers.'

**Vaishampayana said :—**

35. 'Those Brahmanas then, beside themselves with anger, uttered the sound hum. Freed off of all sins, they censured the sinful Rakshasa and killed him there.

36. Consumed by the power of those Brahmadadins, Charvaka fell down dead, like a tree with all its blasted spouts by the thunder of Indra.

37. Duly adored the Brahmanas went away, having pleased the king with their blessings. The royal son of Pandu also, with all his friends, became highly happy."

## CHAPTER XL.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

**Vaishampayana said :—**

1—2. "Then Devaki's son Janarddana endued with universal knowledge said to king Yudhishtira who stood there with his brothers,—In this world, O friend, I adore only the Brahmanas. They are gods on Earth, have venom in their words, and are exceedingly easy to gratify.

3. Formerly, in the Krita age, O king, a Rakshasa of the name of Charvaka, O mighty-armed one, practised austere penances for many years in Vadari.

4. Brahma repeatedly asked him to ask for boons. At last the Rakshasa prayed for the boon, O Bharata, of being freed from fear of every being in the universe.

5. The Lord of the universe granted that high boon of freedom from fear of all creatures, subject to the only condition that he should be careful of how he offended the Brahmanas.

6. Having obtained that boon, the sinful and powerful Rakshasa of terrific deeds and great power began to assail the gods.

7. The gods, oppressed by the power of the Rakshasa, assembling together, approached Brahman, for bringing about their enemy's destruction.

8. The eternal god answered them, O Bharata, saying,—I have already arranged the means by which the death of this Rakshasa may soon be encompassed.

9. There will be a king of the name of Duryodhana. Among men, he will be the friend of this creature. Out of affection towards him, the Rakshasa will insult the Brahmanas.

10. Pained by the wrong he will inflict upon them, the Brahmanas, whose power is in speech, will in anger censure him, at which he will die.

11. That Rakshasa Charyaka, O foremost of kings, killed by the curse of the Brahmanas, lies there, dead. Do not, O foremost of Bharata's race, grieve.

12. Your kinsmen, O king, have all died while performing the Kshatriya duties, those leading Kshatriyas, those high-souled heroes, have all gone to heaven.

13. Do you attend to your duties now, O you of unfading glory, do not grieve. Kill your enemies, protect your subjects, and worship the Brahmanas."

## CHAPTER XLI.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

**Vaishampayana said :—**

1. "Shorn of grief and anxiety the royal son of Kunti, took his seat, with face eastwards, on an excellent seat made of gold,

2. On another seat, beautiful and shining and made of gold, sat, with face directed towards him, those two destroyer of foes, *vis.*, Satyaki and Vasudeva.

3. Placing the king in their midst, on his two sides sat Bhima and Arjuna upon two beautiful seats set with gems.

4. Upon a white ivory throne, decked with gold, sat Pritha with Sahadeva and Nakula.

5. Sudharman, and Vidura, and Dhaumya, and the Kuru king Dhritarashtra, each sat separately on separate seats that shone with the effulgence of fire.

6. Yuyutsu and Sanjaya and the illustrious Gandhari, all sat down where king Dhritarashtra had sat.

7. Seated there, the righteous king, touched the beautiful white flowers. Swastikas, vessels full of various articles, earth, gold, silver, and gems.

8—9. Then headed by the priest all the subjects came to see king Yudhishtira, bringing with them various kinds of sacred articles.

9. Then earth and gold, and many sorts of gems, and all other articles in profusion which were necessary for the performance of the coronation rite, were brought there.

10—11. There were golden jars brimful with water, those made of copper and silver and earth, flowers, fried paddy, Kusha grass, cow's milk, (sacrificial) fuel consisting of the wood of Shami, Pippala, and Palasa, honey, clarified butter, (sacrificial) ladles made of Udumvara, and conchs adorned with gold.

12. Then requested by Krishna, the priest Dhaumya, constructed according to rule, an altar gradually inclining towards the east and the north.

13—14. Making the great Yudhishtira then, with Krishna the daughter of Drupada, seated upon a handsome seat, called Sarvatobhadra, with firm feet and covered with tiger-skin and effulgent, began to pour libations of clarified butter upon the sacrificial fire with proper Mantras.

15—16. Then rising from his seat, Krishna took up the sanctified conch, poured the water it contained upon the head of king Yudhishtira the son of Kunti. The royal sage Dhritarashtra and all the subjects also did the same as requested by Krishna. Thus bathed with the sanctified water of the conch, the son of Pandu then, with his brothers, looked highly beautiful.

17. Then Pandavas and Anakas and drums were beat. King Yudhishtira duly accepted the present made to him by the

subjects. Always making enough of presents in profusion in all his sacrifices, the king honored his subjects in return.

18. He gave a thousand nishkas to the Brahmanas who uttered blessings on him. All of them had studied the Vedas and were wise and well-behaved.

19—20. Pleased (with presents), the Brahmanas, O king, wished him prosperity and victory, and with voice melodious like that of swans, chanted his praises, saying—O Yudhishtira of mighty arms, by good luck, O son of Pandu, you have acquired victory. By good luck, O highly effulgent hero, you have regained your position through prowess.

21—22. By good luck, the wielder of Gandiva, and Bhimasena, and yourself, O king, and the two sons of Madri, are all well, having killed your foes and escaped alive from this battle, destructive of heroes. Do you, O Bharata, attend forthwith to those acts that should next be done.

23. Thus worshipped by those pious men, king Yudhishtira, with his friends, became installed on the throne of a large kingdom, O Bharata."

## CHAPTER XLII.

### (RAJADHARMANUSHASANA PARVA).—Continued.

Vaishampayana said :—

1—2. "Having listened to those words, suitable to the hour and place, of his subjects, king Yudhishtira answered them saying :—'Great indeed must be the son of Pandu, whose merits, true or false, are thus recited by such foremost of Brahmanas assembled together.

3. Forsooth, we are all your favourites, since you so freely describe us as possessing those accomplishment.

4. King Dhritarashtra, however, is our father and god. If you wish to do what is pleasing to me, always obey him and do what he likes.

5. Having killed all my kinsmen, I live for him alone. My great duty is to always serve him with particular care.

6. If you, as also my friends, think that I should be a favorite with you and them, let me then request you all to treat Dhritarashtra as you used to do before.

7. He is the master of the world, of yourselves, and of myself. The whole world with the Pandavas, is his,



8. You should always remember those words of mine.' The king then asked them to go where they liked.

9. Having sent away the citizens and the people of the provinces, the Kuru king appointed his brother Bhimasena as Yuvaraja.

10. And he gladly appointed the highly intelligent Vidura for helping him with his advice and for looking after the sixfold requirements of the state.

11-12. And he appointed the old Sanjaya endowed with every accomplishment, as the superintendent of finances. He appointed Nakula superintendent of the forces; for giving them food and pay and for looking after other affairs of the army.

13. King Yudhishtira appointed Phalgun for resisting hostile forces and punishing the wicked.

14. He appointed Dhaumya, the foremost of priests, to attend daily to the Brahmanas and perform all rites in honor of the gods and all other religious rites.

15. He appointed Shahadeva to always remain by his side, for the king thought, O king, that he should always be protected by that brother of his.

16. The king cheerfully supported others in various other affairs according to their gratification.

17-18. That destroyer of hostile heroes, viz., the righteous-souled king Yudhishtira, ever devoted to virtue, commanded Vidura and the high-souled Yuyutsu, saying, 'You should always with attention and care do everything that my royal father Dhritarashtra desires.

19. Everything for the citizens and the residents of the provinces should be done by you in your respective departments, after the king's permission."

### CHAPTER XLIII.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

Vaishampayana said:—

1. After this the noble king Yudhishtira caused the Shraddha rites to be performed for every one of his kinsmen killed in battle.

2. King Dhritarashtra also distributed, for the good of his dead sons, excellent food, and kine, and immense wealth, and many beautiful and costly gems amongst the Brahmanas.

3-4. Yudhishtira, accompanied by Draupadi, distributed much wealth for the sake of Drona and the great Karna, of Dhristadyumna and Abhimanyu, of the Rakshasa Ghatotkacha the son of Hidimba, and of Virata, and his other well-wishers who had served him loyally, and of Drupada and the five sons of Draupadi.

5. For each of these, the king pleased thousands of Brahmanas with presents of wealth, gems, kine and clothes.

6. The king performed the Shraddha rite for the good, in the next world, of every one of those kings also who had been killed in the battle without a single excepted kinsman or friend.

7. And the king also, for the good of the souls of all his friends, set up houses for the distribution of food, and erected places for the distribution of water, and tanks to be excavated in their names.

8. Thus satisfying the debt he owed to them and warding off the chance of censure in the world, the king became happy and began to protect his subjects virtuously.

9. He showed due honor as before, to Dhritarashtra, and Gandhari, and Vidura, and to all the Kaurava elders and to all the officers.

10. The kind Kuru king honored and protected all those ladies also who had, for the battle, been deprived of their heroic husbands and sons.

11. The powerful king showed kindness towards the destitute and the blind and the helpless by giving them food, clothes and protection.

12. Freed from foes and having vanquished the whole Earth, king Yudhishtira began to enjoy great happiness."

### CHAPTER XLIV.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

Vaishampayana said:—

1-3. "Having regained the kingdom, the highly pure and wise king Yudhishtira, after the ceremony of installation had been over, joining his hands together, addressed the lotus-eyed Krishna of Dasharha's race, saying,—"Through your grace, O Krishna, through your policy, might, intelligence and prowess, O foremost of the Yadus, I have regained this ancestral kingdom of mine. O you having lotus-eyes, I repeatedly bow to you, O chastiser of foes.

4. You have been called the One only Being. You are the refuge of all worshippers. The Rishis worship you under various names.

5. Salutation to you, O Creator of the Universe. You are the soul of the Universe and the Universe has originated from you. You are Vishnu, you are Jishnu, you are Hari, you are Krishna, you are Vaikuntha, and you are the greatest of all beings.

6. You have, as said in the *Puranas*, taken your birth seven times in the womb of Aditi. You also took birth in the womb of Prishni. The learned say that you are the three Yugas.

7. All your deeds are sacred. You are the master of our senses. You are the great Lord worshipped in sacrifices. You are called the great swan. You are Three-eyed Shambhu. You are One, though known as Vibhu and Damodara.

8. You are the great Boar you are Fire, you are the Sun, you have the emblem of bull on your banner, and you have Garuda also for your emblem. You are the grinder of inimical armies, you are the Being who permeates every form in the universe, and you are of irresistible power.

9. You are the foremost of all things, you are dreadful, you are the commander in battle, you are Truth, you are the giver of food, and you are Guha (the celestial commander-in-chief). You yourself never suffer deterioration, you cause your enemies to fade and waste. You are the Brahmana of pure blood, and you are the issues of intermarriage. You are great.

10. You move in the sky, you are called Vrishadarbha and Vrishakapi. You are Ocean, you are without attributes, you have three humps, you have three abodes, and you create human forms on Earth, coming down from heaven.

11. You are Emperor, you are superior to Emperor, and even superior to him. You are King of the gods, and you are the root of the Universe. You are all-powerful, you are existence in every form, you are formless, you are Krishna, and you are fire.

12. You are the Creator, you are the father of the celestial physicians, you are (the sage) Kapila, and you are the Dwarf.

13. You are Sacrifice embodied, you are Dhruva, you are Garuda, and you are called Yajnasena. You are Shikhandin, you are Nahusha, and you are Vabhru. You are the constellation Punarvasu residing in the sky.

14. You are of twany color, you are the sacrifice of Uktha, you are Sushena, you are the drum. The track of your car-

wheels is light. You are the lotus of Prosperity, you are the cloud Pushkara, and you are adorned with garlands.

15. You are rich, you are powerful, you are the most subtle, and you are described in the Vedas. You are the great sea, you are Brahman, you are the sacred refuge, and you know the residences of all. You are called Hiranyagarva, you are the sacred Mantras *swadha* and *swaha*, you are Keshava.

16. You are the cause of all, and you are its dissolution. In the beginning you created the universe. This universe is under your sway, O Creator of the universe. Salutations to you, O wielder of *Sharnga* bow, discus, and sword.

17. Thus hymned by king Yudhishtira in the midst of the assembly, the lotus-eyed Krishna became pleased. That foremost one of the Yadavas then began to cheer up the eldest son of Pandu with many sweet speeches.

## CHAPTER XLV.

### (RAJADHARMANUSHASANA PARVA).—Continued.

Vaishampayana said :—

1. "The king sent away all his subjects, who, ordered by the king, came back to their respective abodes.

2—3. Solacing his brothers, Yudhishtira, shining with beauty, then addressed highly powerful brothers Bhima, Arjuna and the twins, saying,—'Your bodies have, in the great battle, been wounded with various weapons by the foe. You are greatly tired, sorrow and anger have burnt your hearts.

4. Through my fault, O foremost of Bharata's race, you have suffered the miseries of banishment in the forests like ordinary men.

5. With great joy and ease enjoy this victory. After taking rest and refreshing your faculties, meet me again in the morning.

6—7. After this, the mighty-armed Vrikodara, like Indra entering his own beautiful mansion, entered the palace of Duryodhana, that was decorated with many excellent buildings and rooms, that abounded with gems of various kinds, and that was full of servants male and female, and which Yudhishtira assigned to him with the consent of Dhritarashtra.



8—9. The mighty-armed Arjuna also, at the king's behest obtained the palace of Dushasana which was not inferior to Duryodhana's and which consisted of many excellent mansions and was adorned with a golden gate-way, and which was full of riches and attendants of both sexes.

10. The palace of Durmarshana was even superior to that of Dushasana. Resembling the palace of Kuvera himself, it was adorned with gold and every sort of gem.

11. King Yudhishtira gladly gave it to Nakula who deserved it best and who had been reduced with sufferings in the great forest.

12. The best of palaces belonging to Durmukha was highly beautiful and adorned with gold. It was full of beds and beautiful women having eyes like lotus-petals.

13. The king gave it to Sahadeva who was ever busy with doing what was agreeable to him. Obtaining it, Sahadeva became pleased as the king of treasures upon obtaining Kailasa.

14. Yuyutsu and Vidura and Sanjaya, O king, and Sudharman and Dhaumya, proceeded to their former abodes.

15. Like a tiger entering his cave in the hills, that foremost of men, *vis.*, Krishna, accompanied by Satyaki, entered the palace of Arjuna.

16. Feasting on the dishes and drinks, the princess passed the night in merriment. Awaking in the morning with delighted hearts, they approached the presence of the king Yudhishtira."

## CHAPTER XLVI.

### (RAJADHARMANUSHASANA

PARVA).—Continued

Janamejaya said :—

1. "You should, O learned Brahmana, tell me what was next done by Yudhishtira the mighty-armed son of Dharma after he had regained his kingdom.

2. You should tell me also, O Rishi, what the heroic Hrishikesha, the supreme lord of the three worlds, did after this."

Vaishampayana said :—

3. "Hear me, O king, as I narrate fully, O sinless one, what the Pandavas, headed by Vasudeva, did after this.

4. Having regained his kingdom, O

monarch, Kunti's son Yudhishtira made each of the four orders of men perform their respective duties.

5. The (eldest) son of Pandu gave a thousand great Brahmanas of the Snataka order a thousand gold coins each.

6. He then pleased the servants who were dependent on him and the guests who came to him, including persons who were undeserving, by satisfying their wishes.

7. He gave to his priest Dhaumya kine in thousands, and immense wealth and gold and silver and dresses of various kinds.

8. O monarch, the king treated Kripa like a preceptor. Ever observing vows the king continued to honor Vidura highly.

9. That foremost of charitable men satisfied all persons with presents of food and drink and dresses of various kinds and beds and seats.

10. Having restored peace to his kingdom the highly illustrious king, O best of monarchs, paid due honors to Yuyutsu and Dhritarashtra.

11. Placing his kingdom at the disposal of Dhritarashtra, of Gandhari, and of Vidura, king Yudhishtira spent his days happily.

12. Having pleased everybody, including the citizens, in this way, Yudhishtira, O foremost of Bharata's race, approached with joined hands the presence of the great Vasudeva.

13. He saw Krishna, of the hue of a blue cloud, seated on a large sofa bedecked with gold and gems.

14. Clad in yellow silk robes and adorned with celestial ornaments, his person shone effulgent like a jewel set on gold.

15. His bosom adorned with the Kaushtubha gem, he shone like the mountain with the rising Sun.

16—17. There was no equal of his beauty in the three worlds. Approaching the great one who was an incarnation of Vishnu, king Yudhishtira addressed him sweetly and smilingly saying,—“O foremost of intelligent men, have you passed the night happily ?

18. O you of unfading glory, have all your faculties been fully invigorated ? O foremost of intelligent persons, is it all right with your understanding ?

19. We have regained our kingdom and the whole Earth has come under our sway, O divine lord, through your favour, O refuge of the three worlds and, O you of three steps. Through your favour we have gained victory and obtained great fame and

have not transgressed the duties of our order."

20. The divine Krishna did not speak a single word to that chastiser of enemies, king Yudhishtira, for he was then rapt in meditation."

## CHAPTER XLVII.

### (RAJADHARMANUSHASANA PARVA).—Continued.

#### Yudhishtira said:—

1. 'Wonderful it is, O you of immeasurable prowess, that you are rapt in meditation. O great refuge of the universe, is it all well with the three worlds ?

2. When you have, O god, withdrawn yourself from the world, having, O foremost of men, adopted the fourth state (of perfect unconsciousness of the world) my mind has been filled with wonder.

3. The five vital airs which act within the body have been controlled by you. You have controlled your senses within your mind.

4. Both words and mind, O Govinda, have been centered within your understanding. All your senses, have been withdrawn into your self.

5. The hair on your body stands erect. Your mind and understanding are both calm. You are as immobile now, O Madhava, as an wooden post or a stone ?

6. O illustrious god, you are as calm as the flame of a lamp burning in a place where there is no wind. You are as immobile as a rock.

7. If I am fit to hear the cause, and if it is no secret, remove, O god, my doubt, for I beg this favour from you.

8. You are the Creator and you are the Destroyer. You are destructible and you are indestructible. You are without beginning and you are without end. You are the first and the foremost of beings.

9. O foremost of pious men, tell me the cause of this abstraction. I solicit your favour, and am your devoted worshipper, and am bending my head to you.

10. Thus accosted the illustrious younger brother of Vasava, reinstating his mind, understanding, and the senses in their proper places, said these words similingly.

#### Vasudeva said:—

11. 'That foremost men, *vis.*, Bhishma, who is now lying on a bed of arrows, and

who is now like a fire that is about to be extinguished, is thinking of me. It is therefore my mind also was concentrated on him.

12. My mind was fixed in him the twang of whose bow and the sound of whose palms Indra himself was unable to bear.

13. I was thinking of him who having defeated in a moment all the assembled kings, carried the three princesses of Kashi for the marriage of his brother Vichitravirya.

14. I was thinking of him who fought continually for twenty-three days with Rama himself of Bhrgu's race and whom Rama could not defeat.

15. Controlling all his senses and concentrating his mind by the aid of his understanding, he sought my refuge. It was for this that I had fixed my mind upon him.

16. I was thinking of him whom Ganga conceived and gave birth to, according to ordinary human laws and whom Vaishtha took as a pupil.

17. I was thinking of that powerful hero of great intelligence who is a master of all the celestial weapons as also of the four Vedas with all their auxiliaries.

18. I was thinking of him, O son of Pandu, who is the favourite disciple of Rama the son of Jamadagni, and who is the master of all the sciences.

19. I was thinking of that best of all persons conversant with morality and duty, of him, O foremost of Bharatas, who knows the Past, the Future, and the Present.

20. After the ascension to heaven of that foremost of kings for his own achievements the Earth, O son of Pritha, will look like a moonless night.

21. Therefore, O Yudhishtira humbly approaching Ganga's son, *vis.*, Bhishma, ask him about what you may wish to learn.

22. O king enquire of him about the four branches of knowledge, about the sacrifices and the rites sanctioned for the four castes, about the four modes of life, and about the duties of kings.

23. When Bhishma, that foremost one of Kuru's race, will disappear from the world every kind of knowledge will go away with him. It is, therefore, that I urge you to do it.

24—25. Hearing these wholesome and pregnant words of Vasudeva, the righteous Yudhishtira, with voice suppressed with tears, answered Janardana saying—'What you have said, O Madhava, about the



greatness of Bhishma, is perfectly true. I have not the least doubt about it.

26. I had heard of the piety and greatness, of the illustrious Bhishma from great Brahmanas talking about it.

27. You, O killer of foes, are the Creator of all the worlds. There, cannot, therefore, O delighter of the Yadavas, be the least doubt in what you say.

28. If you are pleased to show us favour, O Madhava, then we shall go to Bhishma with yourself at our head.

29. When the divine Sun shall have turned towards the north, Bhishma will leave (this world) for those blissful regions which he has acquired. That descendant of Kuru's race, therefore, O mighty-armed one, deserves to see you.

30. Bhishma will then see you who are the first of gods, and who are destructible and indestructible. Indeed, O lord, you are the vast receptacle of Brahma.

**Vaishampayana said :—**

31. 'Hearing these words of king Yudhishthira, the destroyer of Madhu addressed Satyaki who was sitting by him, saying, —'Let my car be yoked.'

32. At this Satyaki quickly left Keshava's company and going out, ordered Daruka, saying, —'Let Krishna's car be made ready.'

33. Hearing the words of Satyaki, Daruka immediately yoked Krishna's car. That best of cars, adorned with gold, decked with profuse emeralds, and moon-gems and sun-gems furnished with golden wheels, effulgent, fleet as the wind, set in the middle with various other kinds of jewels, beautiful as the morning sun, equipped with a beautiful standard bearing the emblem of Garuda, and numberless other banners, was yoked with those best of horses quick coursing as thought, *vis.*, Sugriva and Saivya and the other two, in trappings of gold. Having yoked it, O tiger among kings, Daruka with joined palms, informed Krishna of the fact."

## CHAPTER XLVIII.

(RAJADHARMANUSHASANA  
PARVA.)—Continued.

**Janamejaya said :—**

1. "How did the grandfather of the Bharatas, who lay on a bed of arrows, cast off his body and what sort of Yoga did he adopt?"

**Vaishampayana said :—**

2. "Listen, O king, with pure heart and rapt attention, as to how, O foremost of the Kurus, the great Bhishma renounced his body.

3. As soon as the Sun, passing the solstitial point entered in his northerly course, Bhishma with rapt attention, caused his soul (as connected with and independent of the body) to enter into the Universal Soul.

4. Surrounded by many foremost of Brahmanas, that hero, his body cut with innumerable arrows, shone like the sun with his innumerable rays.

5—12. Surrounded by Vyasa conversant with the Vedas, by the celestial Rishi Narada, by Devasthana, by Ashmakasumantu, by Jaimini, by the great Paila, by Shandilya, by Devarata, by the highly intelligent Maitreya, by Asita and Vasishtha and the great Kaushika, by Harita and Lomasa and the highly intelligent Atri's son, by Vrihaspati and Shukra and the great sage Chyavana, by Sanatkumara and Kapila and Valmiki and Tumvuru and Kuru, by Maudgalya and Rama of Bhrigu's race, and the great sage Trinavindu, by Pipalada and Vayu and Samvarta and Pulaha and Katha, by Kashyapa and Pulastya and Kartu and Daksha and Parashara, by Marichi and Angiras and Kashmya and Gautama and the sage Galava, by Dhaumya and Vibhanda and Mandavya and Dhaumra and Krishnanubhautika, by Uluka, that foremost of Brahmanas and the great sage Markandeya, by Bhashkari and Purana and Krishna and Suta,—that foremost of pious men, surrounded by these and many other saintly sages of great souls and endued with faith and self-control and equanimity of mind, the Kuru hero looked like the Moon surrounded by the planets and the stars.

13. Lying on his bed of arrows, that foremost of men, Bhishma, with pure heart and joined hands, thought of Krishna in mind, word, and deed.

14. With a cheerful and strong voice he sang the encomium of the destroyer of Madhu, that lord of Yoga, the lotus-navelled deity, that lord of the universe, called Vishnu and Jishnu.

15. With joined hands, that foremost of orators, that powerful Bhishma of highly virtuous soul, thus praised Vasudeva.

**Bhishma said :—**

16. "O Krishna, O foremost of Beings, be pleased with words which I utter, in brief and in full, from desire of singing your praises.

17. You are pure and purity. You transcend all. You are what people say to be THAT. You are the Supreme Lord. With my entire heart I seek your refuge, O universal Soul and Lord of all creatures!

18. You are without beginning and without end. You are the greatest of the great and Brahma. Neither the celestials nor the Rishis know you. The divine Creator, Narayana or Hari, alone knows you.

19. Through Narayana, the Rishis, the Siddhas, the great Nagas, the gods, and the celestial Rishis, know a little of you. You are the greatest of the great and undecaying.

20. The celestials, the Danavas, the Gandharvas, the Yakshas, the Pannagas, do not know who you are and whence you have sprung.

21. All the worlds and all created things live in you and enter you at the time of dissolution. Like gems strung together in a thread, all things possessing attributes exist in you, the Supreme Lord.

22. Having the universe for your work and the universe for your limbs, this universe consisting of mind and matter exists in your eternal and all-pervading soul like flowers strung together in a strong thread,

23. You are called Hari, have a thousand heads, thousand feet, thousand eyes, thousand arms, thousand crowns, and thousand effulgent faces. You are called Narayana, the deity, and the refuge of the universe.

24. You are the subtlest of the subtle, grossest of the gross, the heaviest of the heavy, and the highest of the high.

25. In the Vaks, the Anuvaks, the Nishads, and the Upanishads, you are regarded as the Supreme Being of irresistible power. In the Samans also, which are always true, you are known as Truth's self.

26. You are of quadruple soul, Supreme soul, individual soul, mind and consciousness. You manifest yourself only in the understanding of all creatures. You are the Lord of your votaries. O god, you are worshipped under four good, high, and secret names, Vasudeva, Sangkarshana, Pradyumna, and Aniruddha.

27. Penances are always present in you, penances live in your form. You are the Universal Soul. You are omniscient. You are the universe. You are the creator of everything in the universe.

28. Like two sticks creating a blazing

fire, you have been born of the divine Devaki and Vasudeva for the protection of Brahma on Earth.

29. For his eternal liberation, the devout worshipper, withdrawing his mind from everything else and renouncing all desires, beholds you, O Govinda, who are the pure Soul, in his own soul.

30. You excell the sun in glory. You are beyond the perception of the senses and the understanding. O lord of all creatures, I place myself in your hands.

31. In the Puranas you have been described as Purusha. In the beginning of cycles, you are said to be Brahma, and at the time of universal dissolution you are spoken of as Sankarsana. You are worshipful therefore I worship you.

32. Though One, you have yet many forms. You have your passions under complete control. Faithfully performing the rites laid down in the scriptures, your votaries sacrifice to you, O giver of every wish.

33. You are designated the sac within which the universe lies. All created things reside in you. Like swans and ducks swimming on the water, all the worlds are seen floating in you.

34. You are Truth. You are One and Undecaying. You are Brahma. You are beyond mind and matter. You are without beginning, middle, and end. Neither the gods nor the Rishis know you.

35. The gods, the Asuras, the Gandharvas, the Siddhas, the Rishis, and the great Urugas, with concentrated minds, always worship you. You are the great panacea for all sorrow.

36. You are without birth and death. You are Divine. You are self-born. You are eternal. You are invisible and beyond perception. You are called Hari and Narayana, O powerful one.

37. The Vedas describe you as the Creator of the universe and the Lord of everything existing in the universe. You are the Supreme Protector of the universe. You are Undecaying and that which is called the Highest.

38. You are gold-hued. You are the killer of Asuras. Though One, Aditi gave birth to you in twelve forms. Salutations to you who are the Soul of the Sun.

39. Salutations to you in your form of Soma who is the highest of Rishis and who gratifies with nectar the gods in the light fortnight and the Pitris in the dark fortnight.



40. You are the One Being of transcendent effulgence dwelling beyond darkness. Knowing you one has no fear of death. Salutations to you in that form which is an object of knowledge.

41. In the grand Ukthya sacrifice, the Brahmanas worship you as the great Rich. In the great fire-sacrifice, they describe you as the chief (priest). You are the soul of the Vedas. Salutations to you.

42. The Richs, the Yajus, and the Samans are your habitation. You are the five sorts of pure libations. You are the seven words used in the Vedas. Salutations to you in your form of Sacrifice.

43. Libations are poured on the Homa fire accompanied with seventeen Mantaras. You are the soul of the Homa. Salutations to you.

44. You are the Purusha described in the Vedas. Your name is Yajus. The Vedic metres are your limbs. The sacrifices laid down in the three Vedas form your three heads. The great sacrifices called Rathantara is your voice expressing your gratification. Salutations to you in your form of sacred hymns.

45. You are the Rishi who had appeared in the great sacrifice extending for a thousand years celebrated by the Patriarchs. You are the great swan with wings of gold. Salutations to you in your form of a swan.

46. Roots with all kinds of affixes and suffixes form your limbs. The Sandhis are your joints. The consonants and vowels are your ornaments. The Vedas have described you as the divine word. Salutations to you in your form as the Word.

47. Assuming the form of a boar whose limbs were Sacrifice, you had raised the submerged Earth for the behoof of the three worlds. Salutations to you in your form of infinite power.

48. You sleep in Yoga on your snake sofa formed by the thousand hoods (of the Naga). Salutations to you in your form of sleep.

49. You make the bridge for crossing the sea of life with Truth, with the means of emancipation, and with the means by which the senses may be controlled. Salutations to thee in your form of Truth.

50. Men following various religions moved by desire of various fruits, worship you with various rites. Salutations to you in your form of religion.

51. From you have originated all things. You move all creatures having physical frames and cherishing desires to action. Salutations to thee in your form of Excitement.

52. The great Rishis seek your unmanifest self within the manifest. Called Kshetrajna, you sit in Kshetra. Salutations to you in your form of Kshetra.

53. Though always conscious and present in self, the Sankhyas still describe you as existing in the three states of wakefulness, dream and sleep. They further describe you as possessed of sixteen attributes and representing the number seventeen. Salutations to your form as described by the Sankhyas.

54. Casting off sleep, restraining vital airs, Yogins of controlled senses see you as eternal light. Salutations to you in your Yoga form.

55. Peaceful Sannyasins, freed from fear of re-birth on account of the extinction of all their sins and merits, obtain you. Salutations to you in your form of emancipation.

56. At the end of a thousand cycles, you assume the form of a fire with blazing flames and consume all creatures. Salutations to you in your form of fierceness.

57. Having consumed all creatures and converted the universe into one sheet of water, you sleep on the waters in the form of a child. Salutations to you in your form as Maya (illusion).

58. From the navel of the Self-born having eyes like lotus leaves, sprung a lotus. On that lotus is situate this universe. Salutations to you in your form as lotus.

59. You have a thousand heads. You permeate everything. You are of immeasurable soul. You have conquered the four kinds of desire that are as vast as the four seas. Salutations to you in your form of Yoga sleep.

60. The clouds are in the hair of your head. The rivers are in the several joints of your limbs. The four oceans are in your stomach. Salutations to you in your form as water.

61. Birth and death originate from you. All things, again, at the universal dissolution, are dissolved in you. Salutations to your form as cause.

62. You sleep not in the night. You are engaged in day time also. You witness the good and the bad actions (of all). Salutations to you in your form of (universal) observer.

63. There is no act which you cannot do. You are again, always ready to do righteous acts. Salutations to you in your form of Work, the form, *vis*, which is called Vaikuntha.

64. In anger you had in battle, rooted out twenty-one times the Kshatriyas who had trodden virtue and authority under their feet. Salutations to you in your form of Cruelty.

65. Dividing yourself into five parts you have become the five vital airs which work within every body and cause every living creature to move. Salutations to you in your form of air.

66. You appear in every cycle in the forms called month and season and half-year and year, and are the cause of both creation and dissolution. Salutations to you in your form of Time.

67. Brahmanas are your mouth, Kshatriyas are your two arms, Vaishyas are your stomach and thighs, and Shudras are your feet. Salutations to you in your form of caste.

68. Fire is your mouth. The heavens are the crown of your head. The sky is your navel. The Earth is your feet. The Sun is your eye. The points of horizon are your ears. Salutations to you in your form as the three worlds.

69. You are superior to Time. You are superior to Sacrifice. You are higher than the highest. Having yourself no origin, you are the origin of the universe. Salutations to you in your form as Universe.

70. People according to the attributes assigned to you by the Vaisheshika theory, consider you as the Protector of the world. Salutations to you in your form of Protector.

71. Assuming the forms of food, drink, and fuel, you multiply the humours and the vital airs of creatures and keep up their existence. Salutations to you in your form of life.

72. For supporting the life you eat the four kinds of food. Assuming also the form of Agni within the stomach, you digest that food. Salutations to you in your form of digesting fire.

73. Assuming the form of man-lion with twany eyes and twany manes with teeth and claws for your weapons, you had killed the king of the Asuras. Salutations to you in your form of might.

74. Neither the gods, nor the Gandharvas, nor the Daityas, nor the Danavas, know you truly. Salutations to your form of great subtilty.

75. Assuming the form of the beautiful, illustrious, and powerful Ananta in the neither region, you uphold the universe. Salutations to your form of power.

76. You stupefy all creatures by the letters of affection and love for the continuance of the creation. Salutations to you in your form of stupefaction.

77. Knowing that knowledge which knows the five elements to be the true Self-knowledge people approach you by knowledge. Salutations to you in your form of Knowledge.

78. Your body cannot be measured. Your understanding and eyes see every thing. You are infinite and immeasurable. Salutations to you in your form of vastness.

79. You had assumed the form of a hermit with matted locks on head, staff in hand, a long stomach, and having alms bowl for your quiver. Salutations to you in your form of Brahma.

80. You carry the trident, you are the lord of the celestials, you have three eyes, and you are great. Your body is always besmeared with ashes. Salutations to you in your form of Rudra.

81. The crescent forms the ornament of your forehead. You have snakes for the holy thread round your neck. You are armed with Pinaka and trident. Salutations to your form of dreadfulness.

82. You are the soul of all creatures. You are the Creator and the Destroyer of all creatures. You are without anger, without enmity, without affection. Salutations to you in your form of Peace.

83. Everything is in you. Everything originates from you. You are Everything Everywhere are you. You are always the All. Salutations to you in your form as Everything.

84. Salutations to you whose work is the universe, to you who are the soul of the universe, to you from whom has originated the universe, to you who are the dissolution of all things, to you who are beyond the five elements.

85. Salutations to you who are the three worlds to you who are above the three worlds I Salutations to you who are all the directions. You are All and you are the one refuge of All.

86. Salutations to you. O divine Lord, O Vishnu, and, O eternal origin of all the worlds. You, O Hrishikesha, are the Creator, you are the Destroyer, and you are invincible.

87. I cannot see that divine form in which you are manifest in the Past, Present, and Future. I can, however, see truly your eternal form.



88. You have filled heaven with your head, and Earth with your, and feet the three worlds with your energy. You are Eternal and permeate every thing in the universe.

89. The directions are your arms, the Sun is your eye, and prowess is your vital fluid. You are the lord of all creatures. You stand closing the seven paths of the Wind whose power is inmeasurable.

90. Those who worship you, are freed from all fears, O Govinda of undecaying prowess, you are clad in yellow robes of the color of the Atasi flower.

91. The lowering of head to you for once, O Krishna, is equal to the completion of ten Horse-sacrifices. The man who has celebrated ten Horse-sacrifices is not freed from the obligation of re-birth.

92. The man, however, that salutes Krishna is freed from re-birth. They who have Krishna for their vow, they who think of Krishna in the night, and upon getting up from sleep, may be said to have Krishna for their body. Those people (after death) enter Krishna's self even as libations of clarified butter sanctified with Mantras enter the burning fire.

93. Salutations to you who remove the fear of hell, to you, O Vishnu, that are a boat to them who are sunk in the eddies of the ocean of worldly life.

94. Salutations to you, O God, that are the Brahmana's self, to you who are the benefactor of Brahmanas and kine, to you that are the benefactor of the universe, to you that are Krishna and Govinda.

95. The two syllables Hari are the purse of those who sojourn through the wilderness of life and the panacea that effectually cures all worldly attachments, and the means which remove sorrow and grief.

96. As Truth is full of Vishnu, as the universe is full of Vishnu, as everything is full of Vishnu, so let my soul be full of Vishnu, and my sins be dissipated.

97. I seek your refuge and am devoted to you, desirous of obtaining a happy end. O you having eyes like lotus petals, O best of gods, do you think of what will be for my well-being.

98. Having yourself no origin, O Vishnu, you are the origin of Knowledge and Penances. You are thus lauded, O Janardhana, thus adored by me in the Sacrifice of words only, be, O god, gratified with me.

99. The Vedas are devoted to Narayana. Penances are devoted to Narayana. The gods are devoted to Narayana. Everything else is Narayana."

**Vaishampayana said:—**

100. "Having said these words, Bhishma, with mind fixed upon Krishna, said, —'Salutations to Krishna.' And bowed to him.

101. Learning by his Yoga power of the devotion of Bhishma, Madhava, called also Hari, (entering his body) conferred upon him divine knowledge of the Past, the Present, and the Future, and went away.

102. When Bhishma became silent, the Brahnavadins, with voices suppressed with tears, worshipped that great chief of the Kurus in excellent words.

103. Those foremost of Brahmanas lauded Krishna also, that first of Beings, and then continued silently to praise Bhishma repeatedly.

104—105. Learning of the devotion of Bhishma towards him, that foremost of Beings, *vis.*, Madhava, suddenly rose from his seat and got on his car, Keshava and Satyaki proceeded on one car. On another proceeded those two great princess, *vis.*, Yudhishtira and Dhananjaya.

106—107. Bhimsena and the twins rode on a third; while those foremost of men, *vis.*, Kripa and Yuyutsu, and that scorcher of foes, *vis.*, Sanjaya of the charioteer caste, proceeded on their respective cars, each of which looked like a town. And all of them went on, making the Earth tremble with the rattle of their car-wheels.

108. That foremost of men, as he went on, cheerfully listened to the laudatory, speeches uttered by the Brahmanas. The destroyer of Keshi, with a cheerful heart, saluted the people waiting by the road side with joined hands and bent heads."

## CHAPTER XLIX.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

**Vaishampayana said:—**

1—2. "Then Hrishikesha, and king Yudhishtira, and all those persons headed by Kripa, and the four Pandavas, riding on those cars resembling fortified cities and adorned with standards and banners, quickly went to Kurukshetra with the help of their quick-coursing horses.

3. They descended on that field which was covered with hair, marrow and bones, and where millions of great Kshatriyas had died,

4. It also contained many hills made of the bodies and bones of elephants and horses, and human heads and skulls were scattered over it like conch-shells.

5. Interspersed with thousands of funeral pyres and containing masses of armour and weapons, the vast field looked like the drinking site of the Destroyer himself used and left of late.

6. The powerful car-warriors quickly proceeded, seeing the field of battle haunted by crowds of spirits and thronged with Rakshas.

7. While proceeding, the powerful Keshava, that delighter of all the Yadavas, spoke to Yudhishtira about the prowess of Jamadagni's son.

8. 'Yonder, at a distance, O Partha' are the five lakes of Rama. There Rama offered oblations of Kshatriya blood to his departed manes.

9. It was here that the powerful Rama, having freed the Earth of Kshatriyas for twenty-one times, accomplished his task.'

**Yudhishtira said :—**

10. 'I have doubt very much of what you say about Rama's having twenty-one times rooted the Kshatriyas in days of yore.

11. When the very Kshatriya seed was burnt by Rama, O foremost of the Yadus, how was the Kshatriya order revived?

12. How, O best of the Yadus, was the Kshatriya order exterminated by the illustrious and great Rama, and how did it again grow?

13. In dreadful car-encounters millions of Kshatriyas were killed. The Earth, O foremost of orators, was covered with the corpses of Kshatriyas.

14—15. Why was the Kshatriya order thus rooted out in days of old by Rama, the great descendant of Bhṛigu, O foremost of the Yadus. O Vrishni hero, remove this doubt of mine, O Garuda-fanned hero. O Krishna, O younger brother of Vasudeva, the highest knowledge is from you.'

**Vaishampayana said :—**

16. "The powerful elder brother of Gada then described fully to Yudhishtira everything that had taken place, as to how the Earth had become filled with Kshatriyas."

## CHAPTER L.

### (RAJADHARMANUSHASANA PARVA.)—Continued.

**Vasudeva said :—**

1. "Listen, O son of Kunti, to the story of Rama's energy and powers and birth as I heard from great Rishis discoursing upon the subject.

2. Listen to the story of how millions of Kshatriyas were killed by Jamadagni's son and how those that were born again in the various royal houses in Bharata were again killed.

3. Jahnu had a son named Rajas. Rajas had a son named Valakashwa. King Valakashwa had a pious son named Kushika.

4. Resembling the thousand-eyed Indra on Earth, Kushika, practised the austere of penances from desire of getting the lord of the three worlds for a son.

5. Seeing him engaged in the hardest of penances and capable of begetting a son, the thousand-eyed Purandara himself inspired the king with his energy.

6. The great lord of the three worlds, *vis.*, the chastiser of Paka, O king, then became Kushika's son known by the name of Gadhi.

7. Gadhi had a daughter, O king, by the name of Satyavati. The powerful Gadhi married her to Richika a descendant of Bhṛigu.

8. Her husband of Bhṛigu's race, O delighter of the Kurus, became highly pleased with her for the purity of her conduct. He cooked *charu* the sacrificial food of milk and rice for giving to Gadhi a son.

9. Calling his wife, Richika of Bhṛigu's race, said,—This portion of the sanctified food should be taken by you, and this (the other) portion by your mother.

10. An energetic son will be born of her who will be the foremost of the Kshatriyas, Invincible by Kshatriyas on Earth, he will be the destroyer of the foremost of Kshatriyas.

11. As regards you, O blessed lady, this portion of the food will give you a son of great wisdom, a personification of tranquillity, endued with ascetic penances, and the foremost of Brahmanas.

12. Having said these words to his wife, the blessed Richika of Bhṛigu's race, settling his heart on penances, entered into the woods.



13. About this time, king Gadhi, making a pilgrimage to the sacred waters, arrived with his queen at the hermitage of Richika.

14. O king, thereupon taking the two portions of the sanctified food, Satyavati cheerfully and quickly, represented the words of her husband to her mother.

15. The queen-mother, O son of Kunti, gave the portion reserved for herself to her daughter, and herself took unwittingly the portion intended for the latter.

16. Thereupon Satyavati, her body blazing with lustre, conceived a child of dreadful form intended to become the exterminator of the Kshatriyas.

17. Seeing the Brahmana child lying within her womb, that foremost of the Bhṛigus said to his wife of heavenly beauty these words :—

18. 'You have been imposed upon by your mother, O blessed lady, by the substitution of the sanctified food. Your son will become a man of cruel deeds and vindictive heart. Your brother again (born of your mother) will be a Brahmana ever devoted to ascetic penances.

19. The seed of the supreme and universal Brahma had been placed into the sanctified food intended for you, while into that intended for your mother had been placed the sum-total of Kshatriya energy.

20. On account of the substitution of the two parts, O blessed lady, that which had been intended will not happen. Your mother will get a Brahmana child while you will get a son that will become a Kshatriya.

21. Thus addressed by her husband the highly blessed Satyavati bent down her head at his feet and tremblingly said,—You should not, O holy one, speak such words to me, *vis.*—You will obtain a wretch among Brahmanas for your son."

**Richika said :—**

23. 'This was not intended by me, O blessed lady, for you. A son of terrific deeds has been conceived by you for the substitution of the sanctified food.'

**Satyavati replied :—**

24. 'If you wish, O sage, you can create other worlds, what shall I say of a child? You should, O powerful one, give me a son who will be pious and peaceful.'

**Richika said :—**

25. 'I had never uttered even in jest, O blessed lady, an untruth. What need then be said of a time for preparing sanctified

food with the help of Vedic formulæ after lighting a fire?

26. It was ordained of yore by Destiny, O lovely damsel. I have known it all by my penances. All the descendants of your father will be endued with Brahmanic virtues.'

**Satyavati said :—**

27. 'O powerful one, let our grandson be such, but, O foremost of ascetics, let me have a quiet son.'

**Richika said :—**

28. 'O fair lady, I see no distinction, between a son and a grandson. It will be, O lovely lady, as you say.'

**Vasudeva said :—**

29. "Then Satyavati gave birth to a son in Bhṛigu's race who was devoted to penances and peaceful occupations, *vis.* Jamadagni of regulated vows.

30. Kaushika's son Gadhi begot a son named Vishwamitra. Possessed of every attribute of a Brahmana, that son though a Kshatriya by birth was equal to a Brahmana.

31. Richika (thus) begat Jamadagni, that sea of penances. Jamadagni begot a son of dreadful deeds.

32. The foremost of men, that son mastered all the sciences, including that of arms. Like a burning fire, that son was Rama, the exterminator of the Kshatriyas.

33. Having satisfied Mahadeva on the mountains of Gandhamadana, he begged from that deity for weapons, especially the axe of fierce power in his hands.

34. For that peerless axe of fiery splendour and irresistible sharpness, he became unequalled on Earth.

35—37. Meanwhile the powerful son of Kritaviryya, the king of the Haihayas, endued with great power, highly pious, and possessed of a thousand arms through the favour of (the great Rishi) Dattatreya, having conquered in battle, by the strength of his own arms, the entire Earth with her mountains and seven islands, became a very powerful sovereign and (at last) gave away the Earth to the Brahmanas in a horse-sacrifice.

38. Once begged by the thirsty god of fire, O son of Kunti, the thousand-armed king of great prowess gave alms to that deity.

39. Originating from the point of his arrow, the highly powerful god of fire, desirous of consuming (what was offered)

burnt villages and towns and kingdoms and hamlets of cowherds.

40. Through the prowess of that foremost of men, *vis.*, the powerful Kartavirya, the god of fire consumed mountains and great forests.

41. Helped by the king of the Haihayas the god of fire, increased more by the wind, consumed the uninhabited but the charming hermitage of the high-souled Apava.

42—43. O mighty-armed king, seeing his hermitage consumed by the powerful Kshatriya, the highly energetic Apava cursed that monarch in anger, saying,— Since, O Arjuna, without reserving these my woods, you have burnt them, therefore, Rama (of Bhrigu's race,) will cut your thousand arms.

44—47. The powerful Arjuna, however, of great prowess, always devoted to peace, ever obedient to Brahmanas and ready to protect all classes, and charitable and brave, O Bharata, did not think of that curse imputed on him by that great Rishi. His powerful sons, always proud and cruel, on account of that curse, became the indirect cause of his death. The princes, O foremost of Bharata's race, caught and brought away the calf of Jamadagni's Homa cow, against the knowledge of Kartavirya the king of the Haihayas. For this reason a dispute took place between the great Jamadagni and the Haihayas.

48. The powerful Rama, the son of Jamadagni, filled with anger cut off the arms of Arjuna and brought back, O king, his father's calf which was grazing within the inner appointment of the king's mansion.

49—50. Then the foolish sons of Arjuna, going in a body to the hermitage of the great Jamadagni, cut with their lances, O king, the head of that Rishi from off his trunk while [the celebrated Rama had gone out for fetching sacred fuel and grass.

51. Worked up with anger at the death of his father and filled with vengeance, Rama vowed to rid the Earth of Kshatriyas and took up arms.

52. Then that foremost of the Bhrigus, endued with great energy, displaying his prowess, quickly killed all the sons and grandsons of Kartavirya.

53. Killing thousands of Haihayas in anger, the descendant of Bhrigu, O king, covered the Earth with blood.

54. Highly energetic, he speedily freed the Earth of all Kshatriyas. Filled then with pity, he retired into the woods.

55. Afterwards, after the expiry of some thousands of years, the powerful Rama, who was angry by nature, was accused of oowardice.

56—57. The grandson of Vishwamitra and son of Raivya, possessed of great ascetic merit, named Paravasu, O king, began to accuse Rama publicly, saying,— O Rama, were not those pious men, *vis.*, Pratarddana and others, who were assembled at a sacrifice at the time of Yayati's death, Kshatriyas by birth?

58. You are not truthful, O Rama! You simply brag before people. For fear of Kshatriya heroes you have betaken yourself to the mountains.

59. Hearing these words of Paravasu, the descendant of Bhrigu, once more took up arms and once more covered the Earth with hundreds of Kshatriya bodies.

60. Those Kshatriyas, however, O king counting by hundreds, that were not killed by Rama, multiplied (in time) and became powerful monarchs on Earth.

61. Rama once more killed them quickly, not sparing even the very children, O king. The Earth again was covered with the bodies of Kshatriya children of premature birth.

62. As soon as Kshatriya children were born, Rama killed them. Some Kshatriya ladies, however, succeeded in hiding their children from Rama.

63. Having made the Earth shorn of Kshatriyas for twenty-one times, the powerful Bhargava, at the completion of a horse-sacrifice, gave away the Earth as sacrificial present to Kashyapa.

64—65. For preserving the residence of the Kshatriyas, Kashyapa, O king, pointing with his hand that still held the sacrificial ladle, said these words,—O great sage, go to the shores of the southern ocean. You should not, O Rama, live within my kingdom.

66. At these words, Ocean all on a sudden made for Jamadagni's son, on his other shore, a region called Surparaka.

67. Kashyapa also, O king, having accepted the Earth in gift, and made a present of it to the Brahmanas, entered into woods.

68. Then Shudras and Vaishyas, began wilfully to know, O foremost of Bharata's race, the wives of Brahmanas.

69. When anarchy begins on Earth, the weak are oppressed by the strong, and no man is master of his own possessions.

70. Unprotected duly by the virtuous Kshatriyas, and oppressed by the wicked



for that disorder, the Earth quickly sank to the lowest depths.

71. Seeing the Earth sinking from fear, the great Kashyapa held her on his lap; and because the great Rishi held her on his lap (*uru*) therefore is the Earth known by the name of Urvi.

72. The goddess Earth for securing protection, pleased Kashyapa and begged of him a king.

**The Earth said :—**

73. 'There are, O Rishi, some leading Kshatriyas concealed by me among women. They were born in the family of the Haihayas. Let them, O sage, protect me.

74. There is another person of Puru's family, *vis.*, Viduratha's son, O powerful one, who has been brought up among bears in the Rikshavat mountains.

75. Another, *vis.*, the son of Saudasa, has been protected, through pity, by the highly energetic Parashara ever engaged in sacrifices.

76. Though born in the family of a twice-born one, yet like a Shudra he does everything for that Rishi and has, therefore been named servant of all work.

77. Shivi's energetic son Gopati, has, been brought up in the forest among kine. Let him, O sage, protect me.

78. Pratraddana's highly powerful son named Vatsa has been brought up among calves in a cowpen. Let that Kshatriya protect me.

79. Dadhivahana's grandson and Diviratha's son was kept hidden on the banks of Ganga by the sage Gautama.

80. His name is Vrihadratha. Possessed of great energy and endued with numerous accomplishments, that blessed prince has been protected by wolves and the mountains of Griddhrakuta.

81. Many Kshatriyas of the race of Marutta have been protected. Equally energetic like the lord of Maruts, they have been brought up by Ocean.

82. These children of the Kshatriyas have been heard of as housing in different places. They are residing with artizans and goldsmiths. If they protect me I shall then remain unmoved.

83. Their fathers and grandfathers have been killed for my sake by the highly powerful Rama. It is my duty, O great sage, to see that their funeral rites are properly performed.

84. I do not desire that I should be protected by my present kings. Do you, O sage, quickly make such arrangements that I may remain (as before).'

**Vasudeva said :—**

85. 'Then, finding out those energetic Kshatriyas whom the goddess had named, the sage Kashyapa installed them duly as kings.

86. Those Kshatriya races that are now in existence are the offsprings of those princes.—What you have questioned me, O son of Pandu, thus took place in days of yore.'

**Vaishampayana said :—**

87. "Conversing thus with Yudhisthira, that foremost of pious men, the great Yadava hero proceeded quickly on that car lighting up all the quarters like the divine Sun himself."

## CHAPTER LI.

### (RAJADHARMANUSHASANA PARVA).—Continued.

**Vaishampayana said :—**

1—2. "Hearing of those wonderful deeds of Rama, king Yudhisthira became stricken with wonder and said to Janarddana,—'O you of Vrishni's race, the prowess of the great Rama, who in anger had freed the Earth of Kshatriyas was like that of Shakra himself.

3 The sons of Kshatriyas, stricken with the fear of Rama, were concealed (and brought up) by kine, Ocean, pards, bears, and monkeys.

4. Indeed, praiseworthy is this world of men and fortunate are they that live in it where such a wonderful but righteous deed was performed by a Brahmana.'

5. After this discourse, those two illustrious heroes, *vis.*, Krishna of undecaying glory and and Yudhishtira proceeded where the powerful son of Ganga lay on his bed of arrows.

6. They then saw Bhishma lying on his arrowy bed and shining like the evening Sun covered with his own rays.

7. The Kuru hero was encircled by many ascetics like Indra of a hundred sacrifices by the denizens of heaven. The spot on which he lay was highly sacred, for it was situate on the banks of the river Oghavati.

8-9. Seeing him from a distance, Krishna and Dharma's royal son, the four Pandavas, and the others headed by Shwaradwat, got down from their cars and restraining their minds and concentrating all their senses, approached the great Rishis.

10. Saluting those foremost of Rishis headed by Vyasa, Govinda and Satyki and the others came to the son of Ganga.

11. Seeing Ganga's son of great ascetic merit, the Yadu and Kuru princes, took their seats, around him.

12. Seeing Bhishma resembling a fire about to be extinguished, Keshava with a rather depressed heart addressed him as follows.

**Keshava said:—**

13. 'Is your understanding now as clear as before? I hope your understanding, O foremost of orators, is not clouded?

14. I hope your limbs are not afflicted by the pain originating from the wounds inflicted by arrows? Mental grief also weakens the body.

15. By virtue of the boon granted to you by your father, the righteous Shantanu, your death, O powerful hero, depends on your own will. I myself have not that merit for which you have obtained this boon.

16. Even the smallest pin when put into the body produces pain. What need then be said, O king, hundreds of arrows that have pierced you?

17. Surely, pain cannot be said to assail you. You can, O Bharata, instruct the very celestials regarding the origin and dissolution of living creatures.

18. Possessed of great knowledge, you know everything belonging to the Past, the Future and the Present.

19. The dissolution of created beings and the mode of righteousness, are well known to you, O you of great wisdom, for you are an ocean of virtue and duty.

20. While living in the climax of prosperity, I saw you forego female intercourse though surrounded by female companions.

21-22. Except Shantanu's highly powerful son Bhishma firmly devoted to righteousness, possessed of heroism and having virtue for the only object of life, we have never heard of any other person in the three worlds who could, by his power of asceticism, though lying on a bed of arrows and on the point of death, prevent death (from attacking him.)

23-24. We have never heard of anyone else who was so devoted to truth, to penances, to gifts, to the celebration of sacrifices, to the sciences of arms, to the Vedas, and to the protection of persons begging for the same, and who abstained from injuring any creature, so pure in conduct, so self-controlled, and so bent upon doing good to all creatures, and who was also so great a car-warrior as you.

25. Forsooth, you are competent to defeat, on a single car, the gods, Gandharvas, Asuras, Yakshas, and Rakshasas.

26. O mighty-armed Bhishma, you are described by the Brahmanas as the ninth of the Vasus. By your virtues, however, you have excelled them all and are equal to Vasava himself.

27. I know, O best of persons, that you are celebrated for your prowess, O foremost of beings, among even the very abstracts.

28. Among men on Earth, O foremost of men, we have never seen nor heard of any one endued with such accomplishments.

29. O Kshatriya chief, you excel the gods themselves in all these accomplishments. By your ascetic power you can create a universe of mobile and immobile creatures. What is the use of saying that you have acquired many blessed regions by means of your foremost of virtues?

30. Remove now the sorrow of the eldest son of Pandu who is burning with sorrow on account of the destruction of his kinsmen.

31. All the duties that have been laid down for the four orders about the four modes of life are well known to you.

32-33. Everything again that is in the four branches of learning, in the four *Hotras*, O Bharata, as also those eternal duties that are laid down in *Yoga* and *Sankhya* philosophy, the duties too of the four orders and those duties that are not inconsistent with their practices,—all these, along with their interpretations,—O son of Ganga, are known to you.

34. The duties that have been laid down for the issues of intermarriages and those laid down for particular countries and tribes and families, and those declared by the Vedas and by wise men, are all well known to you.

35. You are the master-topics of histories and the Puranas. All the scriptures treating of duty and practice are centered in your memory.

36. Expect you, O foremost of men, there is no other person that can dispell the



doubts that may arise regarding the subjects of knowledge studied in the world.

37. With the help of your intelligence, do you, O prince of men, drive the sorrow felt by the son of Pandu. Persons endued with so great and such varied knowledge live only for solacing those whose minds have been stupefied'."

## CHAPTER LII.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

**Vaishampayana said :—**

1. "Hearing those words of the highly intelligent Vasudeva, Bhishma, raising his head a little, said these words with joined hands.

**Bhishma said :—**

2. 'Salutations to you, O divine Krishna! You are the origin and the dissolution of all the worlds. You are the Creator and you are the Destroyer. You, O Hrishikesha, cannot be defeated by any one.

3. The universe is the work of your hand. You are the soul of the universe and the universe has originated from you. Salutations to you. You are the end of all created things. You are above the five elements.

4. Salutations to you who are the three worlds and that are again above the three worlds. O lord of Yogins, salutations to you who are the refuge of all.

5—6. O foremost of beings, those words which you have said regarding me have enabled me to see your divine attributes as manifest in the three worlds. O Govinda, I also behold your eternal image.

7. You stand closing the seven paths of the powerful Wind. The sky is occupied by your head, and the Earth by your feet.

8—9. The quarters are your two arms, and the Sun is your eye, and Shakra is your prowess. O you of undecaying glory, your body clad in yellow robes that resemble the colour of the Atasi flower, seem to us to be like a cloud charged with flashes of lightning. Think of that, O best of gods, which would be good, O you having lotus eyes, for my humble self who am devoted to you, who seek refuge with you, and who am desirous of acquiring a blissful end.'

**Vasudeva said :—**

10. 'Since, O foremost of men, your devotion to me is very great, for this, O prince, I have shown my divine form to you.

11. I do not, O foremost of kings, display myself to one which is not my votary, or to a devotee who is not sincere, or to one, O Bharata, who has not restrained his soul.

12. You are devoted to me and always observe righteousness. Of a pure heart, you are always self-restrained and ever practice penances and make gifts.

13. Through your own penances, O Bhishma, you are competent to see me. Those regions from which no one returns, O king, are ready for you.

14. Fifty-six days, O foremost of Kuru's race, still remain for you to live. Renouncing your body, you shall then, O Bhishma, obtain the blessed meed of your deeds.

15. See, those deities and the Vasus, all having fiery forms, riding on their cars, are waiting for you invisibly till the moment of the Sun's entering on his northerly course.

16. Subject to universal time, when the divine Sun turns to his northerly course, you, O foremost of men, shall go to those regions whence no man returns to this Earth.

17. When you, O Bhishma, will leave this world all knowledge, O hero, will end with you. It is, therefore, that all these persons, assembled together, have approached you for listening to discourses on duty and morality.

18. Do you then speak words of truth, containing morality and profit and Yoga, to Yudhishthira who is firm in truth but whose learning has been clouded by sorrow consequent on the destruction of his kinsmen, and do you, by this, speedily remove that grief of his'."

## CHAPTER LIII.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

**Vaishampayana said :—**

1. "Hearing these words of Krishna pregrant with morality and worldly profit, Shantanu's son Bhishma answered him thus.

**Bhishma said :—**

2. 'O lord of all the worlds, O mighty-armed one, O Shiva, O Narayana, O you

of undecaying glory, hearing your words I have been filled with joy.

3. But what words, O master of speech, can I communicate in your presence, when especially all the subjects of speech have been treated in your speech?

4. Whatever in either world should be done or is done, emanates from your intelligent self, O god.

5. That person, who can speak on the subject of heaven before the king of the celestials, himself is able to deal with morality and desire and profit and liberation in your presence.

6. My mind, O destroyer of Madhu, is greatly agitated by the pain of wounds inflicted by arrows. My limbs are weak. My understanding is not clear.

7. I am so afflicted, O Govinda, by these arrows resembling poison or fire that I have not the power to speak anything.

8. My strength is leaving me. My vital airs are about to leave me. The very vitals of my body are being consumed. My understanding is clouded.

9. From weakness my words are becoming indistinct. How then can I dare speak? O lord of Dasharha's race, be pleased with me.

10. O mighty-armed one, I will not say anything. Pardon me. Even the lord of speech (Vṛihaspati) will hesitate to speak before you.

11. I cannot any longer decipher the points of the compass, nor distinguish the sky from the earth. Through your energy, O slayer of Madhu, I am only alive.

12. Do you, therefore, yourself speak for the behoof of king Yudhisthira, for you are the ordainer of all the ordinances.

13. How, O Krishna, when you, the eternal creator of the universe, are present, can one like me speak like a disciple before his preceptor?

**Vasudeva said:—**

14. 'Your words become you only who are [the foremost of Kuru's race, who are endued with great energy, who are of great soul, and who are possessed of great patience and conversant with every subject.

15. Regarding what you have said about the pain of wounds, receive, O Bhishma, this boon what I grant you, O powerful one, from favour.

16. Uneasiness, stupefaction, burning pain, hunger and thirst shall not, O son

of Ganga, assail you, O you of undecaying glory.

17. Your perception and memory, O sinless one, shall be unclouded. Your understanding shall not disappear.

18. Your mind, O Bhishma, freed from the qualities of darkness and ignorance, will always be subject to the quality of goodness, like the moon coming out of the clouds.

19. Your understanding will penetrate every subject regarding duty, morality, or profit, you will think upon.

20. O foremost of kings, acquiring choice vision, you will, O you of incomparable prowess, succeed in seeing the four orders of created things.

21. Possessing the eye of knowledge, you will, O Bhishma, see, like fishes in a limpid stream, all created things that you will try to recollect."

**Vaishampayana said:—**

22. "Then those great Rishis, with Vyasa amongst them, worshipped Krishna with hymns from the Richs, the Yajus, and the Samans.

23. A shower of celestial flowers of all seasons fell on that spot where [the Vrishni hero with Ganga's son and the son of Pandu were.

24. All kinds of celestial instruments played in the sky and the Apsaras began to sing. No evil portent appeared there.

25. An auspicious, pleasant and pure breeze, carrying every kind of fragrance, began to blow. All the points of the horizon became clear and quiet, and all the animals and birds began to move about peacefully.

26. Soon after, like a fire at the outskirt of a great forest, the divine Sun of a thousand rays was seen to descend westwards.

27. Then, rising up, the great Rishis saluted Janarddana and Bhishma and king Yudhisthira.

28. Upon this, Keshava, the sons of Pandu, Satyaki, Sanjaya, and Sharadwat's son Kripa, bowed reverentially to those sages.

29. Always righteous those sages, thus adored by Keshava and others, quickly went to their respective habitations, saying—'We will return to-morrow.'

30. After this, Keshava and the Pandavas, saluting Bhishma and going round him, got upon their beautiful cars.



31. Those heroes then went out, accompanied by many other cars adorned with golden Kuvaras, and infuriate elephants resembling mountains, and horses quick-coursing as Garudas, and the infantry armed with bows and weapons.

32. That army, moving quickly, proceeded in two detachments, one in the van and the other in the rear of those princes. The spectacle shone like two currents of the great river Narmada at the point where it is divided by the Rikshavat mountains standing across it.

33. Cheering up that great army the divine Moon rose before it in the sky, once more giving moisture, by his own force, to the terrestrial herbs and plants whose juice has been drunk up by the Sun.

34. Then that foremost of Yadu's race and the sons of Pandu, entering the (Kuru) city which was shining like that of the city of Indra itself, proceeded to their respective edifices like tired lions seeking their caves."

## CHAPTER LIV.

### (RAJADHARMANUSHASANA PARVA).—Continued.

#### Vaishampayana said:—

1. Retiring to his bed, the destroyer of Madhu, slept happily.

2. Awaking when half a period was wanting for the approach of the day, he made himself ready for meditation. Concentrating all his senses, he meditated on the eternal Brahma.

3. Then a number of well-trained and sweet voiced persons, conversant with hymns and the Puranas, began to sing the praises of Vasudeva, that master of all creatures and the creator of the universe.

4. Others, keeping time by the clapping of hands, began to sing sweet hymns, and vocalists began to sing. Thousands of conch-shells and drums were blown and beat.

5. The charming sound also of Vinas, Panavas, and bamboo flutes, was heard. The spacious edifice of Krishna, seemed, as if to laugh with music.

6. In the mansion of king Yudhisthira also melodious voices were heard, exclaiming auspicious wishes, and the sound of songs too and musical instruments.

7. Then the Dashaarha here performed his ablutions. Joining his hands, the

mighty armed hero, of undecaying glory, silently recited his sacred Mantras, and lighting up a fire poured libations of clarified butter upon it.

8. Distributing a thousand kine amongst a thousand Brahmanas all of whom were masters of the four Vedas, he made them utter benedictions upon him.

9—10. Touching next various sorts of sacred articles and beholding himself in a clear mirror, Krishna addressed Satyaki, saying,—'Go, O descendant of Shini, and repairing to Yudhisthira's palace, ascertain whether if the king is dressed for visiting Bhishma.'

11—12. Thus commanded by Krishna, Satyaki, proceeding quickly to the royal son of Pandu, said to him,—'The foremost of cars, belonging to the highly intelligent Vasudeva, is ready, O king, for Janarddana will go to see Ganga's son.

13. O righteous king, he is waiting for you. You should now do what should be done next.—Thus addressed, Dharma's son Yudhisthira answered as follows.

#### Yudhisthira said:—

14. 'O Phalguna of matchless splendour, let my best of cars be made ready. We should not be accompanied by the soldiers, but we shall proceed alone.

15. That best of righteous persons *vid.*, Bhishma, should not be vexed. Let not the guards, therefore, O Dhananjaya accompany us to-day.

16. From this day Ganga's son will discourse on things that are great mysteries. I do not, therefore, O son of Kunti, wish that there should be a miscellaneous assembly.'

#### Vaishampayana said:—

17. "Hearing these words of the king, Kunti's son Dhananjaya, that best of men, went out and returning said to him that his best of cars stood ready for him.

18. King Yudhisthira, the twins, Bhima and Arjuna, the five resembling the five elements, then proceeded towards Krishna's mansion.

19. While the great Pandavas were coming, Krishna accompanied by the grandson of Shini, got upon his car.

20. Saluting one another from their cars and each enquiring of the other whether he had passed the night happily, those foremost of men proceeded, without stopping, on those foremost of cars whose rattle resembled the roar of the clouds.

21. Krishna's horses, *vis.*, Valahaka, Meghapushpa, Shaivya and Sugriva were driven by Daruka.

22. The animals, urged by him, O king ran on marking the Earth with their hoofs.

23—24. Highly strong and quick-coursing, they flew onwards, devouring as if the very skies. Traversing the sacred field of Kuru, the princes went to that spot where the powerful Bhishma was lying on his bed of arrows, surrounded by those great Rishis, like Brahman himself in the midst of the celestials.

25. Then Govinda, Yudhishthira. Bhima, and the wielder of Gandiva, the twins and Satyaki, getting down from their cars, saluted the Rishis by raising their right hands.

26. Encircled by them, king Yudhishthira, like the moon in the midst of the stars, approached Ganga's son like Vasava proceeding towards Brahman.

27. Possessed by fear, the king timidly cast his eyes on the mighty-armed hero lying on his bed of arrows like the Sun himself dropped from the sky.

## CHAPTER LV.

### RAJADHARMANUSHASANA PARVA).—Continued.

**Janamejaya said :—**

1—3. "When that foremost men, of righteous soul and great energy, strictly devoted to truth and with passions restrained, *vis.*, the son of Shantanu and Ganga, named Devavrata or Bhishma of undecaying glory, lay on a hero's bed with the sons of Pandu sitting around him, tell me, O great sage, what conversation took place in that meeting of heroes after the destruction of all the soldiers."

**Vaishampayana said :—**

4. "When Bhishma, that chief of the Kurus, lay on his bed of arrows, many *Rishis* and *Siddhas*, O king, headed by Narada, came there.

5. The residue of the kings with Yudhishthira at their head, Dhritarashtra, Krishna, Bhima, Arjuna and the twins also came there.

6. Approaching the grandfather of the Bharatas who shone like the Sun himself dropped from the sky, those great persons began to bewail for him.

7—8. Then, reflecting for a moment,

Narada, of divine features, addressed all the Pandavas and the residue of the kings, saying, 'The time, I think, has come for you to question Bhishma for Ganga's son is about to die like the Sun that is on the point of setting.

9. He is about to give up his ghost. Do you all, therefore, request him to discourse to you. He is acquainted with the various duties of all the four orders.

10. Aged as he is, after renouncing his corporeal frame he will attain to high regions of bliss. Request him, therefore, forthwith to clear the doubts that exist in your minds.'

11. Thus accosted by Narada, those princes approached Bhishma, but unable to ask him anything looked at one another.

12. Then Yudhishthira the son of Pandu, addressing Hrishikesha, said,—"There is no one else than Devaki's son who can question the grandfather.

13. O foremost one of Yadu's race, do you, therefore, O destroyer of Madhu, speak first. You are the foremost of us all and are conversant with every duty and practice.'

14. Thus addressed by the son of Pandu, the illustrious Keshava of undecaying glory, approaching the unconquerable Bhishma, spoke to him as follows.

**Vasudeva said :—**

15. 'Have you, O best of kings, passed the night happily? Has your understanding become unclouded?

16. Does your knowledge, O sinless one, shine in you by inward light?

17. I hope your heart does not feel pain and your mind is no longer agitated?'

**Bhishma said :—**

18. 'Burning, stupefaction, toil, exhaustion, and pain, through your grace, O you of Vrishni's race, have all left me in a single day.

19. O you of matchless splendour, I behold as distinctly as a fruit placed in my hands, all that is past, all that is future, and all that is present.

20. I behold clearly, O you of unfading glory, by virtue of the boon granted by you to me, all the duties laid down in the Vedas, and in the Vedantas.

21. The duties that have been described by persons of learning and righteous conduct are still fresh in my memory. I am conversant also, O Janarddana, with the duties and practices obtaining in particular



countries and among particular tribes and families.

22. I remember again everything regarding the four modes of life. I am acquainted, O Keshava, with the royal duties.

23. I would say, O Janarddana, everything in its proper hour. Through your favour, I have acquired an auspicious understanding.

24. Strengthened by contemplation of you, I feel as if I have become a young man again. Through your favour, O Janarddana, I have become capable to talk on what is for the behoof of the world.

25. Why, however, O holy one, do you not yourself describe to Pandu's son all that is good? What explanation can you give about it? Tell me quickly, O Madhava.

**Vasudeva said :—**

26. "Know, O you of Kuru's race, that I am the root of fame and of everything that produces good. All things, good or bad, emanate from me.

27. Who on Earth will wonder if the Moon be said possessing cool rays? Similarly, who will wonder if I were described as one endued with the greatest fame.

28. I have, however, resolved to enhance your fame, O you of great splendour. It is for this, O Bhishma, that I have just filled you with great intelligence.

29. As long, O king, as the Earth will last, so long will your fame travel with unmitigated lustre through all the worlds.

30. Whatever, O Bhishma, you will say to the inquiring son of Pandu, will pass on Earth like the authoritative declarations of the Vedas.

31. That person, who will follow the authority of your declarations, will obtain hereafter the meed of every meritorious act.

32. For this reason, O Bhishma, I have conferred on you celestial understanding so that your fame may be increased on Earth.

33. As long as a man's fame lasts in the world, so long are his good deeds alive.

34. The unslain residue of the kings are sitting around you, desirous of hearing your discourses on morality and duty. Do you speak to them, O Bharata.

35. You are aged and your conduct is consistent with the injunctions of the *Srutis*. You are a master of the royal duties and of every other science of duty.

36. No one, has ever marked the slightest transgression in you since your very birth. All the kings know you to be a master of the sciences of morality and duty.

37. Like a father to his sons do you; therefore, O king, describe to them high morality. You have always adored the *Rishis* and the gods.

38. You should discourse on these subjects fully to persons desirous of listening to discourses on morality and duty. A learned person, especially when requested by the righteous, should talk of the same. The sages have declared this to be a duty.

39. O powerful one if you do not speak on such subjects, you will incur sin. Therefore, questioned by your sons and grandsons, O learned one, about the eternal duties (of men), do you, O foremost of the *Bharatas*, describe this subject to them."

## CHAPTER LVI.

(RAJADHARMANUSHASANA  
PARVA).—*Continued.*

**Vaishampayana said :—**

1. The highly energetic delighter of Kurus, *vis.*, Bhishma said,—'I shall describe the subject of duty. My speech and mind have become steady, through your favour, O Govinda, since you are the eternal soul of every being.

2. Let the righteous-souled Yudhisthira enquire of me about morality and duty. I shall then be much pleased to speak of all duties.

3. Let the son of Pandu, that virtuous and noble royal sage, upon whose birth all the *Vrishnis* were filled with joy, question me.

Let the son of Pandu, who has no peer among all the Kurus, among all righteous persons and among celebrated men question me.

4. Let the son of Pandu, who is endued with intelligence, self-restraint, *Brahmacharya*, forgiveness, righteousness, mental vigour and energy, question me.

5. Let the son of Pandu, who always by his favour honours his relatives and guests and servants and dependants, question me.

7. Let the son of Pandu, who is settled in truth, charity, penances, heroism, peacefulness, cleverness, and fearlessness, question me.

8. Let the pious son of Pandu, who would never commit a sin actuated by desire of pleasure or profit or from fear, question me.

9. Let the son of Pandu, who is ever truthful, forgiving, endowed with knowledge, and attentive to guests and who always makes gifts to the pious, question me.

10. Let the son of Pandu, who always celebrates sacrifices and studies the Vedas and satisfies the morality and duty, who is ever peaceful and who has heard all mysteries, question me.'

**Vasudeva said:—**

11. 'King Yudhishtira, possessed by great shame and fearing your imprecations, does not venture to approach you.

12. That king, O monarch, having caused a great carnage, ventures not to approach you from fear of your curse.

13. Having wounded with arrows those who were worthy of his worship, those who were devoted to him, those who were his preceptors, those who were his relatives and kinsmen, and those who deserved his highest regard, he ventures not to approach you.'

**Bhishma said:—**

14. 'As the duty of the Brahmanas is to practise charity, to study, and perform penances, so the duty of Kshatriyas is to renounce their bodies, O Krishna, in battle.

15. Kshatriyas should kill fathers and grandfathers and brothers and preceptors and relatives and kinsmen that may give them an unjust battle. This is their open duty.

16. That Kshatriya, O Keshava, knows his own duty who kills in battle his very preceptors, if they happen to be sinful and covetous and negligent of restraints and vows.

17. That Kshatriya knows his duty who kills in battle the person who out of covetousness neglects the eternal restrictions of virtue.

18. That Kshatriya knows his duty who in battle converts the Earth into a lake of blood, having the hairs of killed warriors for the grass and straw floating on it, and having elephants for its rocks, and standards for the trees on its banks.

19. A Kshatriya, when challenged, must always fight in battle, for Manu has said that a righteous battle acquires both heaven and fame on Earth for him.'

**Vaishampayana said:—**

20. "After Bhishma had spoken thus, Dharma's son Yudhishtira humbly approached the Kuru hero and stood before him.

21. He seized the feet of Bhishma who in return cheered him with affectionate words. Smelling his head, Bhishma asked Yudhishtira to take his seat.

22. Then Ganga's son, that best of bowmen, addressed Yudhishtira, saying, —'Do not fear, O best of the Kurus. Ask me, O child, without any hesitation.'

## CHAPTER X.

### (RAJADHARMANUSHAŚANA PARVA).—Continued.

**Vaishampayana said:—**

1. "Having saluted Hrishikesha, and Bhishma, and taken the permission of all the elders assembled there, Yudhishtira began to question Bhishma."

**Yudhishtira said:—**

2. 'Persons conversant with duty and morality lecture that royal duties are the highest science of duty. I also regard the burden of those duties as being highly heavy. Do you, therefore, O king, describe those duties.

3. O grandfather, do you speak fully on the duties of kings. The science of royal duties is the refuge of all creatures.

4. O you of Kuru's race, Religion, Profit, and Pleasure depend on royal duties. It is also clear that the practices that lead to liberation equally depend on them.

5. As the reins govern the horse or the iron goad the elephant, so the science of royal duties forms the reins for restraining the world.

6. If one becomes bewildered regarding the duties observed by kings, disorder would prevail on Earth and everything will be in confusion.

7. As the Sun rising removes darkness, so this science destroys all the evil consequences of the world.

8. Therefore, O grandfather, do you, for my sake, discourse on royal duties first



of all, for you, O chief of the Bharatas, are the foremost of all persons conversant with duties.

9. O destroyer of foes, Vasudeva considers you as the foremost of all intelligent persons. Therefore, all of us expect the best knowledge from you.'

**Bhishma said:—**

10. 'Saluting Dharma who is Supreme, Krishna who is Brahma in full, and the Brahmanas, I shall discourse on the eternal duties (of men).

11. Hear from me, O Yudhishtira, with rapt attention, all the royal duties described accurately and fully and other duties that you may wish to know,

12. In the first place, O chief of Kuru's race, the king should, for pleasing (his subjects), wait humbly upon the gods and the Brahmanas, always following implicitly the ordinance.

13. By adoring the celestials and the Brahmanas, O increaser of Kuru's race, the king satisfies his debt to duty and morality, and acquires the respect of his subjects.

14. O son, you should always exert promptly, O Yudhishtira, for without exertion and manliness mere destiny never accomplishes the objects the kings wish to achieve.

15. These two, *vis.*, exertion and destiny, are equal. Of them, I consider exertion to be superior, for destiny is determined from the results of exertion.

16. Do not be sorry if what is undertaken ends disastrously, for you should then exert yourself in the same work with redoubled attention. This is the highest of royal duties.

17. There is nothing which leads so much to the success of kings as Truth. The king who is devoted to Truth enjoys happiness both here and hereafter.

18. Even to the Rishis, O king, Truth, is the greatest wealth. Likewise for the kings, there is nothing that so much creates confidence in them as Truth.

19. The king who is endued with all accomplishments and good conduct, who is self-controlled, humble, and righteous, who has his passions under control, who is of a beautiful countenance and not too enquiring, never loses prosperity.

20. By administering justice, by following these three expedients, *vis.*, concealment of his own shortcomings, ascertainment of the loop-holes of foes, and keeping his own counsel close, as also by acting

straight-forwardly, the king, O delighter of the Kurus, acquires prosperity..

21. If the king becomes mild, everybody disobeys him. On the other hand, if he becomes fierce his subjects always fear him. Therefore, do you conduct yourself in both the ways.

22. O foremost of liberal men, the Brahmanas should never be punished by you, for the Brahmana, O son of Pandu, is the foremost of human beings on the Earth.

23—24. The great Manu, O king of kings, has written two Slokas. As regards your duties, O you of Kuru's race, you should always remember them. Fire has originated from water, the Kshatriya from the Brahmana, and iron from stone. The three, *vis.*, fire, Kshatriya, and iron, can act on every other thing, but coming into contact with their respective origins, their force becomes neutralised.

25—26. When iron strikes stone, or fire fights with water, or Kshatriya treats a Brahmana inimically, these three soon become weak. When this is so, O king, (you will see that) the Brahmanas deserve to be worshipped. The foremost of the Brahmanas are gods on Earth. Duly adored they maintain the Vedas and the Sacrifices.

27. But they, O foremost of kings, who wish to have such honor, though they may be obstacles to the three worlds, should always be repressed by the strength of your arms.

28—29. The great Rishi Ushanas, O son, recited two Slokas in days of yore. Listen to them, O king, with rapt attention. The true Kshatriya, ever observant of his duties, should punish a Brahmana, in spite of his being the master of the Vedas if he rushes to battle with an up-lifted weapon.

30—31. The Kshatriya, observant of his duties, who maintains righteousness when it is trespassed against, does not by that act, commit sin, for the anger of the assilant justifies the anger of the punisher. With these restrictions only, O foremost of kings, the Brahmanas should be protected. If they commit any offence they should be banished out of the country.

32—33. Even when they deserve punishment you should, O king, show them mercy. If a Brahmana becomes guilty of Brahmanicide, or of violating the bed of his preceptor or of other elders, or of causing miscarriage, or of treason against the king, he should be punished with banish-

threat from your territories. No corporal punishment is laid down for them.

34. Those persons who revere the Brahmanas should be favored by you. There is no wealth more valuable to kings than the proper selection of servants.

35. Among the six kinds of forts described in the scriptures, among every kind of other forts the service and the love of the subjects is the most impregnable.

36. Therefore, a wise king should always show mercy towards the four orders of his subjects. The righteous and truthful king succeeds in pleasing his subjects.

37. You should not, however, O son, always forgive every body, for a mild king is regarded as the worst like an elephant shorn of fierceness.

38. In the Samhita of Vrihaspati, a Sloka was recited in days of yore applicable to the present subject. Hear, O king, I shall recite it.

39. If the king becomes always forgiving; the lowest of persons influences him, as the driver who sits on the head of the elephant he guides:

40. The king, therefore, should not always be mild. Nor should he always be terrific. He should be like the vernal sun, neither too cold nor too hot.

41. By the direct evidence of the senses, by conjecture, by comparisons, and by the injunctions of the scriptures, O monarch, the king should study friends and enemies.

42. O noble king, you should renounce all those evil practices which are called Vyasanas. It is not incumbent that you should never indulge in them. What, however, is necessary is that you should not be attached to them.

43. He that is attached to those practices is under the influence of every one. The king who does not love his subjects fills the latter with anxiety.

44. The king should always treat his subjects as a mother does the child of her womb. Hear, O king, why this is desirable.

45. As the mother, even not caring for those objects which she likes best, seeks the well-being of her child alone, so, forsooth, should kings treat their subjects.

46. A righteous king, O foremost one of Kuru's race, should always act in such a manner, as to sacrifice what he loves most for the sake of securing the well-being of his people.

47. You should never, O son of Pandu, abandon fortitude. The king who is

crowned with fortitude and who punished wrong-doers, has no cause of fear.

48. O foremost of speakers, you should never cut jokes with your servants. O foremost of kings, listen to the short-comings of such an act.

49. If the master mixes too freely with them, servants begin to disregard him. They forget their own position and do not care their master.

50. Ordered to do a thing, they hesitate, and give out the master's secrets. They ask for unbecoming things and take the food that is intended for the master.

51. They even display their anger and try to excel their master. They even try to reign supreme over the king, and taking bribes and practising deceit, hinder the business of the state.

52. They ruin the state with abuses by falsifications and forgeries. They make love with the female warders of the palace and dress in the same way as their master.

53. They become so shameless as to pass wind and spit before the very eyes of their master, O foremost of kings, and they do not fear even to speak of him lightly before others.

54. If the king becomes mild and cuts jokes, his servants, disobeying him, ride on horses and elephants and cars as good as the king's.

55. His counsellors, in court, plainly say—This is beyond your power. This is a wicked attempt.

56. If the king becomes angry, they laugh; nor are they pleased if favors be conferred upon them, though they may express joy for other reasons.

57. They give out the secret counsels of their master and speak of his evil deeds. Without the least anxiety they disregard the king's commands.

58. If the king's jewels, or food, or the necessaries of his bath, or unguents; be not ready, the servants, in his very presence, do not display the least anxiety.

59. They do not take what belongs to them legitimately. On the other hand, without being content with what has been given to them, they take to themselves what belongs to the king.

60. They wish to sport with the king as with a bird tied in a rope, and always make the people understand that the king is on very intimate terms with them and loves them dearly.



61. If the king is mild and disposed to cut jokes, O Yudhishthira, these and many other evils originate from it.

## CHAPTER LVII.

### (RAJADHARMANUSHASANA PARVA).—Continued.

**Bhishma said :—**

1. 'The king, O Yudhishthira, should always address himself for action. That king does not deserve praise who, like a woman, is destitute of exertion.

2. On this subject, the holy Ushanas has recited a Sloka, O king. Listen to it with attention, O king, as I recite it to you.

3. Like a snake swallowing up mice, the Earth swallows up those two, *vis.*, the king who does not like to fight and the Brahmana who is exceedingly fond of his wives and children.

4. You should, O foremost of kings, always remember it. Make peace with those enemies with whom peace should be made, and fight with them with whom war should be waged.

5. He, who acts inimically towards your kingdom consisting of seven limbs, should be killed, may he be your preceptor or friend.

6. There is an ancient Sloka recited by King Marutta, quite of a piece with Vrihaspati's view, O king, about the duty of kings.

7—8. According to the scriptural injunction, there is punishment for even the preceptor if he becomes haughty and disregards his duty, and if he transgresses all restrictions. Vahu's son, the highly intelligent king Sagara, from desire of doing good to the citizens, banished his own eldest son Asamanjas.

9. Asamanjas, O king, used to drown the children of the citizens in the Sarayu. His father, therefore, remonstrated with and exiled him.

10. The Rishi Uddalaka renounced his favorite son Svetaketu of rigid penances, because the latter used to invite Brahmanas with false promises of entertainment.

11. To make their subjects happy, to observe truth and to act sincerely are the eternal duties of kings.

12. The king should not hanker after the wealth of others. He should in time

give what should be given. If the king becomes endued with prowess, truthful in speech, and forgiving in temper, he would never be shorn of prosperity.

13. With soul purged off sins, the king should be able to govern his anger and all his conclusions should be according to the scriptures. He should also always follow morality, worldly profit, pleasure and emancipation.

14. The king should always keep his counsels close regarding these three. No greater misfortune can betake the king than the giving out of his counsels.

15. Kings should protect the four castes in the discharge of their duties. It is the eternal duty of kings not to allow the confusion of duties of the different orders.

16. The king should not confide (in others than his own servants), nor should he place too much confidence (in even his servants). He should, by own intelligence, find out the merits and short-comings of the six principal works of sovereignty.

17. The king who marks the short-comings of his enemies and cleverly follows morality, profit, and pleasure, who engages intelligent spies for determining secrets and tries to win over the officers of his enemies by presents of wealth is indeed praise-worthy.

18. The king should administer justice like the Regent of Death and amass riches like the god of wealth. He should also mark the merits and short-comings of his own acquisitions and losses and of his own territories.

19. He should feed those who have not been fed, and enquire of those who have been fed. Always sweet-speeched he should speak with a smiling face.

20. He should always wait upon his elders and put down procrastination. He should never covet others' properties.

21. He should strictly follow the conduct of the righteous. He should never take money from the righteous. Taking the wealth of those who are not righteous he should give it them who are righteous.

22. The king should himself be clever in smitting. He should be liberal. He should have his mind under control. He should dress himself gorgeously. He should make presents in proper time and be regular in his meals. He should also be of good conduct.

23—25. The king who seeks to acquire prosperity should always engage the services of men who are brave, devoted, and incapable of being imposed on by enemies.

well-born, healthy, well-behaved, and connected with well-behaved and respectable families, never inclined to insult others, well read in all the sciences, possessing a knowledge of the worldly affairs, never unmindful of future life, always observant of their duties, honest, and firm like mountains. The objects of enjoyments should be the same with him and them. The only difference should be in his umbrella and his power of passing orders.

26. He should always treat them equally before or behind. The king, who behaves in this way, is never overtaken by calamity.

27. That crooked and covetous king, who suspects every body and who imposes heavy taxes on his subjects, is soon killed by his own servants and relatives.

28. That king, however, who is righteous and who is ever engaged in attracting the hearts of his people, is never ruined when attacked by foes. If defeated, he soon regains his position.

29. If the king is not angry by nature, if he is not addicted to evil habits and not severe in his punishment, if he succeeds in keeping his passions under restraint he becomes an object of confidence to all like the Himavat mountains.

30—32. He is the best of kings who is wise, who is liberal, who is ready to take advantage of the short-comings of foes, who has an agreeable countenance, who is conversant with what is good and what is bad for each of the four orders of his subjects, who is prompt in action, who has anger under control, who is not vindictive, who is high-minded, who is angry by nature, who performs sacrifices and other religious acts, who does not brag and who vigorously brings to close all works by him.

33. He is the best of kings in whose kingdom men live fearlessly like sons in the house of their father.

34. He is the best of kings whose subjects have not to hide their wealth and know what is good and what is bad for them.

35—34. He, indeed, is a king whose subjects follow their respective duties and do not fear to reitounde their bodies for duty's call; whose subjects protected properly, are all of peaceful conduct, obedient, docile, governable, reluctant to dispute and liberal. That king earns eternal merit in whose kingdom there is no wickedness, dissimulation, deception and envy.

37. That king truly deserves to govern who honours knowledge, who is devoted

to the scriptures and the good of his people, who wends the path of the righteous, and who is liberal.

38. That king deserves to rule whose counsels and acts done and undone remain close to his enemies.

39. The following verse was recited in days of yore by Ushanas of Bhrigu's race, in the narrative called Ramacharita, on the subject, O Bharata, of royal duties.

40. One should first select a king. Then should he select a wife, and then acquire wealth. If there be no king, what would become of his wife and properties?

41. About those who seek kingdom, there is no other eternal duty than the protection (of subjects). The protection the king grants to his subjects maintains the world.

42. Manu, the son of Prachetas, recited these two verses regarding the duties of kings. Listen to them with attention.

43—44. These six persons should be shunned like a leaky boat on the sea, *vis.*, a preceptor who does not speak, a priest who has not studied the scriptures, a king who does not give protection, a wife who utters disagreeable words, a cow-herd who likes to rove within the village and a barber who wishes to go to the forest.

## CHAPTER LVIII.

### (RAJADHARMANUSHASANA PARVA).—Continued.

Bhishma said:—

1. 'Protection of the subjects, O Yudhis-thira, is the quintessence of duties. The divine Vrihaspati does not speak so highly of any other duty.

2—3. The divine Kavi (Usanas) of large eyes and austere penances, the thousand-eyed Indra, and Manu, the son of Prachetas, the divine Bharadwaja, and the sage Gaurasiras all devoted to Brahma and utterers of Brahma, have composed works on the duties of kings.

4. All of them speak highly of the duty of protection, O foremost of virtuous persons regarding the kings. O you having eyes like lotus petals and copper-coloured, listen to the means by which protection may be obtained.

5—12. They consist of the employment of spies and servants, paying them their just dues without pride, the realisation of taxes with mercy, never taking anything



whimsically and unjustifiably. O Yudhis-thira, the selection of honest men, heroism; skill and cleverness, truth, seeking the good of the people, creating discord and disunion among the enemy by fair or unfair means, the repair of old and dilapidated buildings, the infliction of corporal punishments and imposition of just fines, never abandoning the honest, giving employment and protection to respectable persons, the keeping in reserve of what should be kept, living in the company of intelligent persons, always gratifying the soldiers, supervision over the subjects, steadiness in the transaction of business, filling the treasury, absence of blind confidence on the guards of the city, creating disloyalty among the citizens of a hostile town, carefully looking after the friends and allies living in the midst of the enemy's country, keeping a strict eye on the servants and officers of the state, personal supervision of the city, distrust of servants, comforting the enemy with assurance, steadily following the settled policy, readiness for action, never disregarding an enemy, and driving away the wicked.

13. Readiness for action in kings is the root of royal duties. This has been said by Vrihaspati. Listen to the verses recited by him.

14. By exertion the ambrosia was obtained; by exertion the Asuras were killed; by exertion Indra himself acquired sovereignty in heaven and on earth.

15. The hero who works is superior to one who speaks. The heroes who speak gratify and worship the heroes who work.

16. The king, who is shorn of exertion, even if endued with intelligence, is always defeated by foes like a snake that is shorn of poison.

17. The king, even if very powerful, should not neglect a foe however weak. A scintillation of fire can produce a conflagration and a particle of poison can kill.

18. With only one kind of force, an enemy, from within a fort, can assail the whole country of even a powerful and prosperous king.

19—20. The secret speeches of a king, the collecting of troops for the purposes of victory, the wily purposes in his heart, desires for accomplishing particular objects, and the wrong acts he does or intends to do, should be concealed by assuming a bold appearance. He should act righteously for keeping his people under control.

21. Wily persons can not govern an extensive empire. A king who is mild cannot

acquire superior rank the acquisition of which depends upon exertion.

22. A kingdom, which is sought for by all like meat can never be protected by candour and simplicity. A king, O Yudhis-thira, should, therefore, always resort to both candour and wiliness.

23. Even while protecting his subjects a king is beset with danger, he earns great merit. Such should be the conduct of kings.

24. I have now told you a part only of the duties of kings. Tell me, O best of the Kurus, what more you wish to know."

**Vaishampayana said :—**

25—26. "The illustrious Vyasa, Devasthana, Ashwa, Vasudeva, Kripa, Satyaki and Sanjaya, filled with joy, and with faces resembling full-blown flowers, said,—'Excellent! Excellent!' and sang the praises of that best of men, *viz.*, Bhishma, that foremost of virtuous persons.

27—28. Then Yudhis-thira, that chief of Kuru's race, with a depressed heart and eyes bathed in tears, gently touched Bhishma's feet and said,—'O grandsire, I shall tomorrow enquire after those points about which I have my doubts, for today the sun, having sucked the moisture of the earth, is about to set

29. Then Keshava, Kripa, Yudhis-thira and others, saluting the Brahmanas and circumambulating Bhishma, gladly got on their cars.

30. All of them, observant of excellent vows, then bathed in the river Drishadwati. Having offered oblations of water to their departed manes and silently recited the sacred mantras and performed other auspicious rites, and having adored the evening twilight with due rites, those scorers of enemies entered the city of Hastinapur."

## CHAPTER LIX.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

**Vaishampayana said :—**

1. "Rising from their beds the next day and performing the morning rites laid down in the scriptures, the Pandavas and the Yadavas started on their cars resembling fortified towns.

2. Proceeding to the field of Kuru and approaching the sinless Bhishma, they enquired of that best of car-warriors if he had spent the night happily.

3. Saluting all the Rishis, and having been blessed by them in return, the princes sat around Bhishma.

4. Then having adored Bhishma, king Yudhishthira, said these words with joined hands.

**Yudhishthira said :—**

5. 'Whence came the word Rajan, O king, that is used, O Bharata, on Earth? Tell me this, O scorcher of foes.

6—8. Having hands and arms and neck like others, having an understanding and senses like those of others, subject like others to the same kinds of weal and woe, having back, mouth and stomach similar to those of the rest of the world, having vital fluids and bones and marrow and flesh and blood similar to those of the rest of the world, drawing in and sending out breaths like others, possessed of vital airs and bodies like other men, resembling others in birth and death, in fact, similar to others regarding all the attributes of men, why does one man, *vis.*, the king govern the rest of the world consisting of many brave and intelligent persons?

9. Whence is it that one man governs the vast universe consisting of brave, energetic, well-born and well-behaved men? Why do all men try to get his favour?

10. Why is it that if one man becomes cheerful, the whole world is cheerful and if that one man is sorry the whole world is sorry?

11. I wish to hear this in detail, O foremost of Bharata's race. O foremost of speakers, describe to me this fully.

12. O king, there must be some mighty reason for all this because it is seen that the whole world bows down to one man as to a god.

**Bhishma said :—**

13. 'With rapt attention, O foremost of kings, listen to it fully as to how in the golden cycle sovereignty was first instituted

14. At first there was no sovereignty, no king, no punishment, and no punisher. All men used to protect one another piously.

15. As they thus lived, O Bharata, righteously protecting one another, they found the task (in time), to be painful. Error then possessed their hearts.

16. Having become subject to error, the

perceptions of men, O prince, became clouded, and thence their virtue began to wane.

17. When their perceptions were clouded and when men became subject to error, all of them became covetous, O chief of the Bharatas.

18. And because men tried to secure objects which were not their own, another passion called lust seized them.

19. When they became subject to lust, another passion, named anger, soon attacked them. Once subject to anger, they lost all considerations of what should be done and what should not be.

20. Unrestrained sexual indulgence began. Men began to say what they liked. All distinctions between clean and unclean food and between virtue and vice disappeared.

21. When this confusion set in amongst men, the Vedas disappeared. Upon the disappearance of the Vedas, and righteousness also was gone.

22. When both the Vedas and righteousness were lost, the gods were overcome by fear. Overcome with fear, O foremost of men, they sought the help of Brahman.

23—24. Having propitiated the divine Grandfather of the universe, the gods, stricken with grief, said to him, with joined hands:—"O god, the eternal Vedas have been afflicted in the world of men by covetousness and error. For this, we have been assailed with fear.

25. With the loss of the Vedas, O Supreme Lord, righteousness also has been lost. For this, O Supreme Lord of the three worlds, we are about to be reduced to the status of human beings.

26. Men used to pour upwards while we used to pour downwards. For the stoppage of all religious rites among men we will suffer great distress.

27—29. Do you then, O Grandfather, think of that which would be for our well-being so that the universe, created by your power, may not meet with destruction." Thus addressed, the Self-create and divine Lord said to them:—"I shall think of what will do you good. Ye foremost of gods, let your fears be removed." The grandfather then composed by his own intelligence a work consisting of a hundred thousand lessons. In it were treated the subjects of religion, Profit and Pleasure.

30. The self-create named the book as one of three subjects. He treated of a



fourth subject called liberation whose meaning and attributes are different.

31. The three-fold characteristics of liberation according to the attributes of Goodness, Darkness and Ignorance and another namely the performance of duty without the desire for fruits were also described in it. Another three-fold characteristics of Punishment *vis.*, Conservation, Growth, and Destruction, were treated in it.

32. Another six consisting of the hearts of men, place, time, means, tacts, and alliances, and causes, were described in it.

33. The religious rites laid down in the three Vedas, knowledge, and the acts necessary for the support of life, (*vis.*, agriculture, trade, etc), O foremost of Bharata's race, and the very extensive branch of learning called legislation, were described in it.

34—35. The subjects also of behaviour towards ministers, of spies, the indications of princes, of secret agents, of envoys and agents of other kinds, conciliation, sowing seeds of discord, gifts, and punishment, O king, with toleration as the fifth, were fully described there.

36.—37. Deliberation of all sorts, counsels for creating disunion, the mistakes of deliberation, the results of the success or failure of counsels of three kinds *vis.* bad, middling, and good, made through fear, good conduct and gifts of wealth, were described there.

38—39. The four sorts of time for making journeys, the details of the aggregate of three, the three sorts of victory, *vis.* that secured piously, that acquired by riches and that obtained by deceit were described fully. The three kinds of attributes, *vis.* bad, middling and good, of the five expedients (*vis.* counsellors, kingdom, fort, army, and treasury) were also described in it.

40. Punishments of two kinds, *vis.* open and secret, were also described. The eight kinds of open punishments as also the eight kinds of secret punishment were described fully.

41—43. Cars, elephants, horse, and infantry, O son of Pandu, forced labourers, crew, and paid attendants (of armies), and guides taken from the country which is the seat of war, these are the eight means, O Kauravya, of open punishment. The administration of movable and immovable poison was also mentioned regarding the three kinds, of things, *vis.*, dress, food, and incantations. Enemies, allies, and neutrals,—these also were described.

44—58. The various characteristics of roads (to follow), the nature of the soil on which to encamp, protection of self, superintendence of the construction of cars and other utensils of war and use, the various means for protecting and improving men, elephants, cars, and horses, the various kinds of arranging soldiers, strategies, and and manœuvres in war, planetary conjunctions indicating evil, evil auguries (such as earthquakes), skillful methods of warfare and retreat, knowledge of weapons and their proper care, the disorders of troops and how to get rid of them, the means of filling the army with joy and confidence, diseases, times of distress and danger, knowledge of guiding the infantry in battle, the methods of creating alarms and notifying orders, striking the enemy with fear by display of flags, the various means of assailing enemy's kingdom by means of robbers and dreadful wild-tribes, and fire-giver and poisoners and forgerers, by creating union among the principal officers of hostile armies, by cutting down crops and plants, by destroying the efficiency of the enemy's elephants, by producing alarms, by honoring those among the enemy's subjects who are well disposed towards the invader, and by filling the enemy with confidence, the waste, growth, and harmony of the seven principal requisites of sovereignty, capacity for works, the means for accomplishing them, the methods of extending the kingdom, the means of winning over persons living in the enemy's country, the punishment and destruction, strong and the impartial administration of justice, the extermination of the wicked, wrestling, shooting and throwing and hurling of weapons, the methods of making presents and of keeping in store necessary things, feeding the unfed and supervision over those that have been fed, gifts of wealth in season, freedom from the vices, the attributes of king, the qualification of military officers, the sources of the three requisites and its merits, and short-comings, the various kinds of evil intents, the behaviour of dependents, suspicion against every one, the avoidance of carelessness, the acquisition of objects unattained, the improving of objects already obtained, gifts to deserving persons, spending of wealth for religious purposes, for acquiring objects of desire, and for removing danger and distress, were all described in that work.

59. The ten dreadful vices, O chief of the Kurus, begotten by anger and lust, were described in that work.

60. The four kinds of vices begotten of lust, *vis.*, hunting, gambling, drinking

and sexual intercourse were described by the Self-sprung in that work.

61. Roughness of speech, fierceness, severity of chastisement, infliction of pain on the body, suicide, and frustrating one's own objects, these six kinds of faults begotten of anger have also been described.

62—63. Various kinds of machines and their actions have been described there. Devastation of the enemy's territories, attacks upon enemies, the destruction and removal of boundary lines and other indications, the cutting down of large trees, siege of forts, supervision of agriculture and other useful operations, the hoarding of necessities, dresses and the best means of manufacturing them, were all described.

64—71. The characteristics and uses of Panavas, Anakas, conchs and drums. O Yudhishtira, the six sorts of articles *vis.*, gems, animals, lands, dresses, female slaves, and gold and means of acquiring them and of destroying them, pacification of newly acquired kingdom, honoring the good, making friendship with the learned, knowledge of the rules of gifts and religious rites such as Homa, the touch of auspicious articles, attention to and adoring of the body, the manner of preparing and using food, piety of conduct, the attainment of prosperity by following one path, truthfulness of speech, sweetness of speech, observance of acts on occasions of festivity and social gatherings and those done within the household, the open and secret acts of persons in all places of meeting, the constant supervision of the conduct of men, the freedom of Brahmanas from punishment, the infliction of reasonable punishment, honors paid to dependents for kinship and merit, the protection of subjects and the means of extending the territories, the advice that a king, who lives in the midst of a dozen kings, should follow regarding the four kinds of enemies, the four kinds of allies, and the four kinds of neutrals, the seventy two acts laid down in medical works about the protection, exercise, and improvement of the body, and the practices of particular countries, tribes and families, were all duly described in that work.

72—73. Religion, Profit, Pleasure, and liberation were also treated in it. The various means of acquisition, the desire for various sorts of wealth, O giver of profuse presents, the methods of agriculture and other works constituting the chief source of the revenue, and the various means for producing and applying illusions, the methods by which stagnant water is rendered foul, were described in it.

74. All those means, O foremost of

kings, by which men might be prevented from falling off from the path of righteousness and honesty, were all treated in it.

75. Having composed that highly beneficial work, the divine Lord cheerfully said to the deities led by Indra, these words.

76. For the behoof of the world and for establishing the three-fold objects (*vis.*, Religion, Profit, and Pleasure), I have composed this science representing the very essence of speech.

77. Helped by punishment this science will protect the world. Meting out rewards and punishments, this science will work among men.

78. And because men will be governed by punishment, therefore will this science be known in the three worlds as Dandaniti (science of punishment).

79. Containing the cream of all the attributes of the six, this science will always be much respected by great persons. Religion, Profit, Pleasure, and Liberation have all been described in it.

80. After this, the husband of Uma,—the divine and many-formed Shiva of large eyes, the source of all blessings, first read and mastered it.

81. In view, however, of the gradual decrease of the span of human existence, the divine Shiva abridged that highly important science compiled by Brahman.

82. The abridgment, called Vaishalaksha, consisting of ten thousand chapters was then received by Indra, devoted to Brahman and possessed of great ascetic merit.

83. The divine Indra again abridged it into a work containing five thousand chapters and named it Vahudantaka.

84. Afterwards the powerful Vrihaspati, by his intelligence, further abridged the work, into one containing three thousand chapters and named it Varhaspatya.

85. Next, that famous teacher of Yoga, Kavi of unlimited wisdom, abridged it further into a work of a thousand chapters.

86. Considering the period of human existence and the general decrease (of every thing), great Rishis did thus, for the well-being of the world, abridge that science.

87. Then, approaching that lord of creatures, *vis.*, Vishnu, the god said to him,—Point out, O god, that one among men who deserves to reign supreme over the rest.

88. The divine and powerful Narayana,



thinking a little, created by his will a son born of his energy, named Virajas.

89. The highly blessed Virajas, however, did not desire to rule on Earth. His mind, O son of Pandu, was bent for a life of renunciation.

90. Virajas had a son named Krittimat. He too cast off pleasure and enjoyment. Krittimat had a son named Karddama. Karddama also practised severe austerities.

91. The lord of creatures, Karddama, begot a son named Ananga, who became a protector of creatures, pious and well-read in the science of punishment.

92. Ananga begat a son named Ativala, well-read in politics. Obtaining extensive empire after the death of his father, he became a slave of his passions.

93. Mrityu, O king, had a mind-begotten daughter named Sunita well-known over the three worlds. She was married to Ativala and gave birth to a son named Vena.

94. Vena, a slave of anger and malice, became impious and tyrannical towards all creatures. The Brahmayadin Rishis killed him with Kusha blades inspired with Mantras.

95—96. Uttering Mantras all the while, those Rishis pierced the right thigh of Vena. Thereupon, from that thigh, sprang a short-limbed person on earth, resembling a charred brand, having blood-red eyes and black hair. Those Brahmayadins said to him,—Nishida (sit) here.

97. From him have originated the Nishadas, *vis.*, those wicked tribes who live in the hills and the forests, as also those hundreds and thousands of Mlecchas, living on the Vindhya ranges.

98. The great Rishis then pierced the right arm of Vena. Thence originated a person who was a second Indra in form.

99. Clad in mail, armed with swords, bows and arrows, and well-versed in the science of war, he was also a master of the Vedas and their auxiliaries.

100. All the ordinances of the science of punishment, O king, came in their bodily forms to that best of men. The son of Vena then with joined-hands, said to those great Rishis.

101. I have got a very keen and fair understanding. Tell me fully what I shall do with it.

102. I shall unhesitatingly accomplish any useful task which you will be pleased to indicate.

103. Thus addressed, the gods that

were present there, also the Rishis said to him,—“Do you fearlessly perform all sorts of righteous works.”

104—105. Without caring for what is dear and what not so, regard all creatures with impartiality. Renounce lust, anger, covetousness and honor, and always following the dictates of righteousness, do you punish with your own hands the man, whoever he may be, who does not satisfy his duty.

106. Do you also swear that you would in thought, word, and deed, always maintain the religion laid on earth by the Vedas.

107. Do you also swear that you would fearlessly follow the duties laid down in the Vedas with the help of the science of punishment, and that you would never act capriciously.

108. O powerful one, know that Brahmanas are exempt from punishment, and promise further that you would protect the world from an intermixture of castes.

109. Thus addressed, Vena's son replied to the deities headed by the Rishis, saying,—Those foremost of men, *vis.*, the highly blessed Brahmanas shall ever be adored by me.

110. Those Brahmayadins then said to him,—Let it be so,—Then Shukra, that great repository of Brahma became his priest.

111. The Valakhillyas became his ministers, and the Saraswats his companions. The great and illustrious Rishi Gagra became his astrologer.

112. This great declaration of the Shrutis is known among men that Prithu is the eighth from Vishnu. A little before, two persons named Suta and Magadha were born. They became his bards and panegyrists.

113. Pleased, Prithu, the royal son of Vena, endued with great prowess, gave to Suta the land lying on the sea-coast, and to Magadha the country since known as Magadha.

114. We have heard that the surface of the earth had before been very uneven. It was Prithu who levelled its surface.

115—117. In every period of Manu the earth becomes uneven. Vena's son removed the rocks lying all around, O king, with the horn of his bow. By this means the hills and mountains were increased in size. Then Vishnu, and the gods with Indra, and the Rishis, and the Regents of the world, and the Brahmanas, assembled for crowning Prithu. The earth herself,

O son of Pandu, came incarnate to him, with a tribute of gems and jewels.

118. Ocean, that lord of rivers, and Himavat, the king of mountains, and Shakra, O Yudhisthira, gave him inexhaustible wealth.

119—120. The great Meru, that mountain of gold, gave him heaps of that precious metal. The divine Kuvera, carried on shoulders by men, that lord of Yakshas and Rakshasas, gave him wealth enough for performing the necessary works of religion, profit, and pleasure. Horses, cars, elephants, and men, by millions,

121. O son of Pandu, were born as soon as Vena's son thought of them. At that time there prevailed neither decrepitude, nor famine, nor calamity, nor disease (on Earth).

122. On account of the protection afforded by that king, nobody entertained any fear from reptiles and thieves or from any other source.

123. When he went to the sea, the waters used to be turned solid. The mountains gave him way and his standard was never obstructed any where.

124. He drew from the Earth, as a milcher from a cow, seventeen sorts of crops for the food of Yakshas, and Rakshasas, and Nagas, and other creatures.

125. That great king caused all creatures to consider righteousness as the foremost of all things; and because he pleased all the people, therefore, he was called Rajan (king.)

126. And because he also healed the wounds of Brahmanas, therefore, he passed by the name of Kshatriya. And because the Earth (during his regime) became celebrated for the practice of virtue, therefore, she passed by the name of Prithivi.

127. The eternal Vishnu himself, O Bharata, confirmed his power, telling him, —No one, O king, shall excel you.

128. The divine Vishnu entered the body of that king for his penances. Therefore the entire universe adored Prithu who was the greatest of kings.

129. O king, your kingdom should always be protected by the help of the science of punishment. You should also, by careful observation made through the movements of your spies, protect it in such a manner that no one may injure it.

130. All good acts, O king, lead to the well-being of a monarch. The conduct of a king should be governed by his own intelligence as also by the opportunities and means that may come of themselves.

131. What other cause can there be for which all men obey one person, save the divinity of the monarch? At that time a golden lotus sprang from Vishnu's brow.

132. The Goddess Sree was born of that lotus. She became the consort of the highly intelligent Dharma. Upon Sree, O son of Pandu, Dharma begot Artha.

133—134. All the three, *vis.*, Dharma and Artha and Sree, were established in a king. A person, upon the wane of his merit, descends from heaven to Earth, and is born as a king well read in the science of punishment. Such a person becomes great and is really a portion of Vishnu on Earth. He becomes highly intelligent and obtains superiority over others.

135. Established by the gods, no one goes above him. It is therefore that everybody obeys one, and it is for this, that the world cannot command him.

136. Good acts, O king, lead to good. It is therefore that a great many obey his command, though he belongs to the same world and is possessed of similar limbs.

137. He who once beheld Prithu's sweet face, became obedient to him. Thenceforth he began to know him as handsome, wealthy and highly blessed.

138. For the might of his sceptre, the practice of morality and just conduct became so visible on Earth. It is therefore that the Earth abounded with virtues.

139—140. "Thus, O Yudhisthira, the histories of the past, the origin of the great Rishis, the holy rivers, the planets and stars and asterisms, the duties of the four modes of life, the four kinds of Homa, the characteristics of the four castes and the four branches of learning were all described in that work (of Brahma)

141—143. Whatever objects or things, O son of Pandu, there are on Earth, were all described in that work of the Grandfather. Histories, the Vedas and the Nyaya (logic) were all described in it, as also penances, knowledge, abstention from injury to all creatures, truth, falsehood, and high morality.

144. Adoration of aged persons, gifts, purity of conduct, readiness for work and mercy towards all creatures, were very fully treated in it.

145. There is no doubt in this. Since then, O king, the learned have begun to say there is no difference between a god and a king.



146. I have now told everything about the greatness of kings. What other subject is there, O chief of the Bharatas, which I shall next describe.

## CHAPTER LX.

(RAJADHARMANUSHASANA  
PARVA).—*Continued.*

**Vaishampayana said :—**

1—2. "After this, Yudhishthira, saluted his grand father, the son of Ganga, and with joined hands and rapt attention, once more asked him, saying,—'What are the general duties of the four castes and what the especial duties of each. What mode of life should be adopted by which order and what duties are especially designated as the duties of kings.

3. By what means does a kingdom prosper and what are the means by which the king himself prospers? How also, O foremost of Bharata's race, do the citizens and the servants of the king prosper?

4. What sorts of wealth, punishments, forts, allies, counsellors, priests and preceptors, should a king avoid?

5. Whom should the king trust in what sorts of distress and danger? What evils should the king avoid? Tell me all this, O grand father.

**Bhishma said :—**

6. ,I salute Dharma who is great and Krishna who is Brahma. Having saluted also the Brahmanas (assembled here) I shall describe the eternal duties.

7. The control of anger, truthfulness of speech, justice, forgiveness, begetting children upon one's own married wives, purity of conduct, avoidance of quarrel, simplicity, and maintenance of dependents,—these are the nine duties which all the four orders should follow.

8. I shall now describe the duties which the Brahmanas should exclusively follow. Self-control, O king, has been declared to be the first duty of Brahmanas. Study of the Vedas, and patient practice of austerities, (are also their other duties). By practising these two, all their acts are done.

9—10. If while engaged in the observance of his own duties, without doing any unfair act, riches comes to a peaceful Brahmana endued with knowledge, he should then marry and seek to beget children, and should also practise charity and celebrate

sacrifices. It has been declared by the wise that wealth thus acquired should be enjoyed by distributing it among worthy persons and relatives.

11. By his study of the Vedas all the pious acts are done. Whether he does or does not acquire anything else, if he only studies the Vedas, he becomes known as a Brahmana or the friend of all creatures.

12. I shall also tell you, O Bharata, what the duties of a Kshatriya are. A Kshatriya, O king, should give but not beg, should himself celebrate sacrifices but not officiate as a priest in the sacrifices of others.

13. He should never teach the Veda but study the same with a Brahmana teacher. He should protect the people. Always trying his best for the destruction of robbers and wicked people, he should display his prowess in battle.

14. Those among Kshatriya kings who celebrate great sacrifices, who have a knowledge of the Vedas and who gain victories in battle, become foremost of those who acquire many blessed regions hereafter by their merit.

15. Persons well read in the scriptures do not speak highly of a Kshatriya who returns unscathed from battle.

16. This is the conduct of a wretched Kshatriya. There is no greater duty for him than the suppression of robbers.

17. Gifts, study, and sacrifices, yield prosperity to kings. Therefore, a king who desires to obtain religious merit should engage in battle.

18. Compelling all his subjects to follow their respective duties, a king should make all of them do everything according to the dictates of righteousness.

19. Whether he does or does not do anything else, if only he protects his subjects, he is considered to accomplish all religious acts and is called a Kshatriya and the foremost of men.

20. I shall now tell you, O Yudhishthira, what the eternal duties of the Vaisyas are. —A Vaisya should make gifts, study the Vedas, celebrate sacrifices, and acquire wealth by fair means.

21. With proper care he should also take care of and rear up all domestic animals as a father looking after his sons. Anything else that he will do, will be considered as improper for him.

22. By looking after the (domestic) animals he would secure great happiness. Having created the (domestic) animals, the Creator, assigned their care to the Vaisyas.

23. To the Brahmana and the Kshatriya he assigned (the protection of) all creatures. I shall tell you what the Vaisya's profession is and how he is to earn the means of his maintenance.

24. If he keeps (for others) six kine, he may take the milk of one cow as his own remuneration; and if he keeps (for others) a hundred kine, he may take a pair as his remuneration. If he trades with other's money, he may take a seventh part of the profits as his share. A seventh part of the profits arising from the trade in horns is also his, but he should take a sixteenth if the trade is in hoofs. If he makes cultivation with seeds given by others, he may take a seventh part of the produce. This should be his annual remuneration.

25. A Vaishya should never wish that he should not tend cattle. If a Vaishya desires to tend cattle no one else should undertake that task.

26. I should tell you, O Bharata, what the duties of a Shudra are. The Creator intended the Shudra as the servant of the other three castes.

27. Therefore, the service of the three other classes is the duty of the Shudra. By thus serving the other three, a Shudra may acquire great happiness.

28-29. He should serve the three other classes according to their order of seniority. A Shudra should never amass riches, lest by them, he makes the members of the three superior orders obedient to him. By this he would incur sin. With the king's permission, however, a Shudra, for religious observances, may acquire wealth.

30. I shall now describe the profession, he should pursue and the means by which he may earn his subsistence.

31. It is said that the Shudras should be maintained by the three other castes.

32. Used umbrellas, hed-gears, beds, seats, shoes and fans, should be given to the Shudra servants.

33. Torn clothes, which are no longer fit for wear, should be given by the upper three castes to the Shudra. These are the latter's rightful acquisitions.

34. Men, well read in the science of duties, hold that if the Shudra approaches any one belonging to the three twice-born orders for doing menial service, the latter should give him proper work.

35. The master should offer the funeral cake to the sonless Shudra servant. The weak and the old amongst them should be maintained. The Shudra should never leave

his master whatever may be the miseries he may suffer from.

36. If the master loses his wealth, he should with greatest care be maintained by the Shudra servant. A Shudra cannot enjoy wealth even if it be his own. Whatever he possesses belongs lawfully to his master.

37. Sacrifice has been laid down as a duty of the three other castes. It has been laid down for the Shudra also, O Bharata, but he is not competent to utter *swaha* and *sadha* or any other Vedic mantra.

38. Therefore the Shudra, without observing the vows laid down in the Vedas, should adore the gods in minor sacrifices, called Paka-yajnas. The gift called Purnapatra is known as the Dakshina of such sacrifices.

39. We have heard that in days of yore a Shudra of the name of Paijavana gava Dakshina (in one of his sacrifices) consisting of a hundred thousand Purnapatras, according to the ordinance called Aindragni, (i. e. a hundred thousand animals).

40. Sacrifice, O Bharata, has been as much sanctioned for the Shudra as for the three other orders. Of all sacrifices, devotion has been laid down to be the foremost.

41. Devotion is a great god. It purifies all sacrificers. Then again Brahmanas are foremost of gods to their respective Shudra servants.

42. They adore the gods in sacrifices, for obtaining the fruits of various wishes. The members of the three other orders have all originated from the Brahmanas.

43. The Brahmanas are the gods of the very gods. Whatever they would say would be for your great good. Therefore all kinds of sacrifices naturally belong to all the four orders. The celebration of these sacrifices is obligatory and not optional.

44. The Brahmana, who is conversant with Richs, Yajus, and Samans, should always be adored as a god. The Shudra, who is without Richs and Yajus and Samans, has Prajapati for his god.

45. Mental sacrifice, O sire, is sanctioned for all the orders, O Bharata. It is not true that the gods and other persons do not express a desire to share the offerings in such sacrifices of even the Shudra. For this reason, the sacrifice of devotion is laid down for all the castes.

46. The Brahmana is the foremost of gods. It is not true that they that belong to that order do not celebrate the sacrifices



of the other orders. The fire called Vitana, though procured from Vaisyas and inspired with mantras, is still inferior. The Brahmana can celebrate the sacrifices of the three other castes.

47. Therefore, all the four castes are holy. All the castes are allied to one another by blood through the intermediate classes. They have all originated from Brahmanas. In ascertaining (the priority of origin) it will be seen that amongst all the castes the Brahmana was created first. Originally Saman was one; Yajus was one, and Rich was one.

48. Regarding it, persons, conversant with ancient histories, cite a verse, O king, sung in praise of sacrifice by the Vaikhānasa Munis on the occasion of performing a sacrifice of theirs.

49. Before or after sun rise, a person of controlled senses, with heart filled with devotion poureth libations on the (sacrificial) fire according to the Vedic prescription. Devotion is a powerful agent.

50. Respecting homas again, that variety which is called *skanna* is the first one, while that which is called *askanna* is the last though the most important. Sacrifices are many, their rites and fruits again are many.

51. That Brahmana, possessed of devotion who, gifted with scriptural learning, knows all the rites, is competent to celebrate sacrifices.

52. That person who desires to celebrate a sacrifice is regarded as righteous even if he happens to be a thief, a sinner or the worst of sinners.

53. The Rishis speak highly of such a man. Forsooth they are right. This then is the conclusion that all the castes should always and by every means in their power celebrate sacrifices.

54. There is nothing in the three worlds equal to sacrifice. Therefore, it has been said that every one, with heart shorn of malice, should celebrate sacrifices, helped by devotion which is sacred, to the best of his ability and as he pleases.

## CHAPTER LXI.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

Bhishma said :—

1. 'O mighty-armed one, hear me, O you of prowess incapable of being baffled,

as I name the four modes of life and describe their respective duties.

2. The four modes are Vanaprastha (hermit), Bhaikshya (mendicant), Garhastya of great merit (house-holder), Brahmacharyya (religious student) which is adopted by Brahmanas.

3—4. Performing the purificatory rite consequent upon bearing matted locks, and of regeneration and having performed for sometime the rites of the sacred fire and studied the Vedas, one should, with purified soul and controlled senses having first carefully performed all the duties of the household order, proceed, with or without his wife, to the forest for adoption of the mode called Vanaprastha.

5. Having studied the scriptures called Aranyakas, having restrained his vital fluid and having retired from all worldly affairs the pious hermit may then find himself immersed in the eternal Soul knowing no deterioration.

6. These are the signs of ascetics that have drawn up their vital fluid. A learned Brahmana, O king, should first practise and perform them.

7. The Brahmana, O king, who is desirous of liberation, is competent to adopt the mendicant's life after having gone through the mode called Brahmacharyya.

8—9. Sleeping at the place where evening sets without caring to improve his situation, without a home, living on whatever fare is got (in charity), given to meditation, practising self-restraint, with the senses under control, without desire, regarding all creatures impartially, without enjoyments, without dislike to anything the Brahmana, possessed of learning, by adopting this mode of life, attains to unification with the eternal undecaying Soul.

10. The person, leading the life of a house-holder, should, after studying the Vedas, accomplish all the religious acts prescribed for him. He should procreate children and enjoy pleasures and luxuries. With careful attention he should satisfy all the duties of this mode of life which is highly spoken of by ascetics and which is extremely difficult to follow (without sins.)

11. He should be satisfied with his own married wife and should never approach her except in her season. He should follow prescription of the scriptures, should not be cunning and deceitful. He should be sparing in diet, devoted to the gods, grateful, mild, shorn of cruelty, and forgiving.

12. He should be of a tranquil heart, peaceful and careful in making offerings to

the gods and the Pitris. He should always be hospitable to the Brahmanas. He should be shorn of pride and should not make charity to one sect. He should always carefully perform the Vedic rites.

13. Regarding it, the illustrious and great Rishis cite a verse sung by Narayana himself, highly important and endowed with high ascetic merit. Hear me as I repeat it.

14. By truth, simplicity, worship of guests, acquisition of religion and profit, and enjoyment of one's own married wife one should enjoy various kinds of happiness both here and hereafter.

15. The great Rishis have said that the maintenance of sons and wives, and the study of the Vedas, are the duties of those who follow this high mode of life.

16. That Brahmana who, always engaged in the celebration of sacrifices, duly passeth this mode of life and properly discharges all its duties, obtains blessed rewards in heaven.

17. Upon his death, the rewards sought by him become eternal. Indeed these wait upon him for eternity like servants ever careful to execute the orders of their master.

18—21. Always studying the Vedas, silently reciting the mantras obtained from his preceptor, worshipping all the gods, O Yudhishtira, dutifully attending upon and serving his preceptor with his own body smeared with clay and filth, the person, leading the Brahmacharyya mode of life, should always observe rigid vows and, with senses under restraint, should always pay attention to the instructions he has received. Meditating on the Vedas and satisfying all the duties he should live, dutifully serving his preceptor and always bowing to him. Unengaged in the six kinds of work and never doing with attachment any kind of acts, never showing favor, or disfavour to any one, and doing good even to his enemies,—these, O son, are the duties of a Brahmacharin.

## CHAPTER LXII.

### (RAJADHARMANUSHASANA PARVA).—Continued.

**Yudhishtira said :—**

1. 'Tell us those duties which persons like ourselves should follow and which are auspicious, yield happiness in the future, benevolent, applauded by all, pleasant, and agreeable.

**Bhishma said :—**

2. 'The four modes of life, O powerful one, have been laid down for the Brahmana. The other three orders do not adopt them, O best of the Bharatas.

3. Many acts, O king, leading to heaven and especially fit for the Kshatriyas, have already been mentioned. Those, however, cannot be referred to in reply to your present question for all of them have been duly laid down for such Kshatriyas who are merciless.

4. That Brahmana, who follows the practices of Kshatriyas and Vaishyas and Shudras, is blamed in this world as a wicked person and goes to hell in the next world.

5. Those names, which are applied among men to slaves, dogs, wolves and (other) beasts, are given, O son of Pandu, to the Brahmana who does works which do not become him.

6—7. That Brahmana, who, in all the four modes of life, performs the sixfold acts (as regulating the breath, contemplation, &c), who performs all his duties, who is patient, who has his passions under restraint, whose heart is pure and practises penances, who has no desire of bettering his situation and who is charitable, attains to regions of bliss in the next world.

8. Every one gets his own inclination from the nature of his acts regarding their circumstances, place, means and motives.

9. You should therefore, O king, consider the study of the Vedas, which is endowed with such high merit, the manliness of kingly power, the pursuits of agriculture, trade, and hunting as all equal.

10. The world is moved on by Time. Its works are settled by the course of Time. Man does all his acts, good, bad, and indifferent, entirely under the influence of Time."

11. Those good acts of a man's past life which exert the greatest influence on the next, are liable to be exhausted. Men, however, perform always those acts to which their inclination leads. Those propensities again, lead a living being to various directions.



## CHAPTER LXIII.

(RAJADHARMANUSHASANA  
PARVĀ).—Continued.

**Bhishma said;—**

1. 'Drawing the bowstring, destruction of enemies, agriculture, trade, tending cattle and serving others for money are not proper for a Brahmana.

2. An intelligent Brahmana, living as a householder, should duly perform the six Vedic acts. The retirement of a Brahmana into the woods, after having duly performed all the duties of the domestic mode of life, is highly spoken of.

3. A Brahmana should avoid service of the king, money obtained by agriculture, sustenance derived from the trade, all kinds of wily conduct, knowing any but his married wives and usury,

4. That wretch of a Brahmana, who neglects to satisfy his duties and whose conduct becomes wicked, becomes, O king, a Shudra. The Brahmana, who marries a Shudra woman, who becomes vile in conduct or a dancer or a village servant or performs other unbecoming acts, becomes a Shudra.

5. Whether he recites the Vedas or not O king, if he does such improper acts, he is reduced to the position of a Shudra and on occasions of feeding he should be given a place amongst Shudras.

6. Such Brahmanas become equal to Shudra, O king, and should be discarded at the time of worshipping the gods.

7. Whatever presents of food dedicated to the departed manes are made to Brahmanas, who have transgressed all restraints or become impure in conduct or addicted to wicked callings and cruel acts or who have neglected their legitimate duties, yield no merit (to the giver.) Therefore, O king, self-control, purity and simplicity have been laid down as the duties of a Brahmana. Besides these, O king, all the four modes of life were prescribed by Brahman for him.

8. He, [who is self-controlled, has drunk the Soma in sacrifices, is of good conduct, has mercy for all creatures and patience to bear everything, has no desire of improving his position by acquisition of wealth, is frank and simple, mild, shorn of cruelty, and forgiving, is truly a Brahmana, and not he who is of sinful deeds.

9. Men, desirous of acquiring virtue, seek the help, O king, of Sudras, Vaishyas, and Kshatriyas. If, therefore, the members of these (three) castes do not adopt

peaceful duties, Vishnu, O son of Pandu, never extends his favour to them.

10. If Vishnu be not pleased, the happiness of all men in heaven, the merit arising from the duties prescribed by the four orders, the injunctions of the Vedas, all kinds of sacrifices, and all other religious acts of men, and all the duties of the various modes of life, become lost.

11. "Listen now, O son of Pandu, to those duties which should be practised in the four modes of life. These should be known to the Kshatriya who wishes the members of the three (other) orders (in his kingdom) to strictly follow the respective duties of those modes.

12—13. For a Shudra who wishes to hear (such scriptures as are not forbidden in his case), who has performed his duties, who has procreated a son, between whom and the superior orders there is not much difference for the purity of his conduct, all the modes of life have been laid down save the observance of universal peacefulness and self-control.

14. For a Shudra practising all these duties, as also for a Vaisya, O king, and a Kshatriya, the Bhikshu mode of life has been sanctioned.

15. Having performed the duties of his order, and having also served the king, an aged Vaisya with the king's permission, may adopt another mode of life.

16—21. Having studied the Vedas duly and the works describing the duties of kings, O sinless one, having procreated children and performed similar other acts, having drunk the Soma and governed and protected all his subjects piously, O foremost of speakers, having celebrated a Rajasuya, the horse sacrifice, and other great sacrifices, having invited learned Brahmanas for reciting the scriptures and made presents to them according to their merits, having obtained victories small or great in battle, having placed on his throne his own begotten son or some Kshatriya of good birth for the protection of his subjects, having worshipped the departed manes by performing with due rites the sacrifice prescribed for honoring them, having attentively adored the gods by performing sacrifices and the Rishis by studying the Vedas, the Kshatriya, who in old age seeks another mode of life, may, O king, adopt it by leaving the preceeding one and by that means be sure to acquire (ascetic) success.

22. A Kshatriya, for leading the life of a Rishi, O king, may take the Bhikshu mode of life; but he should never do so for enjoying the pleasure of the world.

Having abandoned the life of a householder, he may adopt the life of mendicancy by begging what would barely maintain his life.

23. A life of mendicancy is not compulsory for the three orders (*vis.*, Kshatriyas, Vaishyas, and Shudras), O giver of profuse presents. This mode of life, is open to all the four castes because they can adopt it if they choose.

24. Amongst men, the highest duties are those which are practised by Kshatriyas. The whole world is subject to the power of their arms. All the duties, principal and minor, of the three other castes, depend upon the duties of the Kshatriya. The Vedas declare this.

25. As the foot-prints of all the other animals are covered by those of the elephant, so all the duties of the other castes, under every circumstances, are covered by those of the Kshatriya.

26. Men, well-read in the scriptures say that the duties of the other three castes give but limited relief or protection, yield petty rewards. The learned have said that the duties of the Kshatriya afford great relief and yield great rewards.

27. The royal duties are the foremost of all duties. All the castes are protected by them. Every sort of Renunciation is included in kingly duties, O king, and Renunciation has been declared to be an eternal virtue and the foremost of all,

28. If the science of punishment disappears, the Vedas will be lost. All these scriptures also describing the duties of men become lost. Indeed, if these ancient duties of the Kshatriyas be abandoned, all the duties of all the modes of life, become lost.

29. All sorts of renunciation are in kingly duties; all kinds of initiation are in them; all sorts of learning are connected with them; and all sorts of worldly conduct are in them.

30. As animals, killed by the vulgar, become the instrument of destroying the virtue and the religious acts of the destroyer so all other duties, if deprived of the protection offered by kingly duties, become subject to attack and destruction, and men, full of anxiety, neglect the practices laid down for them."

## CHAPTER LXIV.

### (RAJADHARMANUSHASANA PARVA).—Continued.

Bhishma said :—

1. 'The duties of all the four modes of life, those of Yatis, O son of Pandu, and the customs followed by men in general, are all comprised in kingly duties.

2. All these acts, O chief of Bharatas are in Kshatriya duties. If the functions of royalty are disturbed, all creatures meet with evil.

3. The duties of men are not clear. They have, again, many exceptions. Guided by many (false) systems, their true nature is sometimes spoiled.

4. Others, who implicitly believe the decisions of men, without really knowing anything about the true nature of duties (as described in the scriptures), are at last constrained to believe in faiths whose ultimate ends are unknown.

5. The duties of the Kshatriyas are plain, conducive to great happiness, evident in their results, free from deceit, and beneficial to the whole world.

6. As the duties of the orders, as also of Brahmanas and of those that have retired from the world, O Yudhishtira, have before this been described as being included within those of that sacred mode of life *vis.*, that of a householder so, the whole world, with all actions, is subject to kingly duties.

7. I have told you, O monarch, how many brave kings had, in days of yore, repaired to that lord of all creatures, *vis.*, the divine and powerful Vishnu of great prowess for removing their doubts about the science of punishment.

8. Those kings, always observant of the injunctions of the scriptures enforced by examples, waited in days of yore, upon Narayana, after having compared their acts with the duties of each of the modes of life.

9. Those deities, *vis.*, the Saddhyas, the Vasus, the Ashwins, the Rudras, the Vishwas, the Maruts, and the Siddhas, created in days of yore by the first of gods, always practise Kshatriya duties.

10—12. I shall now recite to you a history consisting of the conclusions of both religion and profit. In days of yore when the Danavas had multiplied and done away with all impediments and distinctions, the powerful Mandhatri, O monarch, became king. That lord of the Earth, *vis.*,



king Mandhatri, celebrated a great sacrifice with a view to see the powerful Narayana, that god of gods, without beginning, middle, and end.

13. In that sacrifice he adored humbly the great Vishnu, assuming the form of Indra. The supreme Lord appeared before him.

14. Accompanied by many good kings he offered his adorations to that powerful god.

15. This high discourse took place between that foremost of kings and that illustrious god in the form of Indra, regarding the highly effulgent Vishnu.

**Indra said :—**

16. What is your object, O foremost of virtuous persons, in thus trying to see that Ancient and First of gods, *vis.*, Narayana, of inconceivable power, and numberless illusions.

17. Neither myself, nor Brahman himself, can acquire a view of that god of universal form. I shall grant you what other objects you may desire to have for you art the foremost of mortals.

18. Your soul [rests] on peace; you are devoted to righteousness; you have your senses under control; and you are heroic. You always try your best to do what is agreeable to the gods. For the sake also of your intelligence, devotion, and great faith, I shall grant you whatsoever boons you may wish to have.

**Mandhatri said :—**

19. I bend my head for pleasing you; forsooth however, I wish to see the first of gods, O divine lord. Renouncing all (earthly) desires, I wish to acquire religious merit, and to lead the foremost mode of life, that path of the good held in highest esteem by all.

20. By performing the great duties of a Kshatriya, I have acquired many regions of endless merit in the other world, and I have also, through those duties, spread my fame. I do not, however, know how to satisfy those duties the highest in the world emanating from the first of gods.

**Indra said :—**

21. Those who are not kings, even if they satisfy their duties, cannot easily attain the highest meed of duty. Kingly duties first emanated from the original god. Other duties sprang afterwards from his body.

22. Numberless other duties, with those of the Vanaprastha mode of life, were

created afterwards. The fruits of all those are endless. Kingly duties however, are superior to them. They include all other duties. Therefore Kshatriya duties are described to be the foremost of all.

23. In days of yore Vishnu, by acting according to Kshatriya duties, forcibly suppressed and killed his enemies. Accordingly he gave relief to the gods and the Rishis of immeasurable power.

24. If the divine Vishnu of inconceivable energy had not killed all his enemies among the Asuras, then the Brahmanas, and (Brahman) the Creator of the worlds and Kshatriya duties, and the duties that first originated from the Supreme deity, would all have been lost.

25. If that first and foremost of gods had not, by displaying his prowess, subjugated the Earth with all her Asuras, then all the duties of the four orders and all the duties of the four modes of life would all have been destroyed owing to the destruction of Brahmanas.

26. The eternal duties (of men) had all been destroyed but by the exercise of Kshatriya duties they were revived.

26. In every cycle the duties of Brahmanas regarding the attainment to Brahma first set in. These, however, are all protected by kingly duties. The latter, on this account, are regarded as the highest.

27—28.—Casting away life in battle, mercy for all creatures, knowledge of earthly affairs, protection of men, saving them from danger, relieving the distressed and the oppressed,—all these are included in the category of Kshatriya duties. Persons that do not obey healthy restraints and who are under the influence of anger and lust, do not openly sin from fear of kings. Others who are docile and righteous succeed, for the same influence, in satisfying all their duties. Therefore the Kshatriya duties are regarded to be righteous.

29. Forsooth all creatures live happily in the world, protected by kings exercising Kshatriya duties like children protected by their parents.

30. Kshatriya duties are the highest of all duties. Those eternal duties, regarded as the first in the world, include the protection of every creature. Themselves eternal, they bring on liberation.

## CHAPTER LXV.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

Indra said :—

1. Kshatriya duties, O king, which are so very potent, which embrace the exercise of all other duties, and which are the highest of all duties, should be observed by persons that are like you so high-souled and seek the well-being of the world. If those duties are not properly satisfied all creatures would be ruined.

2. The king, cherishing mercy for all creatures, should consider these as the highest of his duties, viz., reclaiming the land for cultivation and fertilizing it, celebration of great sacrifices for purifying himself, aversion for begging, and protection of subjects.

3—4. Making gifts is said by the sages to be the greatest of virtues. Of all kinds of gifts again, that of the body in battle, is the highest. You have seen with your own eyes how the kings, ever following Kshatriya duties, having duly waited upon their preceptors and acquired great learning, at last sacrifice their bodies, while fighting with one another. The Kshatriya, desirous of earning religious merit, should after following the Brahmacharyya mode, live like a house-holder which is always meritorious.

5—6. While settling the question of right (between) his subjects, he should be perfectly impartial. For making the various orders follow their respective duties, for the protection they give to all, for the various contrivances and means and the prowess and exertion Kshatriya duties, which embrace all other duties, are said to be the highest. The other orders are able to follow their respective duties for kingly duties. Therefore the former depend upon the latter regarding the merit they produce.

7. Those men, who disobey all healthy checks and who are too much attached to the worldly objects, are regarded as brutes. They are constrained to act justly by the exercise of kingly duties. Those duties, therefore, are said to be the highest of all.

8. That course of conduct which has been laid down for Brahmanas who follow the three Vedas, and those modes of life that have been laid down for Brahmanas, should, first, of all be observed by every Brahmana. If a Brahmana acts otherwise, he should be punished like a Shudra.

9. The duties of the four modes of life

and the rituals laid down in the Vedas, O king, should always be followed by a Brahmana; he has no other duties.

10. A Kshatriya should never maintain a Brahmana acting otherwise. His religious merit increases for his acts. A Brahmana, indeed, is like Dharma.

11. That Brahmana who does works that are not sanctioned for him, deserves no respect. If not engaged in his proper acts, he should not be trusted.

12. These are the duties of the various orders. Kshatriyas should look after them so that their observance may be improved. These are the duties of Kshatriyas. For these reasons also, kingly duties and no others, are the highest of all. They are, as I believe, the duties of heroes, and the heroes are foremost in following them.

Mandhatri said :—

13—15. What duties should be practised by the Yavanas, the Kiratas, the Gandharas, the Chinas, the Shavaras, the Barbaras, the Shakas, the Tusharas, the Kankas, the Palhavas, the Andhras, the Madrakas, the Paundras, the Pulindas, the Ramathas, the Kamvojas, the several castes that have originated from Brahmanas and Kshatriyas, the Vaishyas, and the Shudras, that live in the dominions of Aryan kings? What are those duties again which kings like ourselves should compel the tribes living by robbery to follow.

16. I wish to hear all this. O illustrious god, instruct me. O chief of all the gods, you are the friend of us Kshatriyas.

Indra said :—

17. All the robber tribes should serve their parents, their preceptors and other elders and hermits living in the forest.

18. All the robber tribes should also serve their kings. The duties and rites laid down in the Vedas should also be followed by them.

19. They should celebrate sacrifices in honor of the departed manes, dig wells, for the public, give water to thirsty travellers, distribute beds and other presents amongst Brahmanas.

20—21. Abstention from injury, truth, control of anger, supporting Brahmanas and relatives by giving them their dues, maintenance of wives and children, purity, peacefulness, making presents to Brahmanas at all sorts of sacrifices are duties to be followed by every person of this tribe who seeks his own prosperity. Such a person should also celebrate all kinds of



Paka-yajnas with rich presents of food and wealth.

22. These and similar duties, O sinless one, were laid down in days of yore for persons of this class. All these acts, which have been laid down for all others, should be done by the robbers also, O king,

**Mandhatri said :—**

23. In this world, such wicked men may be seen living in disguise among all the four castes and in all the four modes of life.

**Indra said :—**

24. When the kingly duties are lost as well as the science of punishment, all creatures become exceedingly exercised, O sinless one, for the oppression of kings.

25. After the termination of the Krita age, a confusion will set in regarding the various modes of life, and numberless mendicants will appear with sectarian marks of various sorts.

26. Disregarding the Puranas and the great truths of religion, men, urged by lust and anger, will wend wrong ways.

27. When sinful men are restrained by high-souled persons with the help of the science of punishment, then religion, which reigns supreme over everything and is eternal and which is the source of all good, becomes firmly established.

28. The gifts, and libations, and offerings to the departed manes of the man who disregards the king who is superior to every one, become useless.

29. The very gods do not disobey a virtuous king who is truly a personification of god.

30. Having created the universe, the divine Lord of all creatures meant the Kshatriya to rule men making them follow their duties.

31. I respect and worship that person who, helped by his understanding, watches the course of the duties performed by men. Upon such supervision depend Kshatriya duties.

**Bhishma continued.—**

32. 'Having said these words, the divine and powerful Narayana, in the form of Indra, accompanied by the Maruts, repaired to his eternal abode of endless felicity.

33. When, O sinless one, duties were thus followed in days of yore what man of cleansed soul and learning is there that would disregard the Kshatriya?

34. Like blind men lost on the way creatures, acting unrighteously, meet with ruin.

35. O foremost of men, do you follow those duties which were first promulgated and which the ancients had followed. I know, O sinless one, that you are quite competent to do this.' "

## CHAPTER LXVI.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

**Yudhishtira said :—**

1. You have described to me the four modes of life. I desire to know more of them. Do you describe them.'

**Bhishma said :—**

2. 'O Yudhishtira of mighty-arms, all the duties which are practised in this world by the righteous are known to you and me.

3. O foremost of virtuous persons, hear now what you ask *vis.*, the merit that a king acquires when the duties are practised by others leading other modes of life.

4. All the merits, O son of Kunti, which accrue to persons practising the duties of the four modes of life, are partaken of, O foremost of men, by righteous kings.

5. A king who is not under the influence of lust and hate, who rules with the help of the science of punishment, and who regards all creatures impartially, O Yudhishtira, attains to the object of a mendicant's life.

6. That king, who is possessed of knowledge, who makes gifts to worthy persons on proper occasions, who knows how to favour and punish, who follows the injunctions of the scriptures in all his dealings, and who has tranquility of soul, attains to the object of the Garhastya mode of life.

7. That king, who always adores those who are worthy of adorations by having paid them their due, attains, O son of Kunti, to the object of the Bhaikshya mode of life.

8. That king, O Yudhishtira, who saves from distress, to the best of his ability, his kinsmen and relatives and friends, attains to the object of the Vanaprastha mode of life.

9. That king, who on every occasion honors the foremost men and the foremost of Yatis, attains, O son of Kunti, to the object of the Vanaprastha mode of life.

10-11. That king, O Partha, who daily presents offerings to the departed manes, and large offerings to all living creatures including men, attains to the object of the same mode of life.

12. That king, O foremost of men, who attacks the kingdoms of others for protecting the pious, attains to the object of the same mode of life.

13. For the protection of all the creatures as also of the proper protection of his own kingdom, a king acquires the merit of as many sacrifices as the number of creatures protected, and therefore attains to the object of the Sannyasa mode of life.

14. Study of the Vedas every day, forgiveness, and worship of preceptors and services rendered to one's own teacher, secure the attainment of the object of Brahmacharya.

15. That king who silently recites his mantras every day and who adores the gods according to the ordinance, attains, O foremost of men, to the object of the Garhastya mode of life.

16. That king, who fights with the object of protecting his kingdom or meeting with death, attains to the object of the Vanaprastha mode of life.

17. That king, O Bhatrata, who always treats all creatures with fairness and sincerity, attains to the object of Vanaprastha mode of life.

18. That king, who gives to persons leading a Vanaprastha mode of life and to Brahmanas versed in the three Vedas, attains to the object of the Vanaprastha mode of life.

19. That king, who shows mercy towards all creatures and abstains entirely from cruelty, O Bharata, attains to the object of all the modes of life.

20. That king, O Yudhishtira, who shows mercy to the young and the old, O son Kunti, under every circumstance, attains to the objects of all modes of life.

21. That king, O perpetuator of Kuru's race, who relieves the oppressed who seek refuge with him, attains to the object of the Garhastya mode of life.

22. That king, who protects all creatures mobile and immobile, and honors them duly, attains to the object of the Garhastya mode of life.

23. Granting favors and inflicting punishments upon the wives of brothers elder and younger and upon their sons and grandsons, constitute the domestic duties of a king and these are also his best penances.

24. By honoring those who are pious and worthy of adorations and protecting those who have (by their penances) acquired a knowledge of self, a king, O foremost of men, attains to the object of the Garhastya mode of life.

25. Inviting to his home, O Bharata, persons who have adopted the Vanaprastha and other modes of life, and feasting them form the domestic duties of a king.

26. That king who duly follows the duties laid down by the Creator, acquires the blessed merits of all the modes of life.

27. That king, O son of Kunti, who has all the virtues, that foremost of men, O Yudhishtira, is said by the learned to be a person who follows the Vanaprastha and all the other modes of life.

28. That king who duly honors the office or rank worthy of honor, the race or family worthy of honor, and those old men who deserve honor, is said, O Yudhishtira, to live in all the modes of life.

29. A king, O son of Kunti, by following the duties of his country and those of his family, acquires, O foremost of men, the merits of all the modes of life.

30. That king, who at proper seasons gives to pious men riches and precious gifts, earns the merits, O king, of all the modes of life.

31. That king, O son of Kunti, who even when beset with danger and fear still keeps his eye on the duties of all men, earns the merits of all the modes of life.

32. The king partakes of the merits acquired under his protection by righteous people in his territories.

33. On the other hand, if kings, O foremost of men, do not protect the righteous people within their territories they then are visited by the sins of the latter.

34. Those men also, O Yudhishtira, who assist kings (in protecting their subjects), are equally entitled, O sinless one, to a share of the merits acquired by others.

35. The learned declare that the Garhastya, which we follow, is superior to all the other modes of life. The conclusions regarding it are very clear. It is certainly sacred, O foremost of men.

36. That mah, who regards all creatures as his own self, who never does any harm and has his anger under control, enjoys great happiness both here and hereafter.



37. A king can easily cross the ocean of the world having kingly duties as his fleet boat urged on by the breeze of gifts, having the scriptures for its tackle and intelligence for the strength of its helmsman, and kept afloat by the power of virtue.

38. When all attachment for every earthly object, is withdrawn from his heart he is then regarded as one leaving in his understanding alone. In this state he soon attains to Brahma.

39. Becoming cheerful by meditation and by controlling desire and other passions of the heart, O foremost of men, a king, engaged in discharging the duty of protection, succeeds in acquiring great merit.

40. Do you, therefore, O Yudhishthira, try your best to protect Brahmanas of pious deeds and devoted to the study of the Vedas, as also all other men.

41. By following the duty of protection only, O Bharata, the king acquires merit that is a hundred times greater than what is earned by hermits in their asylums in the forest.

42. 'I have now described, O eldest son of Pandu, the various duties of men. Do you follow kingly duties which are eternal and that have been practised by great men since days of yore.

33. If you devote yourself head and soul to the duty of protecting (your subjects), O foremost of men, you may then, O son of Pandu, acquire the merits of all the four modes of life and of all the four orders of men.' "

## CHAPTER LXVII.

(RAJADHARMANUSHASANA

PARVA.)—Continued.

**Yudhishtira said :—**

1. You have described what the duties are of the four modes of life and of the four orders. Tell me now, O grandfather, what are the principal duties of a kingdom.'

**Bhishma said :—**

2. 'The (election and) coronation of a king is the first duty of kingdom. A kingdom in which anarchy reigns becomes weak and is soon attacked by robbers.

3. In kingdoms torn by anarchy, righteousness cannot live. The denizens devour

one another. An anarchy is the worst of all conditions.

4. The Shrutis say that in crowning a king, it is Indra that is crowned in the person of the king. A person, who seeks his own prosperity, should adore the king as he should adore Indra himself.

5. No one should live in kingdoms torn by anarchy. Agni does not carry the libations that are poured upon him in kingdoms where anarchy reigns.

6—7. If a powerful king approaches kingdoms weakened by anarchy, with a view to annex them to his dominions, the people should go forward and receive the invader with honor. Such conduct would be quite of a piece with wise counsels. There is no evil greater than anarchy.

8. If the powerful invader be a little just, everything will be right. If however, he be exercised with anger he may exterminate all.

9. That cow which cannot be easily milked suffer much pain. On the other hand, that cow which is easily milked, has not to suffer any pain whatever.

10. The wood that bends easily need not be heated. The tree that bends easily, is not required to suffer any torture.

11. Guided by these examples, O hero, men should bend before those that are powerful. The man who bends his head to a powerful person really bends his head to Indra.

12. For these reasons, men, seeking prosperity, should (elect and) crown some person as their king. They who live in countries where anarchy reigns cannot enjoy their wealth and wives.

13. During times of anarchy, the sinful man enjoys by robbing the wealth of other people. When, however, his ill acquired riches are taken away by others, he wishes for a king.

14. It is clear therefore, that in times of anarchy the very wicked even cannot be happy. The wealth of one is taken away by two. That of those two is taken away by many acting in concert.

15. He who is not a slave is made a slave. Women, again, are forcibly carried away. For these reasons the gods created kings for protecting the people.

16. If there were no king on Earth for holding the rod of punishment, the strong would then have oppressed the weak after the manner of fishes in the water.

17—18. We have heard that men, in days of yore, in consequence of anarchy, were ruined, devouring one another like

stronger fishes devouring the weaker ones in the water. We have heard that a few amongst them then, assembling together, made certain agreements saying,—He who becomes harsh in speech, or violent in temper, he who seduces other people's wives or robs other's wealth should be renounced by us.

19. For inspiring confidence among all classes of the people, they made such an agreement and lived for some time.

20. Assembling after some time they proceeded in great miseries to the Grandfather, saying,—Without a king, O divine lord, we are meeting with ruin. Appoint some one as our king.

21. All of us shall adore him and he shall protect us—Thus prayed for the Grandfather asked Manu. Manu, however, did not agree to the proposal.

**Manu said:—**

22. 'I fear all sinful deeds. To govern a kingdom is highly difficult, especially among men who are always false and deceitful in their conduct.'

**Bhishma said:—**

23—24. 'The denizens of the Earth then said to him,—Do not fear. The sins that men commit will affect those only that commit them. For the increase of your wealth, we will give you a fiftieth part of our animals and precious metals and a tenth part of our grain. When our maidens also will become desirous of marrying we shall, when the question of marriage comes up, give you the most beautiful ones among them.

25. Those amongst men who will become the foremost of all in the use of weapons and in riding animals, and other conveyances, shall go behind you like the deities behind Indra.

26. With your strength increased in this way, and becoming invincible and endued with great power, you will be our king and protect us happily like Kùvera protecting the Yakshas and the Rakshasas.

27. A fourth part of the merit which men will acquire under your protection will belong to you.

28. Strengthened by that merit so easily acquired by you do you protect us, O king, like Indra of a hundred sacrifices protecting the gods,

29. Like the Sun burning down everything with his rays, do you set out acquiring victories. Crush the pride of enemies and let righteousness always be victorious (in the world).

30. Thus addressed by those denizens of the Earth, Manu, endued with great energy, proceeded, accompanied by a large army. Born of a great family he seemed then to shine with power.

31—32. Seeing the power of Manu, like the gods seeing the might of Indra, the inhabitants of the Earth became stricken with fear and began to follow their respective duties. Manu then went round the world suppressing everywhere all acts of wickedness and compelling all men to follow their respective duties, like a cloud surcharged with rain.

33. 'Thus, O Yudhisthira, men on Earth seeking prosperity should first elect and crown a king for the protection of all.

34. Like disciples bowing themselves down before their preceptors or the gods before Indra, all men should humble themselves before the king.

35. One who is respected by his own people becomes an object of esteem with his enemies also, while one who is disregarded by his own is set at naught by enemies.

36—37. If the king be disregarded by his enemies, all his subjects become unhappy. Therefore, umbrellas, vehicles external ornaments, foods, drinks, palaces, seats, beds, and all utensils for use and show, should be dedicated to the king.

38. By such means, the king will better discharge his duties of protection and become irresistible. He should always smilingly be spoken to by others and he should speak to others sweetly.

39. Grateful, firmly devoted, and with subdued passions, he should give to others their due. Eyed by others, he should look at them mildly, sweetly, and beautifully

## CHAPTER LXVIII.

### RAJADHARMANUSHASANA PARVA).—Continued.

**Yudhisthira said:—**

1. 'Why, O foremost of Bharata's race, have the Brahmanas declared that the king, that ruler of men, is a god.

**Bhishma said:—**

2. Regarding it is cited the old story, O Bharata, of the discourse of Vrihaspati and Vasumānas,



3. There was a highly intelligent king of Koshala, named Vasumanas. On a certain occasion he questioned the great wise sage Vrihaspati.

4—5. Always humble, king Vasumanas, ever devoted to well-being of all, having observed the proper humilities and having gone round the great sage and bowed to him duly enquired of the virtuous Vrihaspati about the institutes of a kingdom, actuated by the desire of securing the happiness of men.

**Vasumanas said:—**

6. By what means do creatures grow and by what are they destroyed? O you of great wisdom, by worshipping whom do they succeed in acquiring eternal happiness.—Thus questioned by the highly powerful Koshala king, Vrihaspati of great wisdom described to him coolly about the regard which should be paid to kings.

**Vrihaspati said:—**

8. The duties of all men, O you of great wisdom, originate from the king. It is through fear of the king only that men do not devour one another.

9. It is the king who establishes peace on Earth through due observances of duties by checking all disregard for healthy restraints and all kinds of lust. Acquiring this he shines in glory.

10—13. As, O king, all creatures cannot see one another and sink in utter darkness if the sun and the moon do not rise, as fishes in shallow water and birds in a safe place dart and move about as they please (for a time) and repeatedly attack and grind one another with force and then are destroyed so men sink in utter darkness and meet with destruction if they have no king to protect them like a herd of cattle without the herdsman to take care of them.

14. If the king did not observe the duty of protection, the strong would by force misappropriate the properties of the weak, and if the latter refuse to surrender to them easily their very lives would be taken.

15. Nobody then, about any of his belongings would be able to say—This is mine.—Wives, sons, food, and other kinds of property, would cease to exist.

16. Ruin would befall everything if the king did not observe the duty of protection. Wicked men would by force appropriate the cars, dresses, ornaments, precious stones and other kinds of property belonging to others, if the king did not protect.

17. In the absence of protection by the king, various kinds of weapons would fall

upon righteous persons and unrighteousness would prevail everywhere.

18. In the absence of king's protection men would disobey or even injure their very parents if aged, their very preceptors, guests and elders.

19. If the king did not protect, all persons possessing wealth would have to meet with death, imprisonment and persecution and the very idea of property would be lost.

20. If the king did not protect, everything would be destroyed untimely and every part of the country would be laid waste by robbers, and everybody would fall into dreadful hell.

21. If the king did not protect, all restrictions about marriage and intercourse would disappear; all matters of agriculture and trade would fall into confusion; morality and the three Vedas would disappear.

22. Sacrifices, duly finished with presents according to the ordinance, would no longer be celebrated and no marriage would take place; society itself would cease to exist, if the king did not observe the duty of protection.

23. The bulls would not know cows and milk jars would not be churned, and men living by rearing kine would be ruined, if the king did not exercise the duty of protection.

24. In the absence of king's protection, all things, filled with fear and anxiety and becoming senseless and uttering cries of misery would be ruined in no time.

25. No sacrifices extending for a year and finished with presents according to the ordinance would take place if the king did not observe the duty of protection.

26. In the absence of king's protection Brahmanas would never study the four Vedas or practise austerities or be purified by knowledge and rigid vows.

27. In the absence of king's protection the destroyer of a person guilty of Brahmanicide would not get any reward; rather the person, guilty of Brahmanicide, would not be punished.

28. In the absence of king's protection, men would take away other people's wealth from their very hands, and all healthy restrictions would be abolished, and everybody, stricken with, fear would seek safety in flight.

29. In the absence of king's protection, all kinds of injustice would commence; an

Intermixture of castes would occur; and famine would devastate the kingdom.

30. Again by virtue of royal protection, men can everywhere sleep fearlessly at their ease without shutting their houses and doors with bolts and bars.

31. Nobody would stand the evil words of others, far less assaults, if the king did not righteously protect the Earth.

32. If the king observes the duty of protection, women adorned with ornaments may fearlessly walk about everywhere without male relatives to guard them.

33. Men become righteous and without injuring serve one another because the king observes the duty of protection.

34. By virtue of royal protection the members of the three castes can celebrate high sacrifices and engage themselves in the acquisition of learning with attention.

35. The world depends upon agriculture and trade and is protected by the Vedas. All these again are duly protected by the king exercising his principal duty.

36. Since the king, taking a heavy burden upon himself, protects his subjects with the help of a mighty force, it is therefore that the people are able to live in happiness.

37. Who is there who will not worship him on whose existence depends the existence of the people and by whose destruction the people are destroyed?

38. That person who does what is agreeable and beneficial to the king and who participates in the burden of kingly duties which fill every caste with fear, conquers both this and the other world.

39. That man who even thinks of injuring the king, forsooth meets with grief here and goes to hell hereafter.

40. No one should obey the king by taking him for a man, for he is in sooth a great god in human form.

41. The king puts on five different forms according to five different occasions. He becomes Agni, Aditya, Mrityu, Vaishravana, and Yama.

42. When the king, imposed on by falsehood, consumes with his dreadful energy the offenders before him, he is said to put on the form of Agni.

43. When he marks through his spies the acts of all persons and does what is for the general behoof, he is said to put on the form of Aditya.

44. When he kills in anger hundreds of wicked men with their sons, grandsons, and relatives, he is then said to put on the form of the Destroyer.

45. When he suppresses the wicked by punishing them severely and favours the righteous by giving them rewards, he is then said to put on the form of Yama.

46—47. When he pleases with profuse gifts of riches those who have done him valuable services, and takes away the riches and precious stones of those who have offended him, indeed, when he confers wealth upon some and takes it away from others, he is then, O king, said to put on the form of Kuvera on Earth.

48—49. No person who is clever, who is capable of work, who wishes to acquire virtue, and who is shorn of malice, should ever spread evil reports about the king. No person, by acting against the king, can ever make himself happy, even if he be the king's son or brother or companion or one whom the king considers as his second self. Fire, increased by the wind, blazing forth, may leave a residue.

50. The anger of the king, however, leaves not anything to the person who happens to incur it. Everything that belongs to the king should be avoided from a distance.

51. One should turn away from the king's property as he would from death itself. A person, by taking what belongs to the king, soon meets with destruction like a deer upon touching poison.

52. An intelligent man should protect as his own what belongs to the king.

53. Those, who take wealth belonging to the king, sink senseless into a deep hell of eternal darkness and infamy.

54. Who is there who will not adore the king who is described by terms,—'delighter of the people,' 'bestower of happiness, possessor of prosperity, the best of all, healer of injuries, master of Earth,' and protector of men'?

55. That man, therefore, who seeks his own prosperity, who satisfies all healthy restraints, who has his soul under control, who has subdued his passions, who is gifted with intelligence and memory, and who is a clever (business man), should always be attached to the king.

56. The king should duly honor the minister who is grateful, wise, large-hearted, loyal, a master of his senses, virtuous, and observant of the dictates of policy.

57. The king should entertain the man who is loyal, grateful, virtuous, self-con-



trolled, brave, noble, and competent to complete works without the help of others.

58. Knowledge makes men proud. The king makes men humble. The man who is assailed by the king can never enjoy happiness. On the other hand, the man who gets royal favours becomes happy.

59. The king is the heart of his people; he is their great refuge; he is their glory; and he is their greatest happiness. Those men, O king, who are attached to the king, can conquer both this and the next world.

60. Having governed the Earth with the help of the qualities of self-control, truth, and friendship, and having worshipped the deities by great sacrifices, the king, acquiring great glory, acquires an eternal abode in heaven.

61. That best of kings viz., the heroic Vasumanas, king of Kosala, thus instructed by Vrihaspati the son of Angiras, began thenceforth to protect his subjects.'

## CHAPTER LXIX.

(RAJADHARMANUSHASANA  
PARVA).—*Continued.*

**Yudhishtira said—**

1. 'What other special duties remain for the king to satisfy? How should he protect his kingdom and how vanquish his foes.

2. How should he engage his spies? How should he create confidence in the four orders of his subjects, his own servants, wives, and sons, O Bharata?

**Bhishma said:—**

3. 'Listen, O king, with attention to the various duties of kings,—to those acts which the king or one who is in his position should first do.

4. The king should first conquer himself and then try to subdue his enemies. How can a king who has not been able to conquer his own self be able to conquer his enemies?

5. The conquest of these, viz., the five-objects, is tantamount to the conquest of self. The king who has governed his senses is capable to resist his enemies.

6—7. He should place infantry in his forts, frontiers, towns, parks, and pleasure gardens, O delighter of the Kurus, as also, in all places where he himself goes, and within his own palace, O foremost of men,

8. He should appoint as spies men looking like idiots or like those who are blind and deaf. These should all be well-tried persons who are endued with wisdom, and who are able to bear hunger and thirst.

9—10. With proper attention the king should engage his spies to watch the actions of all his counsellors and friends and sons, in his city and the provinces, and in the territories of feudatory chiefs. His spies should be so employed that they may not know one another.

11—12. He should also, O foremost of Bharatas, know the spies of his enemies by himself placing spies in shops and places of amusement, amid gatherings of people, among beggars, in his pleasure gardens and parks, in meetings and assemblages of the learned, in the country, in public places, in the court, and in the houses of the citizens.

13. An intelligent king may thus ascertain the spies sent by his enemies. If these be known, the king may derive immense benefit, O son of Pandu.

14. When the king, after seeing everything finds himself weak, he should then, consulting with his ministers make peace with a stronger foe.

15. The wise king should quickly make peace with enemies even when he knows that he is not weak, if he can derive any advantage out of it.

16. Engaged in protecting his kingdom piously the king should make peace with accomplished persons capable of great work, virtuous and honest.

17. When the king finds himself overtaken with danger and about to be ruined, he should kill all offenders whom he had overlooked before and all such persons as are marked out by the people.

18. A king should not deal with a person who can neither benefit nor injure him, or with one who cannot save himself from distress.

19—20. As regards military operations, a king, who knows his own strength, should, commanding a large army cheerfully and courageously give the order to march, without announcing his destination, against one shorn of allies and friends or already at war with another and hence careless or one weaker than himself, having first made arrangements for the protection of his own city.

21. A king should not for ever live under a more powerful king. Though weak, he should try to assail the stronger.

and resolved upon this, continue to rule his own.

22. He should assail the kingdom of the stronger one by means of weapons fire, and the administering of poison. He should also create dissensions amongst his ministers and servants.

23. Vrihaspati has said that an intelligent king should always avoid war for the acquisition of territory. The acquisition of territories should be made by the three well-known means (of conciliation, gift, and dissension).

24. The wise king should be satisfied with those acquisitions that are made by means of conciliation, gift, and dissension.

25. The king, O delighter of the Kurus, should take a sixth of the incomes of his subjects as tribute for performing the duties of their protection.

26. He should also take away by force the wealth, much or little, of the ten sorts of offenders mentioned in the scriptures, for the protection of his subjects.

27. A king should, forsooth, consider his subjects as his own children. In settling their disputes, however, he should not show any mercy.

28. For hearing the charges and defences in judicial suits, the king should always appoint wise persons endued with a knowledge of worldly affairs, for the state really depends upon a proper administration of justice.

29. The king should appoint honest and trustworthy men to look after his mines, salt, grain, ferries, and elephant corps.

30. The king, who always judiciously holds the rod of punishment, acquires great merit. The proper regulation of punishment is the great duty of kings and deserves great praise.

31. The king should master the Vedas and their auxiliaries, be possessed of wisdom, engaged in penances, charitable, and devoted to the celebration of sacrifices.

32. All these qualities should always be in a king. If the king fails to administer justice, he can neither acquire heaven nor fame.

33. If a king be attacked by a stronger one, the former, if intelligent, should seek refuge in a fort.

34. Collecting his friends for consultation, he should devise proper means. Adopting the policy of conciliation and of creating dissensions, he should devise means for fighting with the assailants.

35. He should place the inhabitants of the woods on the high roads, and, if necessary, cause whole villages to be removed, removing all the inhabitants to minor towns or on the outskirts of great cities.

36. Giving repeated assurances to his wealthy subjects and the principal officers of the army, he should make the dwellers of the open country to take refuge in well-protected forts.

37. He should deposit all sorts of grain in his forts. If that is impossible, he should destroy them completely by fire.

38. He should engage men for destroying the crops on the fields of the enemy. Failing to do this, he should destroy those crops by means of his own men.

39. He should destroy all the bridges over the rivers in his kingdom. He should draw out the waters of all the tanks in his territories, or, if incapable to do so, cause them to be poisoned.

40. Disregarding the duty of protecting his friends, he should, considering present and future circumstances, seek the protection of another king who may happen to be the foe of his foe and who may be capable to fight with his enemy on the field of battle.

41. He should demolish all the minor forts in his kingdom. He should also cut down all the smaller trees except those called Chaitya.

42. He should cause the branches of all large trees to be cut off, but he should not touch the very leaves of the Chaitya ones.

43. He should erect outer ramparts round his forts, and fill his trenches with water, putting pointed stakes at their bottom and filling them with crocodiles and sharks.

44. He should keep small outlets in his walls for firing guns from his fort, and carefully make arrangements for their defence like that of the greater gates.

45. In all his gates he should place destructive engines. He should place on ramparts Shataghnis and other weapons.

46. He should lay by wood for fuel and dig and repair wells for supply of water to the garrison.

47. He should have all houses made of grass and straw plastered over with mud, and if it is summer, he should, from fear of fire, collect in a safe place all the stores of grass and straw.

48. He should order all food to be cooked at night. No fire should be lighted during the day, except for the daily homa.



49. Particular care should be taken of the fires lighted in smitheries and lying-in chambers. Fires in the houses of the inhabitants should be well covered.

50. For the better protection of the city, it should be announced that a person, lighting fires in the day time, will be sufficiently punished.

51. During such times, all beggars, cartmen, eunuchs, lunatics, should, O foremost of men, be driven out of the town, for if they are allowed to remain, evil will come.

52. In places of public resort, in tirthas, in assemblies and in the houses of the citizens, the king should keep capable spies.

53. The king should have wide roads constructed, and open up shops, and places for the distribution of water, at proper stations.

54—55. Shops of necessary articles, arsenals, camps and quarters for soldiers, stables for horses and elephants, encampments of soldiers, trenches, streets and lanes, houses and pleasure gardens should be so made that their situations may not be known to others, O Yudhisthira.

56. A king, who is attacked by a hostile army, should collect wealth, and store oil and fat and honey, and clarified butter, and medicines of all sorts,

57—58. And charcoal and munja grass, leaves, arrows, scribes and draftsmen, grass, fuel, poisoned arrows, weapons of all sorts such as darts, swords, lances and others. The king should store such articles.

59—60. He should especially keep ready various drugs, roots and fruits, the four kinds of physicians, actors and dancers, athletes, and persons capable of assuming various disguises. He should adorn his capital and please all his subjects.

61. The king should speedily subjugate such persons as may cause fear, be they his servants or counsellors or citizens or neighbouring kings.

62. Whenever any of his work is done the king should reward those who have helped in its accomplishment with wealth and other becoming presents and grateful speeches.

63. It has been laid down in the scriptures, O delighter of the Kurus, that a king satisfies his debt when he defeats his foe or kills him at once.

64—65. A king should take care of seven things. Listen to me as I name them. They are his own self, his ministers,

his treasury, his servants for inflicting punishments, his friends, his provinces, and his capital. He should carefully protect his kingdom consisting of these seven limbs.

66. That king, O foremost of men, who is conversant with the collection of six and three objects, and the high collection of three, gains the sovereignty of the whole Earth.

67—68. Hear, O Yudhisthira, what is called the aggregate of six. They are ruling peacefully after making a treaty (with the foe), marching to battle, creating disunion among the enemy, concentration of army for filling the enemy with fear, preparation for war with readiness for peace, and alliances with others.

69—70. Listen now with attention to what are the triple objects. They are decrease, maintenance of what is, and growth. The great three fold objects consist of religion, Profit and Pleasure. These should be followed judiciously. By the help of religion a king succeeds in ruling the Earth for ever.

71. Regarding this matter, Angirasa's son Vrihaspati himself has recited two verses. Blessed be you, O son of Devaki, you should hear them.—

72. 'Having satisfied all his duties and having protected the Earth, and having also protected the cities, a king enjoys great happiness in heaven.

73. Of what use are penances to that king, and what need has he of sacrifices who protects his people properly? Such a king should be known as one conversant with every virtue.'

**Yudhisthira said :—**

74. There is the science of punishment; there is the king, and there are the subjects. Tell me. O grandfather, what advantage is derived by one of those from the others.

**Bhishma said :—**

75. Listen to me, O king, as I describe, O Bharata, the great virtues of the science of punishment in weighty and sacred words.

76. The science of punishment compels all men to satisfy the duties of their respective orders. Properly administered, it compels people to perform virtuous acts.

77—78. When the four orders perform their respective duties, when all healthy restrictions are kept up, when peace and happiness emanate from the science of punishment when the people are shorn of all fear, and the three higher orders try

According to their respective duties, to preserve harmony people become truly happy at such times.

79. You should not doubt whether it is the king that makes the age, or, it is the age that makes the king; the truth is that the king makes the age.

80. When the king rules depending entirely on the science of punishment the foremost of ages called Krita is then said to flourish.

81. Righteousness prevails in the Krita age. Nothing unrighteous exists then; the four orders are not inclined to take any pleasure in unrighteousness.

82. Forsooth, all men succeed in acquiring the objects they seek and preserving those that have been acquired. All the Vedic rites yield merit.

83. All the seasons are delightful and free from evil. The voice, pronunciation, and minds of all men become clear and delightful.

84. Ailments disappear and all men enjoy long lives. Wives do not become widows, and no person becomes a miser.

85. The Earth yield crops without being cultivated and herbs and plants grow abundantly. Barks, leaves, fruits, and roots, become strong and profuse.

86. No unrighteousness is seen. Nothing but righteousness exists. These are the characteristics, O Yudhishtira, of the Krita.

87. When the king depends upon only three of the four parts of the science of punishment leaving out a fourth, the age called Treta sets in.

88. A fourth part of unrighteousness sets in by the observance of the great science by three-fourths. The Earth gives crops but waits for cultivation; the herbs and plants grow by cultivation.

89. When the king follows the great science by only a half, leaving out the other half, then the age that sets in is called Dwapara.

90. A half of unrighteousness follows the observance of the great science by half. The Earth yields crops by half and that even by tillage.

91. When the king, leaving aside the great science altogether, oppresses his subjects by all manner and means the age that sets in is called Kali.

92. During the age called Kali, unrighteousness assumes the full proportion and nothing of righteousness is seen. The

hearts of men of all the orders, are disinclined to their respective duties.

93. Shudras live by adopting lives of mendicancy, and Brahmanas live by serving others. Men cannot acquire the objects they seek and preserve those already acquired. Intermixture of the four castes takes place.

94. Vedic rites fail to yield fruits. All the seasons cease to be delightful and are visited by evils.

95. The voice, pronunciation, and minds of men lose power. Diseases appear, and men die untimely.

96. Wives become widows, and many cruel men appear; the clouds do not rain in seasons and crops fail.

97. All kinds of moisture also fail, when the king does not, by duly following the great science, protect the subjects.

98. The king is the creator of the Krita age, of the Treta, and of the Dwapara. The king is the creator of the fourth age (called Kali).

99. If he creates the Krita age, he acquires eternal heaven. If he creates the Treta age, he acquires heaven for a limited period.

100. If he creates the Dwapara, he attains to blessedness in heaven in proportion to his merits. By creating the Kali age, the king incurs a heavy sin.

101. Sullied by wickedness, he suffers in hell for numberless years, for being drowned in the sins of his subjects, he incurs great sin and infamy himself.

102. Following the great science the learned Kshatriya should try to acquire those objects which he seeks and protect those which he has already acquired.

103. The science of punishment, which establishes all men in the observance of their respective duties, which is the basis of all healthy distinctions, and which truly keeps up the world and sets it agoing if properly administered, protects all men like parents protecting their children.

104. Know, O foremost of men, that the very lives of creatures depend upon it. The greatest merit of a king consists in his acquaintance with the science of punishment and administering it properly.

105. Therefore, O you of Kuru's race, protect your subjects righteously, with the help of that great science. By protecting your subjects and adopting such a conduct, you will, forsooth, attain to such blessedness in heaven which cannot be easily acquired.



## CHAPTER LXX.

(RAJADHARMANUSHASANA  
PARVA).—Continued.**Yudhishtira said :—**

1. "By following what conduct, O you who are a master of every kind of behaviour, can a king succeed in easily acquiring, both in this world and in the next, objects which yield happiness in the end?"

**Bhishma said :—**

2. 'There are thirty-six virtues which a king should practise. They are another thirty-six related with these. A virtuous person, by following these virtues, can certainly acquire great merit.

3. The king should follow his duties without any malice. He should not cast off mercy. He should have faith. He should earn wealth without persecution and cruelty. He should seek pleasure without attachment.

4. He should cheerfully speak out what is pleasant, and be brave without brag. He should be liberal, but should not make gifts to unworthy persons. He should exercise power without cruelty.

5. He should make alliances, but not with the wicked. He should not act inimically towards his friends. He should never employ persons who are not devoted to him as his spies and secret emissaries. He should never accomplish his works by oppression.

6. He should never give out his purposes before the wicked persons. He should speak of the merits of others but never his own. He should take money from his subjects but never from those who are good. He should never take the assistance of wicked persons.

7. He should never inflict punishment without making careful enquiry. He should never give out his counsels. He should distribute money, but not amongst covetous persons. He should place confidence in others, but never in those who have injured him.

8. He should not entertain malice. He should protect his married wives. He should be pure and should not always be exercised by compassion. He should not seek too much female companionship. He should take wholesome food and never that which is bad.

9. He should without pride pay respect to worthy persons, and serve his preceptors and seniors with sincerity. He should seek

prosperity, but never do anything that brings calumny.

10. He should serve his elders with humility. He should be clever in business but should always wait for the opportune moment. He should solace men and never send them away with empty words. Having favored a person, he should not cast him off.

11. He should never strike in ignorance. Having killed his enemy he should never be sorry. He should display anger, but should never do so when there is no occasion. He should be mild, but never to the offenders.

12. Behave thus while ruling your kingdom if you wish to enjoy prosperity. The king that behaves otherwise is visited by great calamities.

13. That king, who observes all these virtues that I have mentioned, enjoys many blessings on Earth and great rewards in heaven.'

**Vaishampayana said :—**

14. "Hearing these words of Shantanu's son, king Yudhishtira, always obedient in receiving instructions, endued with great intelligence, and protected by Bhima and others, then adored his grandfather and from that time began to rule according to his dictates.

## CHAPTER LXXI.

(RAJADHARMANUSHASANA  
PARVA).—Continued.**Yudhishtira said :—**

1. "Tell me, O grandfather, how should the king protect his subjects so as to be able to avoid grief and so as not to militate against fairness?"

**Bhishma said :—**

2. 'I shall recite in brief, O king, those eternal duties, for, if I were to mention them fully, I would never finish them.

3. You should always worship those Brahmanas who are ardent in the performance of their duties, are learned, regular in adoring the gods, observant of high vows, and gifted with other accomplishments, when they come to your mansion, engage them in officiating in your sacrifices.

4. With your priest accompanying you, you should rise up when they approach you, and touch and adore their feet, and do every other necessary act.

5. Doing these acts of piety and performing other acts that are for your own well-being, you should (by presents) make those Brahmanas utter benedictions on you for the success of your object.

6. Gifted with sincerity, wisdom and intelligence, O Bharata, you should follow truth and avoid lust and anger.

7. That foolish king, who pursues Profit without being shorn of lust and anger, fails to win virtue and ultimately loses Profit as well.

8. Never appoint persons covetous and foolish in matters of Pleasure and Profit. You should always appoint men who are free from covetousness and intelligent.

9. Possessed of lust and anger and raw in the transaction of business, foolish persons, if vested with power in matters of Profit, always oppress the people by various mischievous means.

10. With a sixth part, making a fair calculation of the produce of the soil, as his tribute, with fines and forfeitures collected from offenders, with the other taxes, according to the scriptures, upon merchants and traders in exchange for the safety granted to them, a king should fill his treasury.

11. Realising these just taxes and governing the kingdom properly, the king should carefully act in such a way that his subjects may not suffer from want.

12. Men become deeply attached to that king who satisfies the duty of protection properly, who is liberal, who is steady in the observance of righteousness, who is vigilant, and who is shorn of lust and hate.

13. Never desire to fill your treasury by acting unfairly or from covetousness. That king who does not follow the scriptures fails to acquire riches and religious merit.

14. That king, who is negligent about the means of acquiring riches, never succeeds in acquiring both religious merit and wealth. The wealth again that he acquires (by such means) is spent lavishly on unworthy objects.

15. That avaricious king, who foolishly oppresses his subjects by levying taxes not sanctioned by scriptures, is said to wrong his own self.

16. As a person wanting milk never gets any by cutting off the udders of a cow, similarly a kingdom, assailed by improper taxes, never gives any profit to the king.

17. He, who treats a milch cow with

kindness, always obtains milk from it. Likewise the king, who rules his kingdom by proper means, gets much fruits from it.

18. By protecting a kingdom properly and ruling it judiciously a king, O Yudhis-thira, may succeed in always acquiring immense wealth.

19. The Earth, well protected by the king, yields crops and gold like a mother giving milk willingly to her child.

20. Follow the example, O king, of the flower vendor and not of the charcoal-maker. Acting thus and satisfying the duty of protection you may be able to enjoy the Earth for ever.

21. If in attacking an enemy's kingdom your treasury is exhausted, you may replenish it by taking wealth from all except Brahmanas.

22. Your heart should not be agitated even when you are in great distress, upon seeing Brahmanas having wealth. I need not mention then of what you should do when you are well off.

23. You should give them wealth to the best of your power and according to their worthiness, and protect them, comforting them at all times. By acting thus you may acquire regions which are acquired with difficulty.

24. Behaving thus virtuously you should protect your subjects. You may then acquire, O delighter of the Kurus, fame that is eternal, high, and pure.

25. Protect your subjects piously, O son of Pandu, for you will then suffer no regret or pain.

26. Protection of the subject is the greatest duty of the king, since mercy for all creatures and protecting them from injury has been said to be the highest merit.

27. Persons, conversant with duties, consider that to be the greatest merit of the king, when, engaged in protecting all creatures, he shows mercy towards them.

28. The sin, a king incurs by neglecting for a single day to protect his subjects from fear, is such that his sufferings are not terminated in hell till after a thousand years.

29. The merit, of a king by protecting his subjects righteously for a single day, is such that he enjoys its reward in heaven for ten thousand years.

30. A king, by only protecting his subjects virtuously, soon gains those regions that are acquired by persons leading duly



the Garhasthya, the Brahmacharyya, and the Vanaprastha modes of life.

31. Do you, O son of Kunti, follow with great care this duty (of protection). You will then obtain the reward of righteousness and suffer no grief and pain. You shall, O son of Pandu, obtain great prosperity in heaven.

32. Persons who are not kings do not gain merit like this. A person, therefore, who is a king, and no other can earn such rewards of virtue.

33. Endued with intelligence, you have obtained a kingdom. Do you protect your subjects righteously. Please Indra with offerings of Soma and your friends and well-wishers with the objects they desire for.'

## CHAPTER LXXII.

(RAJADHARMANUSHASANA

PARVA.)—Continued.

**Bhishma said :—**

1. 'A king should appoint that person as his priest who would protect the good and punish the wicked.

2. Regarding it is cited the old story about the discourse between Pururavas the son of Aila and Matarishwan.

**Pururavas said :—**

3. Whence has the Brahmana originated and whence the three other orders? Why also has the Brahmana become the foremost? You should tell me all this.

**Matarishwan answered :—**

4. The Brahmana, O best of kings, has originated from the mouth of Brahman. The Kshatriya has originated from his two arms, and the Vaishya from his two thighs.

5. For serving these three orders, O King, a fourth order, *vis.*, the Shudra, came into being created from the feet (of Brahman).

6. Thus created, the Brahmana is born on Earth as the lord of all creatures, his duty being to preserve the Vedas and the other scriptures.

7. Then, for ruling the Earth and holding the rod of punishment and protecting all creatures, the second order, *vis.*, the Kshatriya was created.

8. The Vaishya was created for supporting the two other orders and himself by cultivation and trade, and finally it was

ordained by Brahman that the Shudra should serve the three orders as a servant.

**Pururavas said :—**

9. Tell me, truly, O god of Wind, to whom does this Earth fairly belong. Does it belong to the Brahmana or to the Kshatriya.

**The god of Wind said :—**

10. Everything that exists in the universe belongs to the Brahmana on account of his birth and precedence. Persons, conversant with morality, declare it.

11. What the Brahmana eats is his own. The place he dwells in is his own. What he gives away is his own. He deserves the respect of all the (other) orders. He is the first-born and the foremost.

12. As a woman, in the absence of her husband, marries his younger brother, even so the Earth, for the refusal of the Brahmana, has accepted his next-born, *vis.*, the Kshatriya, for her master. This is the first rule. In times, however, of distress, there is exception to this.

13—14. If you try to satisfy the duties of your order and wish to acquire the highest place in heaven, then give to the Brahmana all the land you may conquer, to him who is learned and of virtuous conduct, who is conversant with duties and observant of penances, who is contented with the duties of his order and not covetous of wealth.

15. The well-born Brahmana, wise and humble, guides the king in every matter by his own great intelligence.

16. By sound advice he makes the king acquire prosperity. The Brahmana points out to the king his duties.

17. As long as a wise king, observant of the duties of his order, and shorn of pride, is desirous of listening to the advice of the Brahmana, so long is he respected and so long does he enjoy fame. The priest of the king, therefore, partakes of the merit that the king acquires.

18. When the king behaves himself thus, all his subjects, depending upon him, become virtuous in their behaviour, follow their duties, and are freed from every fear.

19. The king shares a fourth part of those righteous acts which his subjects, well-protected by him, perform in his kingdom.

20. The gods, men, Pitris, Gandharvas, Uragas, and Rakshasas, all derive their support from sacrifices. In a country having no king, their can be no sacrifice.

21. The gods and the Pitris live upon

the offerings made in sacrifices. Sacrifice, however, depends upon the king.

22. In summer, men seek comfort from the shade of trees, cool water, and cool breezes. In winter, they derive comfort from fire, warm clothing and the sun.

23. The heart of man finds pleasure in sound, touch, taste, vision, and smell. The man, however, who is filled with fear, finds no pleasure in all these things.

24. That person, who removes the fears of men, acquires great merit. There is no present so valuable in three worlds as that of life..

25. The king is Indra. The king is Yama. The king is Dharma. The king puts on different forms. The king preserves and supports every thing.'

## CHAPTER LXXIII.

### (RAJADHARMANUSHASANA PARVA).—Continued.

#### Bhishma said :—

1. 'The king, observing both religious merit and profit which are very intricate, should, forthwith, appoint a priest learned and acquainted intimately with the Vedas and the (other) scriptures.

2. Those kings, who have priests, who are pious and conversant with policy, and are possessed of good attributes, enjoy prosperity everywhere..

3. Both the priest and the king should have such qualities as arrest honor, and should observe the vows and penances. They would then succeed in supporting the subjects, the deities, the Pitris, and the children.

4. It is laid down that they should have similar hearts and should be each other's friends. For such friendship between Brahmana and Kshatriya, the subjects become happy.

5. If they do not respect each other, destruction would befall the people. The Brahmana and the Kshatriya are said to be the creators of all men.

6. Regarding it is cited the old story about the discourse between Aila's son and Kashyapa. Listen to it, O Yudhishtira.

#### Aila's son said :—

7. When the Brahmana forsakes the Kshatriya or the Kshatriya forsakes the Brahmana, who amongst them should be considered superior; and upon whom would

the other orders depend and maintain themselves ?

#### Kashyapa said :—

8. Ruin befalls the kingdom of the Kshatriya when the Brahmana and Kshatriya fight with each other. Robbers attack that kingdom in which anarchy reigns and all good men regard the king as a Mlechchha.

9. Their oxen do not thrive, nor do their children. Their pots (of milk) are not churned, and no sacrifices are celebrated there. The children do not study the Vedas in kingdoms where Brahmanas forsake Kshatriyas.

10. In their houses wealth does not multiply. Their children do not become good and do not read the scriptures and celebrate sacrifices. Those Kshatriyas that forsake the Brahmanas become impure in blood.

11. The Brahmana and the Kshatriya are connected with each other by nature, and each protects the other. The Kshatriya is the root of the Brahmana's advancement and the Brahmana is the root of the Kshatriyas's advancement.

12. When each helps the other, both enjoy great prosperity. If their friendship, existing from days of yore, is snapped, anarchy prevails everywhere.

13. No person, desirous of crossing the ocean of life, succeeds in his attempts like a small boat floating on the bosom of the sea. The four orders of men become confounded and meet with destruction.

14. If the tree of a Brahmana is protected, it showers gold and honey. If on the other hand, it is not protected, it then showers tears and sin.

15. When Brahmanas neglect the study of the Vedas and seek protection from the scriptures, then Indra does not pour rain in time and various sorts of calamities constantly assail the kingdom.

16. When a sinful wretch, having killed a woman or a Brahmana, does not incur censure in assemblies of fellowmen and does not fear the king, then danger threatens the Kshatriya king.

17. For the sins perpetrated by sinful men, the god Rudra appears in the kingdom. Indeed, the sinful by their sins invite that god of vengeance. He then kills all, the honest and the wicked alike.

#### Aila said :—

18. Whence does Rudra originate? What also is his form? Creatures are seen to be destroyed by creatures. Tell me



all this, O Kashyapa. Whence does the god Rudra originate.

**Kashyapa said :—**

19. Rudra exists in the hearts of men. He destroys the bodies themselves in which he lives as also the bodies of others. Rudra is like visitations of the sky and his form is like that of the wind-god.

**Aila said :—**

20. The Wind does not, by blowing, visibly destroy men at all times, nor does Indra do so by pouring rain. On the other hand, it is seen among men that they lose their senses and are killed through lust and malice.

**Kashyapa said :—**

21. Fire burning in one house, burns a whole quarter or an entire village. Likewise this deity stupifies the senses of some one and then that stupefaction affects all, the honest and the wicked alike, without any distinction.

**Aila said :—**

22. If punishment affects all, *vis.*, the honest and the wicked alike, on account of the sins committed by the sinful, why should men, in that case, perform acts that are meritorious? Indeed, why should they abstain from wicked acts.

**Kashyapa said :—**

23. By standing aloof from the sinful, one becomes pure and stainless. However, by being mixed with the sinful, the sinless are punished. Wet wood, if mixed with dry wood, is consumed by fire for such is mixture. The sinless, therefore, should never associate with the sinful.

**Aila said :—**

24. The Earth contains the honest and the wicked. The sun warms the honest and the wicked. The wind blows equally for them. Water cleanses them equally.

**Kashyapa said :—**

25. Such, indeed, is the course of this world, O prince. It is not so, however, in another world. In the other world, there is a great difference between the person that acts virtuously and him that acts sinfully.

26. The regions which virtuous men acquire are full of honey and the splendour of gold or of fire upon which clarified butter has been poured. They are compared to the navel of ambrosia. The meritorious person enjoys great happiness there.

Death, decrepitude, and sorrow are not there.

27. The region for the sinful is hell. Darkness and constant pain are there, and it is full of sorrow. Sinking in infamy, the sinful man grieves for many years.

28. For a division between Brahmanas and Kshatriyas, numberless griefs assail the people. Knowing this, a king should appoint a (Brahmana) priest having experience and wide knowledge.

29. A king should first engage the priest in his office, and then perform his own coronation. This has been laid down in the scriptures. The ordinance declare that the Brahmana is the foremost of all creatures. Men who know the Vedas say that the Brahmana was created first.

30. For the precedence of his birth, all things that are good in this world are in him. The Brahmana, who is the owner of best productions of the creation, is also for such precedence, worthy of the respect and the worship of all creatures.

31. A king, however powerful, should according to the injunctions of the scriptures confer upon the Brahmana whatever is best and superior to all others.

32. The Brahmana contributes to the advancement of the Kshatriya, and the Kshatriya to that of the Brahmana. Brahmana should, therefore, be especially and always adored by kings.

## CHAPTER LXXIV.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

**Bhishma said :—**

1. 'It is said that the preservation and advancement of the kingdom depends upon the king. The preservation and advancement of the kings depends upon the king's priest.

2. That kingdom truly enjoys felicity where the invisible fears of the subjects, are removed by the Brahmana and all visible ones are suppressed by the king with the strength of his arm.

3. Regarding it is cited the old discourse between king Muchukunda and Vaishravāna.

4. King Muchukunda, having conquered the entire Earth, went to the lord of Alaka for testing his strength.

5. King Vaishrayana created a large

army of Rakshasas. These grinded the army led by Muchukunda.

6. Witnessing the destruction of his army, king Muchukunda, O chastiser of foes, began to remonstrate with his own learned priest Vashistha.

7. Thereupon that foremost of righteous persons, *vis.*, Vashistha, practised very austere penances, and, causing those Rakshasas to be killed, ascertained the true course which Muchukunda was following.

8. When king Vaishravana's troops were being killed, he showed himself to Muchukunda and said these words.

**The Lord of Death said :—**

9. Many kings of yore, more powerful than you, aided by their priests, had never approached me thus.

10. All of them were clever in weapons and all of them were powerful. Knowing me as the giver of happiness and misery, they approached me for offering adorations.

11. In truth, if you have might of arms you should display it. Why do you act so proudly, helped by Brahmana power.

12. Enraged at these words, Muchukunda, shorn of pride and fear, said to the Lord of Death these words pregnant with reason and justice.

13. The Self-create Brahman created the Brahmana and the Kshatriya. They have a common origin. If they apply their energies separately, they would never be able to keep up the world.

14. The power of penances and Mantras was given to the Brahmanas; the strength of arms and of weapons was conferred upon Kshatriyas.

15. Helped by both kinds of strength, kings should protect their subjects. I am acting in that way. Why do you, O lord of Alaka, remonstrate with me then?

16. Thus accosted, Vaishravana said to Muchukunda and his priest,—I never, without being ordered (by the Self-born) confer sovereignty upon any one. Nor do I ever, without his behest, snatch it away from any one. Know this, O king.

17. Do you rule then the boundless Earth.—Thus addressed, king Muchukunda replied, saying.—

18. I do not, O king, desire to enjoy sovereignty given by you as a gift. I desire to enjoy sovereignty secured by the power of my own arms.

**Bhishma said :—**

19. At these words of Muchukunda, Vaishravana, seeing the king undaunted in the observance of Kshatriya duties, was stricken with surprise.

20. King Muchukunda, devoted to Kshatriya duties, continued to rule the entire Earth acquired by the power of his own arms.

21. That virtuous king, who governs his kingdom, aided by and revering the Brahmana, succeeds in subjugating the whole Earth and acquiring great fame.

22. The Brahmana should daily perform his religious rites and the Kshatriya should always be ready with weapons. They both are the rightful owners of everything in the world.

## CHAPTER LXXV.

### (RAJADHARMANUSHASANA PARVA).—Continued.

**Yudhisthira said :—**

1. "Describe to me, O grandfather, the conduct by which a king succeeds in advancing his subjects and earning regions of happiness in the other world."

**Bhishma said :—**

2. The king should be liberal and should celebrate sacrifices, O Bharata. He should observe vows and penances, and should be devoted to the duty of protecting his subjects.

3. Virtuously protecting all his subjects he should honor all pious persons by standing up when they come and by making presents to them.

4. If the king honors it, righteousness is honored everywhere. Whatever acts and things a king likes they are liked by his subjects.

5. The king should always be like Death to his enemies. With the rod of punishment uplifted in his hands. He should root out robbers in his kingdom and never pardon any one capriciously.

6. The king, O Bharata, acquires a fourth part of merit that his subjects acquire under his shelter.

7—8. By only protecting his subjects the king acquires a fourth part of merit that his subjects acquire by study, by gift, by pouring libations, and by adoring the gods. The king acquires a fourth part of also the sin that his subjects commit on account



any distress in the kingdom arising from the king's neglect in satisfying the duty of protection.

9. Some say that the king earns a half, and some say the full measure, of whatever sin is caused by his becoming cruel and a liar.

10. Listen now to the means by which the king may purge off such sins. If the king fails to restore to a subject the wealth that has been stolen away by thieves he should then make good the loss from his own treasury, or, in case of inability, with wealth taken from his dependents.

11. All the castes should protect the wealth of a Brahmana as well as his body and life. The person that offends against Brahmanas should be banished from the kingdom.

12. Everything is protected by protecting Brahmana's wealth. Through the favour of the Brahmanas, which may thus be secured, the king becomes crowned with success.

13. Men seek the shelter of a capable king like creatures seeking relief from the clouds or birds seeking refuge in a large tree.

14. A cruel and covetous king, always lustful and seeking the gratification of his desires can never protect his subject.

**Yudhishtira said :—**

15. "I do not, for a moment, seek the happiness of sovereignty itself for its own sake. I desire it, however, for the sake of the merit one may gain from it. It seems to me that it has no merit.

16—17. There is no such necessity by which no merit can be acquired. I shall, therefore, retire into the forest acquiring religious merit. Laying aside the rod of punishment and controlling my senses, I shall go to the forest which is sacred and seek to acquire the merit of righteousness by becoming an ascetic living upon fruits and roots."

**Bhishma said :—**

18. "I know, O Yudhishtira, what the nature of your heart is, and how inoffensive you are. You will not, however, by inoffensiveness alone, succeed in governing your kingdom.

19. Your heart is mild by nature, you are merciful, and highly righteous. You are without energy, are virtuous and full of compassion. People, however, do not respect you.

20. Follow the conduct of your father

and grandfather. Kings should never follow the conduct which you seek to adopt.

21. Never be affected by anxiety, and never adopt such inoffensive conduct. By becoming so, you would not earn that merit of righteousness which arises from protecting subjects.

22. The conduct you wish to follow, urged on by your intelligence and wisdom, is not quiet of a piece with those blessings which your father Pandu or your mother Kunti used to solicit for you.

23. Your father always prayed for your courage, might, and truth. Kunti always prayed for your high-mindedness and liberality.

24. The offerings with Swya and Swadha in Shraddhas and sacrifices are always solicited from children by the Pitris and the deities.

25. Whether gifts, study, sacrifices and the protection of subjects, virtuous or sinful you are born to practise and perform them.

26. The fame of men never suffers, even if they fail in bearing the burden which is placed on them and to which they are wedded for life.

27. Even a horse, if properly trained, succeeds in carrying without dropping down a burden. One incurs no blame if only his acts and words be proper, for success depends upon them.

28. No person, be he a virtuous householder, or be he a king, or be he a Brahmanacharin, has ever succeeded in conducting himself without failure.

29. It is better to do an act which is good and which carries but limited merit than to totally abstain from all acts, for perfect inaction is very culpable.

30. When a high-born and righteous person acquires profuse wealth the king then succeeds in obtaining prosperity in all his works.

31. A virtuous king, having obtained a kingdom, should try to subdue some by presents, some by force, and some by sweet words.

32. There is no one more virtuous than he, upon whom high-born and learned persons depend from fear of losing their means of sustenance and depending upon whom they live contentedly.

**Yudhishtira said :—**

33. "What acts, O sir, lead to heaven? What is the nature of the great happiness that is derived from them? What also is the high prosperity that may be obtained from them? Tell me all this, if you know."

**Bhishma said :—**

34. 'That man, from whom a person assailed by fear obtains even a momentary relief, deserves heaven from amongst the best of us. What I tell you is very true.

35. Be you gladly the king of the Kurus, O foremost one of Kuru's race, acquire heaven, protect the good, and kill the wicked.

36. Let your friends, together with all honest man, derive their support from you, like all creatures from the god of the clouds and like birds from a large tree with sweet fruits.

37. Men seek refuge with that person who is dignified, courageous, capable of striking, merciful, has senses under control, is affectionate towards all, and impartial and just.'

#### CHAPTER LXXVI.

#### (RAJADHARMANUSHASANA PARVA).—Continued.

**Yudhishtira said :—**

1. "O grandfather, amongst Brahmanas some follow the duties proper to their order while others follow other duties. Tell me the difference between two classes."

**Bhishma said :—**

2. 'Those Brahmanas, O king, who are learned and beneficent, and who look upon all creatures impartially, are said to be equal to Brahma.

3. Those who are conversant with the *Richs*, the *Yajus*, and the *Samanas* and who follow the practices of their order, are, O king, equal to the very gods.

4. Those, however, who are not well-born and do not follow the duties of their order, and are, addicted to evil practices, are like Shudras.

5. A virtuous king should realise tribute from and compel to enter the public service without any remuneration those Brahmanas who are not well read in the Vedas and who have not their own fires to worship.

6. Those, who are employed in law courts for summoning people, those who perform worship for others for money, those who perform the sacrifices of Vaishyas and Shudras, those who officiate in sacrifices on behalf of a whole village, and those who make voyages on the ocean,—these five are regarded as Chandalas among Brahmanas.

7. Those who become Ritwijas, Purohitas, counsellors, envoys and messengers, become, O king, equal to Kshatriyas.

8. Those, who ride horses or elephants or cars or become foot-soldiers, become, O king, equal to Vaishyas.

9. If the king's treasury is not well replenished, he may take tribute from these. In realising tribute, the king, however, should except those Brahmanas who are equal to the gods or Brahma.

10. The Vedas say that the king is the master of the wealth of all the orders except Brahmanas. He can take the wealth of those Brahmanas who have neglected to perform their legitimate duties.

11. The king should never treat indifferently those Brahmanas who do not observe their duties. For the sake of making his people virtuous, he should punish and take them away from their betters.

12. That king, O monarch, in whose territories a Brahmana becomes a thief, is charged by the learned as the doer of that misdeed.

13. Persons conversant with the Vedas declare that if a Brahmana versed in the Vedas and observant of vows becomes, through want of means, a thief, it is the duty of the king to support him.

14. If, after provision has been made for his maintenance, he does not abstain from thefts, he should then, O scorcher of foes, be exiled from the kingdom with all his relatives.

#### CHAPTER LXVII.

#### (RAJADHARMANUSHASANA PARVA).—Continued.

**Yudhishtira said :—**

1. "Of whose wealth, O foremost of Bharata's race, is the king considered to be the master? And what conduct also should the king follow? Describe to me this, O grandfather!

**Bhishma said :—**

2. 'The Vedas declare that the king is the master of the wealth that belongs to all persons except Brahmanas, as also of those Brahmanas who do not follow their proper duties.

3. The king should not spare those Brahmanas who do not follow their duty.



The righteous say that this is the ancient practice of kings.

4. That king, O monarch, in whose dominion a Brahmana becomes a thief, is considered to be the doer of that misdeed. The king is visited by sins on that account.

5. For such an offence, kings consider themselves to be worthy of reproach. All righteous kings, therefore, provide Brahmanas with the means of sustenance.

6. Regarding it is cited the old narrative of the speech made by the king of the Kaikeyas to a Rakshasa while the latter was about to abduct him away.

7. Of rigid vows and well-read in the Vedas, the king of the Kaikeyas, O monarch, while living in the forest, was by force seized on a certain occasion by a Rakshasa.

The king said:—

8. There is no thief in my kingdom, nor any wicked person nor any one who drinks alcohol. There is no one in my kingdom who does not preserve his sacred fire or who does not celebrate sacrifices. How then have you been able to possess my heart?

9. There is no Brahmana in my territories who is not learned or who does not observe vows or who has not drunk Soma. There is no one who does not preserve his sacred fire or who does not celebrate sacrifices. How then have you been able to possess my soul?

10. In my kingdom no sacrifice has been celebrated without completing it by Dakshina. No one in my kingdom studies the Vedas who does not observe vows. How then have you been able to possess my soul?

11. The Brahmanas in my kingdom teach, study, sacrifice, officiate at others' sacrifices, give, and receive presents. All of them perform those six acts.

12. The Brahmanas in my kingdom devotedly follow the duties of their order. Adored and provided for, they are mild, and truthful in speech. How then have you been able to possess my soul?

13—14. The Kshatriyas in my kingdom devotedly follow the duties their order. They never beg but give, and are conversant with truth and virtue. They never teach but study, and celebrate sacrifices but never officiate at the sacrifices of others. They protect the Brahmanas and never fly from battlefield. How then have you been able to possess my soul?

15. The Vaishyas in my kingdom all follow the duties of their order. With simplicity and without deceit they gain their

livelihood from agriculture, cattle-keeping, and trade. They are all careful, observant of religious rites and excellent vows, and truthful in speech.

16. They give to their guests what is their due, are self-controlled and pure, and devoted to their relatives and kinsmen. How then have you been able to possess my heart?

17. The Shudras in my kingdom, always follow the duties of their order, humbly and duly serve and wait upon the other three orders without cherishing any malice towards them. How then have you been able to possess my heart?

18. I support the helpless and the old, the weak, the ill, and helpless women, by giving them all their necessities. How then have you been able to possess my heart?

19. I have never done away with the special customs of families and of countries obtaining from days of yore. How then have you been able to possess my heart?

20. The ascetics in my kingdom are protected and adored. They are always honored and fed with food. How then have you been able to possess my heart?

21. I never eat without feeding others from my food. I never know other people's wives. I never sport or recreate alone. How then have you been able to possess my heart?

22. No one in my kingdom save a Brahmacharin begs his food, and no one who lives a mendicant's life desires to be a Brahmacharin. No one but a Ritwij pours libations (of clarified butter) upon the sacrificial fire. How then have you been able to possess my soul?

23. I never disrespect the learned or the old or those who practise penances. When all people are asleep, I keep up (for watching and protecting). How then have you been able to possess my heart?

24. My priest is endued with the knowledge of self. He practises penances, and is a master of duties. Highly intelligent he has the fullest power over my kingdom.

25. By presents I desire to acquire knowledge, and by truth and the protection of Brahmanas. I wish to attain blissful regions of heaven. I always strive to serve my preceptors with my services. I do not fear the Rakshasas.

26. In my kingdom there are no widows, no wicked Brahmanas, no Brahmana who has not satisfied his duties, no deceitful person, no thief, no Brahmana who officiates in the sacrifices of those for whom

he should never officiate, and no perpetrator of sinful deeds. I do not fear the Rakshasas.

27. There is no space in my body, of even two fingers' breadth, which does not contain the mark of a weapon-wound. I always fight for the sake of fairness. How then have you been able to possess my heart?

28. The people of my kingdom always bless me so that I may always be able to protect kine and Brahmanas and celebrate sacrifices. How then have you been able to possess me?

**The Rakshasa said:—**

29. Since you satisfy your duties under all circumstances, therefore, O king of the Kaikeyas, go back to your palace. Blessed be you, I leave you.

30. They, O king of the Kaikeyas, who protect kine and Brahmanas and all their subjects, have no fear of Rakshasas, what to speak of sinful persons.

31. Those kings, who yield to Brahmanas and whose might depends upon that of the Brahmanas, and whose subjects are always hospitable, always succeed in gaining heaven.

**Bhishma continued:—**

32. You should, therefore, protect the Brahmanas. Protected by you, they will protect you in return. Their blessings, O king, would, forsooth, come upon righteous kings.

33. For the sake of righteousness, those Brahmanas who do not follow the duties of their order should be chastised and separated from their betters.

34. A king, who behaves thus towards the people of his city and the provinces, enjoys prosperity here and lives in heaven with Indra.

## CHAPTER LXXVIII.

(RAJADHARMANUSHASANA  
PARVA).—*Continued.*

**Yudhishtira said:—**

1. "It is said that in seasons of distress a Brahmana may support himself by following Kshatriya duties. But can he, however, at any time, maintain himself by following the duties of the Vaishyas?"

**Bhishma said:—**

2. "When a Brahmana loses his means of livelihood and is visited by distress, he may certainly act like a Vaishya and derive his support by agriculture and tending cattle, if, of course, he is not capable to perform Kshatriya duties."

**Yudhishtira said:—**

3. "If a Brahmana, O foremost of Bharata's race, follows the duties of a Vaishya, what articles may he sell without losing his chance of attaining heaven?"

**Bhishma said:—**

4—5. 'A Brahmana must not sell wines, salt, sessamum seeds, animals having manes, bulls, honey, meat and cooked food, O Yudhishtira, under any circumstances. A Brahmana, by selling these, would go to hell.

6. A Brahmana, by selling a goat, commits the sin of selling the god of fire; by selling a sheep, the sin of selling the god of water; by selling a horse, the sin of selling the sun-god; by selling cooked food, the sin of selling land; and by selling a cow, the sin of selling Sacrifices and the Soma juice. A Brahmana, therefore, must not sell these.

7. The good do not speak highly of the purchase of uncooked food by giving cooked food in return. Uncooked food, however, may be given for procuring cooked food, O Bharata!

8. We will eat this cooked food of you. You may cook these raw things (that we give in return). In such an agreement there is no sin.

9. Listen, O Yudhishtira, I shall describe to you the eternal practice, obtaining from days of yore, of persons conducting themselves according to approved usages.

10. I give you this. Give me this other thing in exchange. Such an exchange is righteous. To take things by force, is sinful.

11. Such is the old practice followed by the Rishis and others. Forsooth, this is righteous."

**Yudhishtira said:—**

12. "When, O sire, giving up their respective duties, all the castes take up arms against the king, then, of course, the power of the king suffers decrease. How would the king then become the protector and refuge of the people? Remove this doubt of mine, O king, by speaking to me fully."



**Bhishma said :—**

14. " By gifts, by penances, by sacrifices, by peacefulness, and by self-control, all the castes led by the Brahmanas should, on such occasions, seek their own behoof.

15. Those amongst them who are gifted with Vedic strength, should rise up on all sides and like the celestial empowering Indra contribute (by Vedic rites) to increase the strength of the king.

16. Brahmanas are said to be the refuge of the king while his power is gone. A wise king seeks the increase of his power by means of the power of the Brahmanas.

17. When the king, after acquiring victory, tries to re-establish peace, all the castes then follow their respective duties.

18. When robbers overcoming all restraints, lay waste the country, all the orders may take up arms. By so doing they commit no sin, O Yudhishtira !

**Yudhishtira said :—**

19. " If all the Kshatriyas stand against the Brahmanas, who then will protect the Brahmanas and their Vedas? What then should be the duty of the Brahmanas and who will be their shelter ?"

**Bhishma said :—**

20. ' By penances, by Brahmacharya, by weapons, and by (physical) power, applied with or without the help of deceit, the Kshatriyas should be vanquished.

21. If the Kshatriya misbehaves himself, especially towards Brahmanas, the Vedas themselves will put them down. The Kshatriyas have originated from the Brahmanas.

22. Fire has originated water; the Kshatriya, from the Brahmana; and iron, from stone. The power of fire, the Kshatriya, and iron, are irresistible. But when these conflict with their sources, their force becomes neutralised:

23. When iron strikes against stone, or fire fights with water, or the Kshatriya stands against the Brahmana, then the strength of each of those three is destroyed.

24—27. Thus; O Yudhishtira, the energy and might of Kshatriyas, however great and irresistible be, are destroyed as soon as they are directed against the Brahmanas. When the power of the Brahmanas becomes mild, when that of the Kshatriyas is weakened, when all men ill-treat the Brahmanas, those strong-minded persons, who moved by righteous indignation, then fight, casting off all fear of death, for protecting the Brahmanas, morality, and their own selves,—succeed

in winning high regions of bliss hereafter. All persons should fight for the sake of Brahmanas.

28. Those brave, persons who fight for Brahmanas, acquire those happy regions in heaven which are reserved for persons who have always studied the Vedas with attention, who have practised the austere of penances, and that have, after fasting, cast off their bodies in burning fires.

29. The Brahmana, by fighting for the three other castes, does not commit sin. People say that there is no higher duty than renouncing life under such circumstances.

30. I bow to them and blessed be they who thus renounce their lives while trying to punish the enemies of Brahmanas. Let us attain to that region which is reserved for them. Manu himself has said that those heroes go to the region of Brahman.

31. As persons become freed off of all their sins by taking the final bath in a horse-sacrifice, so those who die by weapons while fighting wicked people, are freed off of all their sins.

32. Righteousness becomes unrighteousness, and unrighteousness becomes righteousness, according to place and time. Such is the power of place and time.

33. The friends of humanity, by performing even acts of cruelty, have attained to exalted heaven. Pious Kshatriyas, by doing even sinful acts, have attained to blessed ends.

34. The Brahmana, by fighting on these three occasions, does not commit sin, viz., for protecting himself, for compelling the other castes to follow their duties, and for punishing robbers.'

**Yudhishtira said :—**

35—37. " If when robbers become powerful and an intermixture of the orders begins to take place on account of anarchy, and Kshatriyas become incapable, some powerful person except a Kshatriya seeks to put down those robbers for protecting the people, indeed, O best of kings, if that powerful person happens to be a Brahmana or a Vaishya or a Shudra, and if he succeeds in protecting the people by fairly holding the rod of punishment, is he justified in doing what he does, or is he restrained by the ordinances from accomplishing that duty? It seems that others, when the Kshatriyas are so incompetent, should take up arms."

**Bhishma said :—**

38. ' Be he a Shudra or be he the member of any other caste, he that becomes a

fast on a restless current, or a means of crossing where no means exist, forsooth, deserves every respect.

39—40. That person, O king, depending upon whom helpless men, oppressed and made miserable by robbers, live happily, deserves to be adored by all as if he were a near relative. The person, O you of Kuru's race, that removes the fears of others, is worthy of every respect.

41. What use is there of bulls, that would not carry burdens, or of kine that would not give milk, or of a wife who is barren? Likewise, what need is there for a king who is not capable to grant protection?

42—43. As an elephant made of wood, or a deer made of leather, as a person without riches, or one that is a eunuch, or a field which is barren, even so is a Brahmana who is void of Vedic learning and a king incapable of giving protection. Both of them are like a cloud that does not pour rain.

44. That person who always protects the good and checks the wicked, deserves to become a king and to govern the world.

## CHAPTER LXXIX.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

**Yudhishtira said:—**

1. "How O grandfather, should persons, employed as priests in our sacrifices, act? What sort of persons should they be, O king? Tell me all this, O foremost of orators."

**Bhishma said:—**

2. 'It is laid down for those Brahmanas who are competent to officiate as priests that they should know the Chhandas including the Samans, and all the rites laid down in the Shrutis, and that they should be able to perform all such religious acts as secure the prosperity of the king.

3. They should be devotedly loyal and utter sweet words in addressing kings. They should also be friendly towards one another, and regard all impartially.

4—6. They should be shorn of cruelty, and truthful. They should never lay out money on interest and should always be simple and sincere. One that is peaceful in temper, shorn of vanity, modest, charitable, self-controlled, and contented, intelligent, truthful, observant of vows, and harmless to all creatures; without lust and

malice, and endued with the three other excellent qualities, devoid of envy and blessed with knowledge, is worthy of the seat of Brahman himself. Persons possessing such qualities, O sire, are the best of priests and deserve every respect.'

**Yudhishtira said:—**

7. "There are Vedic texts relating to the gift of Dakshina in sacrifices. There is no ordinance, however, which says that so much should be given.

8. This ordinance (about the gift of Dakshina) is not the outcome of motives connected with the distribution of wealth. The command of the ordinance, when one cannot give according to the prescription, is terrible. That commandment has altogether neglected the capacity of the sacrificer.

9. It occurs in the Vedas that a person should, with devotion, celebrate a sacrifice. But what can devotion do when the sacrifice is sullied by false substitutes?"

**Bhishma said:—**

10. 'No man gains blessedness or merit by disregarding the Vedas or by deceit or falsehood. Never think that it is otherwise.

11. Dakshina is one of the limbs of sacrifice and conduces to the nourishment of the Vedas. A sacrifice without Dakshina can never bring on salvation.

12. The efficacy, however, of a single Purnapatra is tantamount to that of any Dakshina however rich. Therefore, O sire, every one belonging to the three castes should celebrate sacrifices.

13. The Vedas have settled that Soma is the king of the Brahmanas. Yet they wish to sell it for the sake of celebrating sacrifices, though they never wish to sell it for acquiring a livelihood.

14. Pious Rishis have declared, according to the dictates of morality, that a sacrifice performed with the income of the sale of Soma serves to extend sacrifices.

15. These three, *viz.*, a person, a sacrifice, and Soma, must have good character. A person of a bad character neither enjoys this nor the other world.

16. We have heard this Sruti that the sacrifice which high-souled Brahmanas perform by wealth acquired by excessive physical labour, does not yield great merit.

17. There is an injunction in the Vedas that penances are higher than sacrifices. I shall now describe penances to you. O learned prince, listen to me,



18. Abstention from injury, truthfulness of speech, benevolence, mercy,—these are considered as penances by the wise and not the emaciation of the body.

19. Distegard of the Vedas, disobedience to the scriptural injunctions and violation of all healthy restraints, bring on self-destruction.

20. Listen, O son of Pritha, to what has been laid down by those who pour ten libations upon the fire at ten times of the day.—For them who perform the sacrifice of penance, the Yoga they strive to bring about with Brahma is their ladle; the heart is their clarified butter; and high knowledge is their Pavitra (a couple of Kusha blades for pouring clarified butter).

21. All sorts of crookedness mean death, and all sorts of sincerity are called Brahma. This is the subject of knowledge. The verses of philosophers cannot affect this.

## CHAPTER LXXX.

### RAJADHARMANUSHASANA PARVA).—Continued.

**Yudhishthira said:—**

1. "Even the most insignificant act, O grandfather, cannot be accomplished by any man without cooperation. What then need he said of the king (who has to govern a kingdom)?"

2. How should the king's minister act and behave? Upon whom should the king place confidence, and upon whom he should not?"

**Bhishma said:—**

3. 'Kings, O monarch, have four sorts of friends. They are—one who has the same object, one who is devoted, one who is related by birth, and one who has been won over (by gifts and kindness).

4. A righteous person, who would serve one and not both sides, is the fifth of the king's friends. Such a person follow that side on which righteousness is, and accordingly acts righteously.

5. Regarding such a person, the king should never disclose such purposes of his as would not find his sympathy. Kings who wish to attain success are compelled to adopt both kinds of roads, fair and unfair.

6. Of the four kinds of friends, the second and the third are superior, while the

first and the fourth should always be looked upon with suspicion. Regarding those acts, however, which the king should do personally, he should always look with suspicion on all the four.

7. The king should never act carelessly in watching his friends. A king who is careless is always overpowered by others.

8. A wicked man puts on the appearance of honesty, and he who is honest becomes otherwise. An enemy may become a friend, and a friend may become an enemy.

9. A man cannot always be of the same mind. Who is there that would trust him implicitly? All the principal works, therefore, a king should perform in his own presence.

10. An absolute confidence (in his ministers) destroys both morality and profit. A want of confidence again in all worse is than death.

11. Over-confidence is premature death. One incurs danger by over-confidence. If one trusts another completely, he is said to live by the favour of the trusted person.

12. Therefore every one should be trusted as also mistrusted. This rule of policy, O sire, should always be kept in view.

13. One should always mistrust that person who would upon one's death, obtain one's wealth. The wise describe such a person to be one's enemy.

14. A person whose joy knows no limit upon seeing the advancement of the king and who feels pain upon seeing the king's decay, is one of the best friends of the king.

15—16. He who would meet with ruin by your fall, should be trusted by you completely even as you should trust your father. You should, to the best of your power, advance him as you secure advancement for yourself.

17. One who, in even your religious rites, tries to save you from harm, would try to save you from harm in every other transaction. Such a one should be known as your best friend. They, on the other hand, who wish one harm are one's enemies.

18. That friend is like your own self who is filled with fear when calamity befalls you and with joy when prosperity smiles on you.

19. A person endued with beauty, fair complexion, sweet voice, liberality, high-mindedness, and good birth, cannot be such a friend.

20—22. That person who is endued with intelligence and memory, who is smart in

transacting business, who is by nature shorn of cruelty, who is never wrathful, and who whether honored or neglected is never dissatisfied, be he your priest or preceptor or trusted friend, should always receive your adoration if he accepts the office of your counsellor and lives in your palace.

23. You may communicate to such a person your most secret counsels and the true state of all your affairs, spiritual or temporal. You may trust him as you may your own father.

24. One person should be appointed to one work, and not two or three. These may not tolerate each other. It is always seen that several persons, if engaged in one and the same work, disagree with one another.

25—26. That person who acquires fame, who observes all restraints, who is never jealous of able and competent persons, who never does any evil act, who never renounces righteousness from lust or fear or covetousness or wrath, who is smart in transacting business, and who always speaks wise and weighty words, should be your foremost of ministers.

27—28. Well-behaved persons and born in good families, who are liberal and never given to brag, who are brave and respectable, and learned and full of resources, should be appointed as ministers for supervising all your affairs. Respected by you and gratified with riches, they would act for your well-being and be of great help to you.

29. Appointed to offices of emolument and of other important matters, they will always secure great prosperity.

30. Actuated by a feeling of healthy rivalry, they satisfy all duties regarding profit, consulting with one another when necessary.

31. You should fear your kinsmen as you should death itself. A kinsman can never bear a kinsman's prosperity even as a feudatory chief cannot bear to see the prosperity of his lord.

32. None but a kinsman feels joy at the destruction of a kinsman endued with sincerity, mildness, liberality, modesty and truthfulness.

33. They, again, who have no kinsmen, can not be happy. No man is more contemptible than he who has no kinsman. A person who has no kinsman is easily overthrown by enemies.

34. Kinsmen are the refuge of one who is attacked by others, for kinsmen can never

bear to see a kinsman assailed by other people.

35. When a kinsman is persecuted by even his friends, every kinsman of his considers the injury to be inflicted upon himself. In kinsmen, therefore, there are both merits and shortcomings. A person having no kinsmen never shows favors to any one nor humbles himself to any one. In kinsmen, therefore, both merit and demerit are seen.

37. One should, for this reason, always honor and adore his kinsmen in words and deeds, and do what pleases them without injuring them at any time.

38. Though one may mistrust them at heart, he should behave towards them as if he trusted them completely. Thinking of their nature, it seems that they have neither demerits nor merits.

39. A person who carefully conducts himself in this way finds his very enemies shorn of hostility and converted into friends.

40. One who always conducts himself in this way with his kinsmen and relatives and treats thus his friends and enemies, succeeds in acquiring everlasting fame.

## CHAPTER LXXXI.

### (RAJADHARMANUSHASANA PARVA).—Continued.

**Yudhisthira said :—**

1. "If one cannot thus win over one's kinsmen and relatives, the intending friends become foes. How should one, then, behave so that the hearts of both friends and enemies may be won?"

**Bhishma said :—**

2. 'Regarding it is cited the old history of a discourse between Vasudeva and the divine saint Narada.

3. Once on a time Vasudeva said,—Neither an illiterate and foolish friend, nor a learned friend of fickle mind, deserves, O Narada, to know one's secret counsels.

4. Relying on your friendship for me, I shall say something to you, O sage! O you who can go to heaven at your pleasure, one should speak to another if he is convinced of the intelligence of that other.

5. I never behave with slavish tendency towards my kinsmen by flattering speeches about their prosperity; I give them half



of what I have, and forgive their evil words.

6. As a fire-stick is grinded by a person who seeks to get fire, so my heart is grinded by my kinsmen with their cruel words. Indeed, O celestial Rishi, those cruel words consume my heart every day.

7. Power lives in Sankarshana; mildness in Gada; and as regards Pradyumna, he excels even myself in beauty. Still I am helpless, O Narada!

8. Many others among the Andhakas and the Vrishnis are endowed with great prosperity, might, daring courage and constant perseverance.

9. He, with whom they do not side, meets with destruction. He, on the other hand, with whom they side, acquires everything. Dissuaded by both Alaka and Akura, I do not side either of them.

10. What can be more distressing for a person than to have both Alaka and Akura on his side? What, again, is more painful for one than not to have both of them on his side?

11. I am like the mother of two brothers gambling against each other, praying for victory to both.

12. I am thus, O Narada, afflicted by both. You should tell me that which is for the behoof of both myself and my kinsmen.

**Narada said:—**

13. Calamities, O Krishna, are of two sorts, *vis.*, external and internal. They are begotten, O you of Vrishni's race, by one's own acts or by the acts of others.

14. The calamity that has now overtaken you is an internal one and is begotten of your own acts. Valadeva and others, of the Bhoja race, are partisans of Akura, and have sided him either for wealth, or for mere caprice, or actuated by words or by hatred. As for you, you have given away wealth obtained by you to another.

15. Though having many friends, you have, however, by your own act, invited calamity over your head. You cannot take back that wealth, even as one cannot swallow again the food that he has vomited himself.

16. The kingdom cannot be taken back from Babru and Ugrasena. You, O Krishna, cannot, in particular, take it back from fear of creating intestine feuds.

17. Supposing the attempt succeeds, it will do so after much trouble and after the

achievement of the most difficult works. A great slaughter and a great loss of wealth will take place, perhaps, even total destruction.

18. Use then a weapon which is not made of steel, which is very mild and yet capable of piercing all hearts. Sharpening that weapon again and again rectify the tongues of your kinsmen!

**Vasudeva said:—**

19. What is that weapon, O sage, which is not made of steel, which is mild, which still cuts all hearts, and which I must use for correcting the tongues of my kinsmen?

**Narada said:—**

20. The giving of food to the best of your ability, forgiveness, sincerity, mildness, and honor to whom honor is due,—these make a weapon which is not made of steel.

21. With soft words alone turn away the anger of kinsmen about to utter cruel words, and please their hearts and minds and slanderous words.

22. None who is not a great man with purified soul and endowed with accomplishments and having friends can bear a heavy burden. Take up this great weight and bear it on your shoulders.

23. All oxen can carry heavy loads on a level road. The stronger ones only among them can carry such loads on a difficult road.

24. Disunion will create destruction which will befall all the Bhojas and the Vrishnis! You, O Keshava, are the foremost of them. Do you act in such a way that the Bhojas and the Vrishnis may not meet with destruction.

25. Nothing but intelligence and forgiveness, control of the senses, and liberality, reside in a person of wisdom.

26. The advancement of one's own race is always praiseworthy and glorious and conducive to long life. Do you, O Krishna, act in such a way that destruction may not overtake your kinsmen.

27. There is nothing about policy and the art of war, O lord, which you do not know!

28. The Yadavas, the Kukuras, the Bhojas, the Andhakas, and the Vrishnis, all depend on you even as all the worlds and all the regents of their quarters, O mighty armed one! The Rishis, O Madhava, always pray for your advancement.

30. You are the lord of all creatures. You know the past, the present, and the future. You are the foremost of all the Yadavas. Depending on you, they expect to live happily.'

## CHAPTER LXXXII.

### (RAJADHARMANUSHASANA PARVA).—Continued.

**Dhishma said:—**

1. 'This that I have told you is the first means. Listen now, O Bharata, to the second one. That man who seeks the advancement of the king should always be protected by him.

2—3. If a person, O Yudhishtira, who is paid or not, comes to you for informing you of the damage done to your treasury when its contents are being embezzled by a minister, you should grant him an audience in private and protect him also from the minister. The ministers guilty of embezzlement seek, O Bharata, to kill such informants.

4. They who plunder the royal treasury combine together for opposing the person who tries to protect it, and if the latter be left unprotected, he is sure to be destroyed.

5. Regarding it an old story also is cited of what the sage Kalakavrikshiya had said to the king of Koshal.

6. We have heard that once on a time the sage Kalakavrikshiya came to Kshemadarshin, who had ascended the throne of Koshal.

7. Desirous of examining the conduct of all the officers of Kshemadarshin, the sage, with a crow kept within a cage in his hand, travelled again and again through every part of that king's dominions.

8. And he spoke to all the men and said,—Study ye the practice of crows! The crows tell me the present, the past, and the future!

9. Proclaiming this in the kingdom, the sage, accompanied by a large number of men, began to mark the misdeeds of all the state officers.

10—13. Having ascertained all the affairs of the state, and having learnt that all the officers appointed by the king were guilty of misdeeds, the sage, with his crow, came to see the king. Of rigid vows, he said to the king,—I know everything. Coming to the king, he said to his minister holding the insignia of his office that he

had been informed by his crow that the minister had done such a crime in such a place, and that such and such persons know that he had robbed the royal treasury! My crow tells me this. Admit or prove the falsehood of the charge speedily.

14. The sage then mentioned the names of other officers who had likewise been guilty of embezzlement, adding,—My crow never says anything false!

15. Thus accused and injured by the sage, all the officers of the king, O you of Kuru's race, in a body pierced his crow, while the sage slept at night.

16—17. Seeing his brow pierced with a shaft within the cage, the twice-born Rishi going to Kshemadarshin in the morning said to him,—O king, I seek your help. You are all powerful and you are the lord of the lives and riches of all! If you permit me I can then say what is for your well-being. Sorry for you whom I regard as a friend, I have come to you, impelled by my devotion and ready to serve you with my whole heart.

18. You are being robbed of your wealth, I have come to you for disclosing it without showing any mercy for the robbers. Like a driver that urges a good horse, I have come here for awakening you whom I consider a friend.

19. A friend who knows his own interests and seeks his own prosperity and advancement, should forgive a friend that intru himself forcibly, actuated by devotion and anger, for doing what is beneficial.

20. The king replied to him, saying,—Why should I not hear anything which you will say, since I am not blind to what is for my good?

21. I grant you permission, O twice-born one! Tell me what you like. I shall certainly obey your instructions, O Brahmana!

**The sage said:—**

22. Ascertaining the merits and demerits of your servants, as also the dangers which you may meet with at their hands, I have come to you, actuated by my devotion, for informing you of everything.

23. The ancient preceptors have declared what the curses are, O king, of those that serve others. The lot of those that serve the king is very miserable and wretched.

24. He who has any connection with kings is said to have connection with snakes of deadly venom. Kings have many friends as also many enemies.

25. Those who serve kings have to fear:



all of them. Every moment, again, they entertain fear from the king himself, O monarch.

26. A person serving the king cannot escape the charge of carelessness in doing the king's work. Indeed, a servant who desires to acquire prosperity should never show carelessness in the discharge of his duties.

27. His carelessness may create the king's anger, and such anger may bring about his destruction. Carefully learning how to behave himself, one should sit before the king as he should in the presence of a burning fire.

28. Prepared to give up his life itself at every moment, one should serve the king attentively, for the king is all powerful and lord of the lives and the riches of all, and, therefore, like to a snake of deadly venom.

29. He should always fear to utter evil words before the king, or to sit cheerlessly or in disrespectful postures, or to walk disdainfully, or to show insolent gestures and disrespectful motions of the limbs.

30. If the king becomes pleased he can shower prosperity like a god. If he becomes angry he can consume to the very roots like a burning fire.

31. This, O king, was said by Yama. Its truth is seen in the worldly affairs. I shall now do what would increase your prosperity.

32. Friends like ourselves can give to friends like you the help of their intelligence in times of danger. This crow of mine, O king, has been killed for doing your business.

33. I cannot, however, blame you for this. You are not loved by those who have killed this bird. Ascertain who are your friends and who, your foes. Do everything yourself without handing over your intelligence to others.

34. Your establishment consists of all miscreants. They do not seek the well-being of your subjects. I have incurred their hostility.

35. Making a conspiracy with those servants who can always approach you, they covet the kingdom after destroying you. Their plans, however, have not succeeded owing to unforeseen circumstances.

36-37. Through fear of those men, O king, I shall leave this kingdom for some other hermitage. I have no worldly desire, yet those deceitful persons have shot this arrow at my crow, and have, O lord, sent the bird to Yama's abode. I have seen

this, O king, with eyes whose vision has been improved by ascetic penances.

38. With the help of this single crow I have crossed this kingdom of yours that is like a river consisting of alligators, shark, crocodiles and whales.

39. Indeed, with the help of that bird, I have passed through your dominions like a Himalayan valley, impenetrable and inaccessible for these trunks of (fallen) trees and scattered rocks and thorny shrubs and lions and tigers and other beasts of prey.

40. The learned hold that a region inaccessible for darkness can be passed through with the help of a light, and an unfordable river can be crossed by means of a boat. No means, however, exist for penetrating through the labyrinth of royal affairs.

41. Your kingdom is like an inaccessible forest covered with darkness. You cannot trust it. How then can I.

42. Good and evil are seen here in the same light. To live here is not, therefore, safe. Here a righteous person meets with death, while an unrighteous man incurs no danger.

43. For the sake of justice, a person of unrighteous deeds should be killed but never one who is righteous in his deeds. It is not proper, therefore, for one to live in this kingdom long. A sensible man should leave this country soon.

44. There is a river, O king, of the name of Sita. Boats sink in it. This your kingdom is like that river. An all-destructive net appears to have been cast around it.

45. You are like the fall which awaits the collectors of honey, or like attractive food containing poison. Your nature now resembles that of dishonest men and not that of the good. You are like a pit, O king, abounding with snakes of deadly venom.

46. You resemble, O king, a river full of sweet water but difficult of access, with steep banks overgrown with Kariras and thorny canes.

47. You are like a swan in the midst of dogs, vultures, and jackals.

48. Parasites, supported by a huge tree, grow luxuriously, and at last covering the tree itself overshadow it entirely.

49. A forest fire sets in, and catching those grasses first, consumes the tree with them. Thy ministers, O king, resemble those parasites of which I speak. Do you check and correct them,

50. They have been nourished by you, But making conspiracy against you, they are destroying your prosperity.

51. Concealing the faults of your servants, I am living in your palace in constant dread of danger, even like a person living in a room with a snake within it or like the lover of a hero's wife. My object is to ascertain the behaviour of the king who lives with me.

52. I wish to ascertain whether the king has his passions under restraint, whether his servants obey him, whether he is loved by them, and whether he loves his subjects. For the object of ascertaining all these points, O best of kings, I have come to you.

53. Like food to a hungry person, you have become dear to me. I dislike your ministers, however, as a person, whose thirst has been satisfied, dislikes drink.

54. They have found fault with me, because I seek your well-being. I have no doubt that there is no other cause for their hostility to me.

55. I do not cherish any hostility towards them. I am engaged in only ascertaining their faults. As one should fear a wounded snake, every one should fear a wicked foe.

**The king said :—**

56. Reside in my abode, O Brahmana. I shall always treat you with respect and honor, and always adore you.

57. They that will dislike you shall not live with me. Do you then yourself award what should be their proper sentence.

58. Do you see, O holy one, then that the rod of punishment is wielded properly and that everything is done well in my kingdom. Reflecting upon everything, do you guide me in such a way that I may acquire prosperity !

**The sage said :—**

59. Closing your eyes first of all to this offence of theirs, do you weaken them one by one. Prove their faults then and punish them one after another.

60. When many persons become guilty of the same offence, they can, by acting in concert, soften the very points of the thorns. Lest your ministers (being suspected, act against you and) disclose your secret counsels, I advise you to proceed cautiously.

61. As regards ourselves, we are Brahmanas, by nature merciful and reluctant to give pain to any one. We desire your, as well as of others, well-being, even as we wish the good of ourselves.

62. I speak of myself, O king ! I am your friend. I am known as the sage Kalakavrikshiya.

63—64. I always follow truth. Your father knew me as his friend. When distress overtook this kingdom during the reign of your father, O king, I performed many penances (for driving it off), leaving off every other business. Out of my affection for you I say this to you so that you may not again commit the fault.

65. You have obtained a kingdom without any hitch. Think of everything connected with its happiness and misery. You have ministers in your kingdom. But why, O king, should you be guilty of carelessness ?

66. After this, the king of Koshala took a minister from the Kshatriya order, and appointed that foremost of Brahmanas (*vis.*, the sage Kalakavrikshiya), as his priest.

67. After these changes had been made, the king of Koshala brought the whole Earth under subjection and acquired great fame. The sage Kalakavrikshiya adored the gods in many grand sacrifices performed for the king.

68. Having listened to his wholesome advice, the king of Koshala conquered the whole Earth and acted in every way as the sage directed.

## CHAPTER LXXXIII.

### (RAJADHARMANUSHASANA PARVA).—Continued.

**Yudhishtira said :—**

1. "What should be the gratification, O grandfather, of the law-makers, the ministers of war, the courtiers, the commanders, and the counsellors of a king !"

**Bhishma said :—**

2. 'Such persons as are endued with modesty, self-control, truth, sincerity, and courage to say the proper thing, should be your law-makers.

3. They who are always devoted to you who are gifted with great courage, who are of the twice-born caste, highly learned, well pleased with you, and persevering in acts, should, O son of Kunti, be sought by you for becoming your ministers of war at all seasons of distress, O Bharata !

4. One who is born in a high family, who treated honorably by you, always tries his best on your behalf, and who will never



forsake you in happiness or misery, illness or death, should be kept by you as a courtier.

5. Those who are of high descent, who are born in your kingdom, who have wisdom, beauty, great learning, and dignity of conduct, and who are, besides, devoted to you, should be employed as officers of your army.

6. Persons of low birth, who are covetous, cruel and shameless, would seek you, O sire, as long as they are paid.

7. Those who are of good-birth and good behaviour, who can interpret all signs and gestures, who are shorn of cruelty, who know the requirements of place and time, who always seek the well-being of their master in all works, should be appointed as ministers by the king in all his affairs.

8. Those who have been won over with gifts of wealth, honors, respectful receptions, and means of giving happiness, and who on that account may be known by you as persons inclined to do you good in all your affairs, should always be made sharers of your happiness.

9. They who are unchangeable in conduct, endued with learning and good behaviour, observant of excellent vows, large-hearted, and truthful in speech, will always attend to your affairs and will never forsake you.

10. They, on the other hand, who are disrespectful, who do not follow healthy control, who are wicked, and who have fallen away from good practices, should always be compelled by you to observe all healthy restraints.

11. When the question arises as to which of two sides should be adopted, you should not abandon the many for adopting the side of one. When, however, that one person excels the many by virtue of his possessing many accomplishments, then you should for that one, forsake the many.

12. The marks of superiority, are prowess, devotion to works that bring fame, and observance of healthy restraints.

13—14. He, again, who honors all able persons that never cherishes feelings of rivalry with meritorious persons, who never forsakes righteousness from lust or fear or anger or covetousness, who is humble, who is truthful and forgiving, who has his mind under control, who has a sense of dignity, and who has been tried in every situation, should be appointed by you as your counsellor.

15. High birth, purity of blood, forgiveness, cleverness, and purity of mind, bravery

gratefulness, and truthfulness, are, O son of Pritha, characteristic of superiority and goodness.

16. A wiseman who conducts himself thus, succeeds in freeing his very enemies of their hostility and converting them into friends.

17. A king who has his mind under control, who is endued with wisdom, and who seeks prosperity, should carefully examine the merits and demerits of his ministers.

18—19. A king who seeks prosperity and wishes to outdo his contemporaries, should have for ministers trustworthy persons, of high descent, born in his own kingdom, incapable of being corrupted, unstained by adultery and similar vices, well proved, belonging to good families, possessed of learning, sprung from ancestors who held similar offices, and adorned with humility.

20—21. The king should appoint five such persons to superintend his affairs, who are intelligent, shorn of pride, possessed of a good disposition, energy, patience, forgiveness, purity, loyalty, firmness, and courage, whose merits and faults have been well proved, who are aged, who are capable of bearing burden and who are free from deceit.

22—23. Men who are wise in speech, who are endued with heroism, who are full of resources under difficulties, who are of high descent, who are truthful, who can read signs, who are shorn of cruelty, who know the requirements of place and time, and who seek the well-being of their masters, should be appointed by the king as his ministers in all affairs of the kingdom.

24. One who is shorn of energy and who has been forsaken by friends can never work with perseverance. Such a man if, appointed, fails in almost every work.

25. A minister possessing little learning, even if he be highly born and attentive to virtue, profit, and pleasure, cannot choose proper courses of action.

26. Likewise, a person of low birth, even if endued with great learning, always makes mistakes, like a blind man without a guide, in all acts requiring cleverness and foresight.

27. A person, again, who is of unsettled purposes, even if endued with intelligence and learning, and even if conversant with means, cannot long act with success.

28. A wicked man possessed of no

earning may begin a work but he fails to determine what the results will be of his work.

29. A king should never trust a minister who is not devoted to him. He should, therefore, never give out his counsels to a minister who is not devoted to him.

30. Such a wicked minister, in conjunction with the other ministers of the king, may ruin his lord, like fire consuming a tree by entering into it through the holes in its body with the help of the wind.

31. Being angry, a master may deprive a servant of his office or reprove him, from rage, in harsh words, and restore him to power again.

32. None save a servant devoted to the master can stand and overlook such treatment. Ministers also become sometimes highly offended with their masters.

33. That one, amongst them, who subdues his anger from desire of doing good to his master,—that person who partakes in the king's happiness and misfortune,—should be consulted by the king in all his affairs.

34. An wily person, even if he be devoted to his master and possessed of wisdom and adorned with numerous accomplishments, should never be consulted by the king.

35. One who is allied with enemies and who does not care for the interests of the king's subjects, should be regarded as an enemy. The king should never consult him.

36. One who is not learned, who is not pure, who is proud, who seeks the king's enemies, who is given to brag, who is unfriendly, wrathful, and covetous, should not be consulted by the king.

37. One who is a stranger, even if he be devoted to the king and possessed of great learning, may be honored by the king and pleased with maintenance, but the king should never consult him in his affairs.

38. A person whose father was unjustly exiled by royal order should not be consulted by the king, even if the king may have afterwards conferred honours upon him and given him the means of sustenance.

39. A well-wisher whose property was once confiscated for a slight offence, even if he be endowed with all accomplishments, should not still be consulted by the king.

40. A person endowed with wisdom, intelligence, and learning, who is born within the kingdom, who is pure and righteous in all his works, should be consulted by the king.

41. One who is possessed of knowledge and wisdom, who knows the nature of friends and foes, who is a friend of the king like his second self, should be consulted.

42. One who is truthful in speech and modest and mild, and who is a hereditary servant of the king, should be consulted.

43. One who is contented and honored, who is truthful and dignified, who hates wickedness and wicked men, who is conversant with policy and the requirements of time, and who is courageous, should be consulted by the king.

44. One who is capable to win over all men by conciliation should be consulted, O monarch, by the king, who wishes to rule according to the dictates of the science of punishment.

45. One whom the inhabitants of both the capital and the provinces trust for his righteous conduct, who is competent to fight and conversant with the rules of policy, should be consulted by the king.

46. Therefore, men endowed with such accomplishments, men conversant with the nature of all and desirous of achieving high acts, should be honored by the king and made his ministers. Their number also should not be less than three.

47. Ministers should be employed in noticing the shortcomings of their masters, of themselves, of the subjects, and of the foes of their masters. The kingdom depends upon the counsels of policy which the ministers give, and its growth originates from the same source.

48. Ministers should act in such a way that the enemies of their master may not be able to detect his loopholes. On the other hand, when their shortcomings are seen, they should then be assailed. Like the tortoise protecting its limbs by withdrawing them within its shell, ministers should keep close their own counsels. They should, even thus, conceal their own shortcomings.

49. Those ministers of a kingdom, who succeed in keeping their counsels close, are said to be wise. Counsels are the armour of a king, and the limbs of his subjects and officers.

50. A kingdom depends upon spies and secret agents, and its strength lies in



counsels of policy. If masters and ministers follow each other for getting support from each other, controlling pride and anger, and vanity and envy, they may then both become happy.

51. A king should also consult such ministers as are free from the five kinds of deceit.

52—53. Ascertaining well, first of all, the different opinions of the three whom he has consulted, the king should, for subsequent settlement, go to his preceptor for informing him of those opinions and his own. His preceptor should be a Brahmana well read in all matters of virtue, profit and pleasure. Going, for such subsequent deliberation, to him, the king should, with a calm mind, ask his opinion. When a decision is got at after due deliberation with him, the king should then, without attachment, carry it out into practice.

54. Those who know the science of consultation hold that kings should always hold consultations in this way. Having settled plans in this way, they should then carry them into execution, for then they will be able to win over all the subjects.

55. There should be no dwarfs, no hump-backed persons, no lean man, no lame or blind man, no idiot, no woman, and no eunuch, at the spot where the king holds his consultations. Nothing should move there, before or behind, above or below, or in opposite directions.

56. Getting up on a boat, or going to an open space shorn of grass and grassy bushes and whence the surrounding land may be distinctly seen, the king should hold consultations at the proper time, avoiding shortcomings of speech and gestures.

#### CHAPTER LXXXIV.

(RAJADHARMANUSHASANA  
PARVA).—*Continued.*

**Bhishma said:—**

1. 'Regarding it, O Yudhishtira, the old account of a conversation between Vrihaspati and Shakra is cited.

**Shakra said:—**

2. What is that one act, O twice-born one, by finishing which with care, a person may be respected by all creatures and become famous.

**Vrihaspati said:—**

3. Sweetness of speech, O Shakra, is the one thing by practising which a person is esteemed by all and becomes famous.

4. This is the one thing, O Shakra, which yields happiness to all. By practising it, one may always secure the love of all creatures.

5. The person who does not speak a word and whose face is always marked with frowns is hated of all. Want of sweet speeches makes him so.

6. That person who, on seeing others, speaks to them first with smiles, succeeds in winning over every one.

7. Even gifts, if not made with sweet speeches, do not please the recipients, like rice without curry.

8. If even the wealth of men, O Shakra, be snatched away with sweet speeches, such sweetness of conduct can even propitiate the robbed.

9. A king, therefore, who is desirous of even inflicting punishment, should use sweet words. Sweetness of speech never fails, while at the same time it never pains any heart.

10. A person of good deeds and good, pleasant and sweet speeches, has no peer.

**Bhishma continued:—**

11. Thus addressed by his priest, Shakra began to follow those instructions. Do you also, O son of Kunti, practise this virtue.'

#### CHAPTER LXXXV.

(RAJADHARMANUSHASANA  
PARVA).—*Continued.*

**Yudhishtira said:—**

1. "O foremost of kings, what is that method by which a king governing his subjects may, thereby, acquire great blessedness and eternal fame?"

**Bhishma said:—**

2. 'A king of pure soul and devoted to the duty of protecting his subjects acquires merit and fame, both here and hereafter, by acting righteously.'

**Yudhishtira said:—**

3. "What should attitude of the king with regard to the treatment of others

Asked by me, O you of great wisdom, you should tell me everything duly!

4. The virtues of men, which you have described, cannot, be found to exist in any single individual."

**Bhishma said :—**

5. 'You are highly intelligent, O Yudhis-thira ! It is what you say. The person is very rare who is endued with all those good qualities.

6. In short, such a one, [who is possessed of all those virtues] is very difficult to be seen even upon careful search. I shall, however, tell you what kinds of ministers should be appointed by you.

7—11. Four Brahmanas, learned in the Vedas, endued with a sense of dignity, belonging to the Sanataka order, and of pure conduct, and eight Kshatriyas, all of whom should have physical strength and be capable of wielding weapons, and one and twenty Vaishyas, all of whom should be rich, and three Shudras, every one of whom should be humble and of pure conduct and devoted to his daily duties, and one man of the Suta caste, possessing of the knowledge of the Puranas and the eight principal virtues, should be your ministers. Every one of them should be fifty years old, endued with sense of dignity, free from envy, masters of the *Sutras* and the *Smritis* humble, impartial, capable of deciding then and there in the midst of disputants pointing out various courses of action, free from covetousness, and from the seven terrible vices called *Vyasanas*. The king should consult with those eight ministers and lead them.

12. He should then announce in his kingdom, for the information of his subjects, the results of such consultations. You should always, following such a conduct, watch over your people.

13—14. You should never confiscate what is deposited with you or appropriate the thing whose ownership is disputed by two persons. Such a conduct would spoil the administration of justice. If the administration of justice be thus spoiled will assail you, and afflict your kingdom as well and strike your people with fear as little birds on seeing the hawk. Your kingdom will then vanish like a boat wrecked on the sea.

15. If a king governs his subjects unfairly, fear takes possession of his heart and the door of heaven is shut against him.

16—17. A kingdom, O foremost of men, depends upon righteousness. That minister,

or king's son, who acts unfairly, holding the seat of justice, and those officers who, having accepted responsible offices, act unjustly, actuated by self-interest, all sink in hell along with the king himself.

18. Helpless men, who are oppressed by the strong and who consequently bewail piteously, have the king for their protector.

19. In cases of dispute between two parties, the decision should depend upon the evidence of witnesses. If one of the parties has no witnesses and is helpless, the king should give the case his best consideration.

20. The king should punish the offenders according to their offences. The wealthy should be punished with fines and confiscations; the poor, with loss of liberty.

21. The wicked should be punished by the king with corporal punishments. The king should maintain all good men with sweet speeches and presents of riches.

22. He who tries to bring about the death of the king should be punished with death to be effected by various means. One who becomes guilty of arson or theft or such co-habitation with women as may lead to an intermixture of castes, should be punished with death.

23. A king, O monarch, who inflicts punishments duly and according to the dictates of the science of punishment, commits no sin by the act. On the other hand, he acquires eternal merit.

24. That foolish king who inflicts punishments whimsically, earns infamy here and sinks into hell hereafter.

25. One should not be punished for the fault of another. Bestowing sufficient thought upon the code, a person should be convicted or acquitted.

26. A king should never kill a messenger under any circumstances. That king who kills a messenger sinks into hell with all his ministers.

27. That king, mindful of Kshatriya practices, who kills a messenger faithfully speaking out his message, causes his departed manes to be stained with the sin of killing a *śœtus*.

28. A messenger should have these seven accomplishments, *vis.*, he should be of high descent, of a good family, eloquent, clever, sweet-speeched, faithful in delivering the message with which he is sent, and possessed of good memory.

29. The aid-de-camp of the king, who guards his persons, should also possess similar qualities. The officer also that



guards his capital or citadel should possess the same qualities.

30. The king's minister should be well-read in the scriptures and capable in directing wars and making treaties. He should also be intelligent, courageous, modest, and capable of keeping secrets.

31. He should also be of high birth, have strength of mind, and be pure in conduct. If endued with these qualities, he should be regarded worthy. The commander of the king's forces should have also the same qualities.

32. He should also be master of the various sorts of battle array and with the uses of engines and weapons. He should be able to bear exposure to rain, cold, heat, and wind, and watchful of the shortcomings of foes.

33. The king, O monarch, should, be able to make his enemies sleep under a sense of security. He should not, however, himself trust any one. The reposing of confidence on even his own son is not good.

34. I have now, O sinless one, described to you what are the injunctions of the scriptures. Not to trust any one has been regarded one of the greatest mysteries of king-craft?

## CHAPTER LXXXVI.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

**Yudhisthira said :—**

1. "What should be the kind of city within which the king should himself live? Should he select one already made, or should he cause one to be especially made? Tell me this, O grand-father!"

**Bhishma said :—**

2. 'It is proper, O Bharata, to enquire about how should a king live on a city, and how should he defend it, O son of Kunti.

3. I shall, therefore, describe to you this subject, referring especially to the defences of forts. Having heard me, you should make the arrangements required and conduct yourself attentively as directed.

4. Keeping his eye on the six different sorts of forts the king should build his cities containing every kind of riches and every article of use in profusion.

5. Those six kinds are water-citadels, earth-citadels, hill-citadels, human-citadels, mud-citadels, and forest-citadels.

6—10. The king, with his ministers and the army perfectly loyal to him, should live in that city which is defended by a fort, which contains profuse rice and weapons, which is protected with impenetrable walls and a trench, which has a sufficient number of elephants, horses and cars, which is inhabited by learned men and well-versed in the mechanical arts, where storage of provisions of every sort has been made, whose inhabitants are virtuous and clever in business, strong-bodied and energetic; and as also its animals, which has many open squares and rows of shops, where all persons are righteous, where peace reigns where no danger exists, which shines with beauty and resounds with music and songs, where the houses are all spacious, where the residents have among them many brave and rich persons, which echoes with the chanting of Vedic hymns, where festivities and rejoicings frequently take place, and where the deities are always adored.

11. Living there, the king should always try to fill his treasury, to increase his army, multiply the number of his friends, and establish courts of justice. He should suppress all abuses and evils in both his cities and provinces.

12. He should collect provisions of all sorts and replenish his arsenals carefully. He should also increase his storage of rice and other grain, and strengthen his counsels.

13—14. He should, increase his stores of fuel, iron, chaff, charcoal, timber, horns, bones, bamboos, marrow, oils, clarified butter, fat, honey, medicines, flax, resin, rice, weapons, arrows, leather, catgut, canes, and strings and cords made of Munja grass and other plants and creepers.

15. He should multiply the number of tanks and wells containing large quantities of water, and should protect all shady trees.

16—17. He should entertain with honor the teachers of various sciences, Ritwijas, priests, powerful bowmen, persons skilled in architecture, astronomers, astrologers, physicians, as well as all men endued with wisdom, intelligence, self-control, cleverness, courage, learning, high-descent and energy, and competent to do all work.

18. The king should honor the righteous and punish the unrighteous. He should, acting with resolution, compell the several castes follow their respective duties.

19. Knowing properly, through spies, the external conduct and the state of mind of the inhabitants of his city and provinces, he should take the necessary steps,

27. The king should himself look after his spies and counsels, his treasury, and the instrument for inflicting punishments. Everything depends upon these.

21. Having spies for his eyes, the king should learn all the acts and intentions of his foes, friends, and neutrals.

22. He should then, carefully, concert his own measures, honoring those that are loyal to him and chastising those that are hostile.

23. The king should always worship the gods in sacrifices and make gifts without giving pain to anybody. He should protect his subjects, never doing anything that may stand in the way of righteousness.

24. He should always support and protect the helpless, the lordless, the aged, and widows.

25. The king should always honor the ascetics and present them, at proper times, with clothes, vessels and food.

26. The king should, with sufficient care, inform the ascetics of the state of his own self, of all his measures, and of the kingdom, and should always behave humbly in their presence.

27. When he beholds anchorites of high descent and great learning that have forsaken all earthly objects, he should honor them with presents of beds and seats and food.

28. Whatever be the distress which he befalls him, he should confide in an anchorite. The very robbers place confidence upon persons of that character.

29. The king should keep his wealth in charge of an ascetic and should take wise counsels from him. He should not, however, always wait upon them or adore them at all times.

30. From among those living in his own kingdom, he should select one for friendship. Likewise, he should select another from among those that live in the kingdom of his enemy. He should select a third from among recluses in the forests, and a fourth from among those living in his tributary kingdoms.

31. He should treat them hospitably and honor them and assign them the means of maintenance. He should treat the ascetics living in the kingdoms of enemies in the forests in the same way as those that live in his own kingdom.

32. Engaged in penances and of rigid vows, they would, if calamity befalls the king and if he prays for protection, grant him what he wants.

33. I have now told you briefly the characteristics of the city in which the king should live.

## CHAPTER LXXXVII.

### (RAJADHARMANUSHASANA PARVA).—Continued.

Yudhishtira said :—

1. "How, O king, may a kingdom be firmly established, and how should it be protected? I wish to know this. Tell me all this, O foremost of Bharata's race."

Bhishma said :—

'Listen to me with close attention. I shall tell you how a kingdom may be consolidated, and how also it may be protected.

3. A headman should be selected for each village. Over ten villages (or ten headmen) one superintendent should be appointed. Over two such superintendents there should be one officer. Above the latter should be appointed persons under each of whom should be a hundred villages; and above the last kind of officers, should be appointed men each of whom should govern a thousand villages.

4. The headman should determine the characteristics of every person in the village and all the crimes also that demand punishment. He should report everything to the officer in charge of ten villages. The latter, again, should report the same to the officer in charge of twenty villages.

5. The latter, again, should report the conduct of all the persons within his province to the officer in charge of a hundred villages.

6. The village headman should control over all the produce and the properties of the village. Every headman should contribute his quota for maintaining the chief of ten villages, and the latter should do the same for maintaining the chief of twenty villages.

7. The lord of a hundred villages should receive all honors from the king and should have for his support a large village, O chief of the Bharatas, populous and rich.

8. Such a village, so given to a lord of a hundred villages, should be, however, within the jurisdiction of the chief of a thousand villages. That high officer, again, *vis.*, the lord of a thousand villages, should have a small town for his support.



9. He should use for his ownself the grain and gold and other things derivable from it. He should perform all the duties relating to its wars and manage all its other internal affairs.

10. Some pious minister, should carefully supervise the administrative affairs and mutual relations of those officers. In every town, again, there should be an officer for looking after all matters relating to his jurisdiction.

11. Like some dreadful planet moving above all the asterisms below, the last mentioned officer should move and act above all the officers subordinate to him. Such an officer should learn the conduct of those under him through his spies.

12. Such high officers should protect the people from all persons having murderous inclination, all wicked men, all robbers, and all cheats, and all of whom are regarded to be possessed by the devil.

13. Looking after sales and the purchases, the state of the roads, the food and dress, and the stocks and profits, and the traders, the king should impose taxes on them.

14. Knowing every time the quantity of the manufactures, the receipts and expences of the manufacturers, and the state of the arts, the king should levy taxes upon the artisans regarding the arts they follow.

15. The king, O Yudhishtira, may levy high taxes, but he should never levy such taxes as would oppress his people.

16. No tax should be levied without determining the outturn and the amount of labour necessary for its production. Nobody would work without sufficient cause.

17. The king should, after proper thought, impose taxes in such a way that he and the person who labours to produce the article taxed may both partake of the outturn.

18. The king should not, by his greediness, destroy his own foundations as well as those of others. He should always avoid those acts for which he may incur the hatred of his people. Indeed, by acting thus he may win popularity.

19. The subjects hate that king who becomes notorious for greediness. How can a king who is hated acquire prosperity? Such a king can never secure what is for his well-being.

20. An intelligent king should milk his kingdom like calves. If the calf be permitted to suck, it grows strong, O Bharata, and carries heavy loads.

21. If, on the other hand, O Yudhishtira, the cow is milked too much, the calf becomes lean and incapable of making itself very useful to its owner. Similarly, if the kingdom be drained inordinately, the subjects become helpless and incapable of achieving any great act.

22. That king who protects his kingdom himself and shows leniency to his subjects and supports himself upon what is easily got, succeeds in doing much.

23. Does not the king then acquire wealth enough to meet his wants? The entire kingdom becomes then to him his treasury, and his treasury becomes his bed room.

24. If the denizens of the cities and the provinces be poor, the king should, whether they depend upon him directly or indirectly, show them mercy to the best of his power.

25. Punishing all robbers who infest the boundaries, the king should protect the people of his villages and make them happy. Partaking of the king's happiness and misery, the subjects become greatly pleased with him.

26. First of all, for making collection, the king should visit the principal centres of his kingdom one after another and try to fill his people with fear.

27. He should tell them,—Here, a great danger threatens us. Our enemies have engendered a great calamity for us! I have every reason, however, to hope that the danger will pass away, for the enemy, like a flowering bamboo, will very soon be destroyed.

28. Many enemies of mine, having risen up and combined with a large body of robbers, wish to put our kingdom into difficulties, for themselves being destroyed.

29. To meet this calamity and dreadful danger, I seek your wealth for concerting measures for your protection.

30. When the danger passes away, I will repay you what I now take. Our foes, however, will not return what they (if unopposed) will take from you by force.

31. On the other hand, they will even kill all your relatives with your very wives! Forsooth, you wish wealth for the sake of your children and wives.

32. I am happy to see your prosperity, and I solicit you as I would my own children. I shall take from you what you can easily spare for me. I do not wish to give pain to any one.

33. In seasons of danger, you should, like strong bulls, bear such hurdens. In seasons of distress, you should not value wealth too highly.

34. A king knowing Time should, with such agreeable, sweet, and complimentary words, send his agents and make collections from his subjects.

35. Pointing out to them the necessity of repairing his forts and of meeting the expences of his establishment and other heads, striking them with the fear of foreign invasion, and pointing to them the necessity that exists for protecting them and enabling them to ensure the means of living in peace, the king should impose taxes upon the Vaishyas of his kingdom.

36. If the king does not care the Vaishyas, they become lost to him, and leaving his dominions retire into the woods. The king should, therefore, treat them leniently.

37. The king, O son of Pritha, should always conciliate and protect the Vaishyas, take measures for filling them with a sense of security and for ensuring them in the enjoyment of what they possess, and always do what they like.

38. The king, O Bharata, should always so treat the Vaishyas that their power to multiply money may be enhanced. The Vaishyas enhance the strength of a kingdom, improve its agriculture, and develop its trade.

39. A wise king, therefore, should always please them. Acting with carefulness and leniency, he should impose mild taxes upon them.

40. It is always easy to treat the Vaishyas kindly. There is nothing which does greater good to a kingdom, O Yudhishthira, than such treatment of the Vaishyas of the kingdom.

## CHAPTER LXXXVIII.

### (RAJADHARMANUSHASANA PARVA).—Continued.

**Yudhishthira said :—**

1. "Tell me, O grandfather, how should the king behave if, despite his great wealth, he seeks more?"

**Bhishma said :—**

2. 'A king desirous of acquiring religious merit, should seek the good of his subjects and protect them according to consi-

derations of place and time and to the best of his intelligence and power.

3. He should, in his kingdom, adopt such measures as would in his view secure their good as also his own.

4. A king should milk his kingdom like a bee collecting honey from plants. He should act like the cow-herd who takes milk from her without boring her udders and without starving the calf.

5. The king should act like the leech taking blood mildly. He should treat his subjects like a tigress carrying her cubs, touching them with her teeth but never cutting them therewith.

6. He should behave like a mouse which although it has got sharp and pointed teeth yet cuts the feet of sleeping animals in such a way that they do not at all become conscious of it.

7. Little by little should be drained from a prosperous subject. The demand should then be gradually increased till it reaches a fair amount.

8. The king should increase the burden of his subjects by and by like a person gradually increasing the load of a young bullock. Treating them with care and mildness, he should at last put the reins on them.

9. If the reins are thus put, they would not refuse to bear them. Indeed, sufficient measures should be taken for making them obedient. Mere entreaties to bring them to subjection would be of no avail.

10. It is impossible to treat all equally. Conciliating the leaders only, the ordinary people should be reduced to obedience.

11. Creating dissensions among the common people who are to carry the burdens, the king should himself come forward to conciliate them and then enjoy happily what he would draw from them.

12. The king should never impose taxes in a bad form and on persons who cannot pay them. He should impose them gradually and with mildness, in proper time and according to due forms.

13. The ways I suggest you are the legitimate means of kingcraft. They are not known as deceitful means. One who tries to control horses by unfair methods only makes them furious.

14—15. Drinking-shops, public women, pimps, actors, gamblers, and keepers of gambling houses, and other persons, of this sort, who always create disorders to the states, should all be checked. Living within the kingdom, these afflict and injure the better classes of the subjects.



16. No one should ask anything of any one when on distress prevails. Manu himself in days of yore has laid down this injunction regarding all men.

17. If all men were to live on alms and abstain from work, the world would, forsooth, come to an end.

18. The king alone is able to restrain and check. That king who does not prevent his subjects (from committing sins) is visited by a fourth part of the sins committed by them. This is the injunction of the *Shrutis*.

19. Since the king shares the sins of his subjects like their merits, he should, therefore, O king, check his sinful subjects.

20. The king who fails to restrain himself commits a sin. He is visited by a fourth part of their sins as he does acquire a fourth part of their merits.

21. The following sins of which I speak should be checked. They are such as bring on penury on every one. What wicked act is there that a person under the influence of passion would not commit.

22. A person under the control of passion indulges in stimulants and meat, and appropriates the wives and the wealth of other people, and sets a bad example to others.

23. They who do not live upon alms may beg at the time of distress. The righteous king should make gifts to them from mercy but not from fear.

24. Let there be no beggars or robbers in your kingdom. It is only the robbers who give to the beggars. Such givers are not benefactors of men.

25. Let such men live in your kingdom as advance the interests of others and do them good, but not such as root out others.

26. Those officers, O king, who realize from the subjects more than what is due should be punished. You should then appoint others who will take only what is due.

27. Agriculture, tending of cattle trade and similar other acts, should be pursued by many persons in such a way that they may not suffer injury.

28. If a person engaged in agriculture, cattle-tending, or trade, feels a sense of insecurity; the king, incurs infamy thereby.

29. The king should always honor his rich subjects and should say to them,—Do you, with me, advance the interests of the people!

30. In every kingdom, the wealthy form an estate in the realm. Forsooth, a wealthy person is the foremost of men.

31. He who is wise, or brave or rich, or influential, or righteous, or engaged in penances or truthful in speech, or endued with intelligence, assists in protecting his fellow-subjects.

32. For these reasons, O king, do you love all creatures, and show the qualities of truth, sincerity, absence of anger and abstinence from injury.

33. You should thus hold the rod of punishment, and multiply your treasury and support your friends and consolidate your kingdom thus, practising the qualities of truthfulness and sincerity and supported by your friends, treasury, and army.

## CHAPTER LXXXIX.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

**Bhishma said :—**

1. 'Let not fruit growing trees be cut down in your dominions. Fruits and roots are the property of the Brahmanas. The sages have declared this as an injunction of religion.

2. The residue, after supporting the Brahmanas, should be devoted to the support of other people. Nobody should take by injuring the Brahmanas.

3. If a Brahmana, for want of support, wishes to leave a kingdom for securing maintenance elsewhere, the king, O monarch, should, with love and respect, give him the means of sustenance.

4. If he does not still abstain from leaving the kingdom, the king should repair to a concourse of Brahmanas and say—Such a Brahmana is leaving the kingdom. In whom shall my subjects then find an authority for guiding them?—

5. If after this, he does not renounce his intention of leaving, and does not say anything, the king should say to him—Forget the past!—This, O son of Kunti, is the eternal way of the royal duty.

6. The king should further say to him,—Indeed, O Brahmana, people say that only that which is sufficient should be assigned to a Brahmana to maintain him. I, however, do not hold that opinion. On the other hand, I think that if a Brahmana seeks to abandon a kingdom for the king neglecting to provide him with means of support, such means should be assigned to him, and, further, if he wishes to take that step for procuring the means of luxury, he

should still be requested to stay and supplied with those luxuries.

7. Agriculture, cattle-tending, and trade, supply all men with the means of subsistence. A knowledge of the Vedas, however, supply them with the means of acquiring heaven.

8. They, therefore, that impede the study of the Vedas and the Vedic practices, are known as enemies of society. For exterminating these that Brahman created Kshatriyas.

9. Subdue your foes, protect your subjects, adore the gods in sacrifices, and fight battles bravely, O delighter of the Kurus!

10. A king should protect those who are worthy of protection. The king who does this is the best of rulers. Those kings who do not perform the duty of protection live uselessly.

11. For the behoof of all his subjects the king should always seek to learn the acts and thoughts of all, O Yudhishthira; and for that reason he should engage spies and secret agents.

12. Protecting others from your own, and your own from others, as also others from others, and your own from your own, do you always maintain your subjects.

13. Guarding his own self first from every one, the king should protect the Earth. Men of knowledge have said that everything originate from self.

14. The king should always think of these, *vis.*,—What are his shortcomings to what evil habits he is addicted, what are the sources of his weakness, and what are the sources of his follies.

15. The king should make secret and trusted agents travel through the kingdom for ascertaining whether his conduct of the previous day has, or has not, met with the approbation of the subjects.

16. Indeed, he should know whether his conduct is, or is not, generally applauded, or is, or is not, liked by the people of the provinces, and whether he has, or has not, succeeded in gaining a good name in his kingdom.

17—18. Amongst the virtuous and wise, amongst those who never retreat from battle, and those who do not live in your kingdom, those who depend on you, and those who are your ministers, as well as those who do not follow party, they who praise or blame you should never be disregarded by you, O Yudhishthira!

19. No man, O sire, can acquire the golden opinion of all persons in the world.

All persons have friends, foes, and indifferent ones, O Bharata.'

**Yudhishthira said:—**

20. "Of persons all of whom are equal in strength of arms and accomplishments, how does one reign supreme over all the others, and how does he succeed in lording over them all."

**Bhishma said:—**

21. 'The mobile creatures devour things that are immobile; animals having teeth devour those that have none; angry snakes of dreadful venom devour smaller ones of their own species.

22. The king, O Yudhishthira, should always be careful of his subjects as also of his enemies. If he becomes careless, they attack him like vultures.

23. Take care, O king, that the traders in your kingdom, who purchase articles for purposes of trade at prices high and low, and who while itinerating have to sleep or take rest in forests and inaccessible regions, may not suffer from the imposition of heavy taxes.

24. Let not the agriculturists in your kingdom leave it through oppression; they, who bear the burden of the king, support the other residents also of the kingdom.

25. The gifts made by you in this world support the gods, Pitris, men, Nagas, Rakshasas, birds, and animals.

26. These, O Bharata, are the instruments of governing a kingdom and protecting its king. I shall again talk to you on the subject, O son of Pandu.'

## CHAPTER XC.

### (RAJADHARMANUSHASANA PARVA).—Continued.

**Bhishma said:—**

1. 'That best of all persons conversant with the Vedas, *vis.*, Utatthya of Angirasa's family, discoursed gladly to Yuvana-shwa's son Mandhatri.

2. I shall now, O Yudhishthira, relate to you every thing that Utatthya, that foremost of all persons conversant with the Vedas, had said to that king.

**Utatthya said:—**

3. One becomes a king for advancing the cause of virtue and not for acting capriciously. Know this, O Mandhatri; the king is, indeed, the protector of the world.



4. If the king acts piously, he attains to the dignity of a god. If, however, he acts unrighteously, he sinks into hell.

5-6. All creatures depends upon righteousness. Righteousness again depends upon the king. That king, therefore, who maintains righteousness, is truly a king, that king who has a pious soul and possesses every kind of accomplishments is said to be an embodiment of virtue. If a king fails to punish iniquity, the god leave his palace and he incurs disreputation among men.

7. The endeavours of men who observe their own duties are always successful. Therefore all men try to obey the injunctions of righteousness which yield prosperity.

8. When sin is not restrained righteousness disappears and unrighteousness multiplies itself.

9. When sin is not restrained, no one can, in view of the rights of property as sanctioned by the scriptures, say,—This thing is mine and this is not mine.

10. When sinfulness reigns rampant in the world, men cannot own and enjoy their own wives and animals and fields and houses.

11. When sin is not restrained the deities get no adorations, the Pitris no offerings in Shraddhas, and guests no hospitality.

12. When sinfulness is not restrained, the twice-born ones do not study the Vedas, or practise high vows, or perform sacrifices.

13. When sin is not restrained, the minds of men, O king, become weak and bewildered like those of persons wounded with weapons.

14. Looking on both the worlds, the Rishis made the king, that best of men, with a view that he should be righteousness incarnate on Earth.

15. He is called Rajan in whom righteousness predominates. That king, again, in whom there is no righteousness, is called a Vrishala.

16. Righteousness has another name, *vis.*, Vrisha. He who weakens Vrisha passes by the name of Vrishala. A king should, therefore, further the cause of Righteousness.

17. All creatures prosper by the growth of righteousness and deteriorate with its decay. Righteousness, therefore, should never be suffered to decay.

18. Righteousness is called Dharma, because it helps the acquisition and preservation of wealth. The sages, O king, have

declared that the Dharma restrains and limits all evil acts of men.

19. The Self-create created Dharma for the aggrandisement and growth of creatures. Therefore, a king should follow the dictates of Dharma for benefitting his people.

20. Therefore also, O foremost of kings, Dharma has been said to be the highest of all things. That best of men who governs his subjects righteously is called a king.

21. Disregarding lust and anger follow the dictates of righteousness. Of all things, O chief of Bharata's race, which secure the prosperity of kings, righteousness is the foremost.

22. Dharma, again, has originated from the Brahmana. Therefore, the Brahmana should always be adored. You, should, O Mandhatri, satisfy humbly the wishes of Brahmanas.

23. Neglecting to please Brahmanas the king brings danger on himself, for such neglect, he cannot acquire friends while his enemies multiply.

24. For entertaining malice out of folly towards the Brahmanas, the goddess of prosperity who had formerly lived with him became irate and deserted the Asura Vali the son of Virochana.

25. Deserting the Asura she went to Indra the king of gods. Seeing the goddess living with Purandara, Vali regretted idly.

26. This, O powerful one, is the outcome of malice and pride. Be you awakened, O Mandhatri, so that the goddess of prosperity may not in anger desert you.

27. The *Shrutis* say that Unrighteousness begat a son named Pride upon the goddess of prosperity. This Pride, O king, brought ruin upon many among the gods and the Asuras.

28. Many royal sages were ruined for him. Do you, therefore, awaken, O king! He who can conquer him becomes a king. He, however, who suffers himself to be conquered by him, becomes a slave.

29. If, O Mandhatri, you wish to enjoy a life of perpetual happiness, live as a king should who does not indulge these two, *vis.*, Pride and Unrighteousness.

30. Do not associate with him,—who is intoxicated with pride, who does not follow honesty, who scoffs at religion, who is insensate and negligent in paying homage to all of them even when united.

31-32. Keep yourself aloof from the company of ministers whom you have once

punished and especially of women, as also from mountains and uneven lands and inaccessible forts and elephants and horses and reptiles. You should never wander in the night, and avoid stinginess, vanity, boastfulness, and anger.

33. You should never know unknown women, or the eunuchs, or those who are lewd, or those who are the wives of other men, or those who are unmarried.

34. When the king does not restrain vice, an intermixture of castes follows, and sinful Rakshasas, eunuchs, children destitute of limbs or possessed of thick tongues, and idiots, begin to take birth in even respectable families.

35. Therefore, the king should take particular care to act righteously for the behoof of his people.

36. If a king acts heedlessly, it produces a great evil. Unrighteousness multiplies causing an intermixture of castes.

37. Cold appears during the summer months, and disappears in its proper season. Drought and flood and pestilence attack the people.

38. Evil stars arise and dreadful comets appear on such occasions. Various other portents, presaging destruction of the kingdom, appear.

39. If the king does not take steps for his own safety and does not protect his subjects, the latter first meet with destruction which ultimately overtakes the king himself.

40. Two persons in unison take away the wealth of one, and many acting together rob the two. The virginity of maidens is destroyed. Such a state of things originate from the king's faults.

41. All rights of property are destroyed among men, when the king, forsaking righteousness, acts heedlessly.

## CHAPTER XCI.

### (RAJADHARMANUSHASANA PARVA).—Continued.

Utatthya said:—

1. If the god of the clouds pours rain in season and the king acts virtuously, the prosperity that comes keeps the subjects in happiness.

2. That washerman who does not know how to wash away the dirt of cloth without destroying its dye, is very unskillful in his profession.

3. That person among Brahmanas or Kshatriyas or Vaishyas who, having deviated from the proper duties of his caste, has become a Shudra, is truly to be compared to such a washerman.

4. Menial service is the duty of the Shudra; agriculture is that of the Vaishya; the science of punishment of the Kshatriya; and Brahmacharyya, penances, Mantras, and truth, belong to the Brahmana.

5. That Kshatriya who knows how to correct the wrong-doings of the other castes and to wash them clean like a washerman, is really their father and deserves to be their king.

6. The various cycles called Krita, Treta, Dwapara, and Kali, O foremost of Bharata's race, all depend on the conduct of the king. It is the king who makes the cycles.

7. The four castes, the Vedas, and the duties of the four modes of life, all suffer from confusion and weakness when the king becomes heedless.

8. The three kinds of fire, the three Vedas, and sacrifices with Dakshina, all disappear when the king becomes careless.

9. The king is the creator of all creatures, and is their destroyer. That righteous king is regarded as the creator, while the sinful one is regarded as the destroyer.

10. The king's wives, sons, kinsmen, and friends, all become unhappy and grieve when the king becomes careless.

11. Elephants, horses, kine, camels, mules, asses and other animals all lose their vigor when the king becomes sinful.

12. It is said, O Mandhatri, that the Creator created Power for protecting Weakness. Weakness is, really, a great being, for every thing depends upon it.

13. All creatures adore the king. All creatures are the children of the king. If, therefore, O monarch, the king becomes unrighteous, all creatures meet with ruin.

14. The eyes of the Weak, of the Muni, and of the venomous snake, should be considered as unbearable. Do not, therefore, meet the Weak as you would do an enemy.

15. You should regard the Weak as being subject to humiliation. Take care that the eyes of the Weak do not burn you with your kinsmen.

16. In a family scorched by the eyes of the Weak, no children are born. Such eyes burn the family to its very roots. Do not, therefore, treat the Weak inimically.



17. Weakness is more powerful than even the greatest Power, for that Power which is scorched by Weakness is absolutely rooted out.

18. If a person, who has been humiliated or struck, fails, while crying for help, to get a protector, divine punishment overtakes the king and brings about his fall.

19. Do not, O sire, while exercising Power, take wealth from the Weak. Take care that the eyes of the Weak do not burn you like a burning fire.

20. The tears shed by weeping men afflicted with falsehood kill the children and animals of those that have uttered those lies.

21. Like a cow a sinful act does not yield immediate fruits. If the fruit is not seen in the perpetrator himself, it is seen in his son or in his grand-son or daughter's son.

22. When a Weak person fails to find a protector the great rod of divine punishment overtakes the king.

23. When all the subjects of a king are compelled by distress to live like Brahminas, by begging, such mendicancy brings destruction upon the king.

24. When all the officers of the king living in the provinces unite together and act unfairly, the king is then said to bring about a state of unredeeming evil upon his kingdom.

25. When the officers of the king extort money, by unfair means or acting from lust or avarice, from persons piteously praying for mercy, a great destruction, forsooth, befalls the king.

26. A huge tree, just growing, assumes large proportions. Numberless creatures then come and seek its shelter. When, however, it is cut down or burnt, those who had taken its shelter become all houseless.

27. When the denizens of a kingdom perform pious acts and all religious rites, and praise the good qualities of the king, the latter acquires riches. When, however, the residents, out of ignorance, forsake righteousness and act unrighteously, the king suffers from misery.

28. When sinful men of known acts are allowed to move among the righteous, Kali then overtakes the kings of those kingdoms. When the king punishes all wicked people, his kingdom prospers.

29. Forsooth, the kingdom of that king certainly prospers who honors his ministers and employs them in policy and in battles. Such a king enjoys the wide Earth or ever.

30. That king who duly honors at good acts and good speeches acquires great merit.

31. The enjoyment of good things with others, paying proper honors to the ministers, and subjugations of persons who are proud of their strength, are the great duty of a king.

32. Protecting all men by words, body, and deeds, and never forgiving even his offending son himself, form the great duty of the king.

33. The maintenance of the Weak by sharing with them the things he has and thereby increasing their strength, form the duty of the king.

34. Protection of the kingdom, extermination of robbers, and conquest form the duty of the king.

35. Not to forgive a person, however dear if he has committed an offence, by act or word, forms the duty of the king.

36. Protecting those who seek refuge with him as he would protect his own children, and never depriving one of the honors to which he is entitled, form the duty of the king.

37. Adoring the gods, with devotion, in sacrifices completed by presents, and subduing lust and envy, form the duty of the king.

38. Wiping the tears of the distressed, the helpless, and the old, and filling them with joy, form the duty of the king.

39. Advancing friends, weakening enemies, and honoring the good, form the duty of the king.

40. Cheerfully adhering to truth, always making presents of land, entertaining guests, and maintaining dependents, form the duty of the king.

41. That king who favors those who deserve favors, and punishes those who deserve chastisement, acquires great merit both here and hereafter.

42. The king is Yama himself. He is, O Mandhatri, the god (incarnate) to all righteous persons. By controlling his senses he acquires great riches. By not subduing them he commits sin.

43. Paying proper honors to Ritwijas and priests and preceptors, and doing them good, form the duty of the king.

44. Yama governs all creatures without any distinction. The king should imitate him in his conduct by restraining all his subjects duly.

43. The king is said to resemble the Thousand-eyed (Indra). O foremost of men, that which is regarded by the king as Righteousness is accepted as such by all.

46. You should diligently cultivate forgiveness, intelligence, patience and the love of all creatures. You should also determine the strength and weakness of all men and learn to distinguish between right and wrong.

47. You should behave properly towards all creatures, make gifts, and utter agreeable and sweet words. You should maintain the residents of your city and the provinces in happiness.

48. A king, who is not clever, can never protect his subjects. Sovereignty, O sire, is a very heavy burden.

49. Only that king who is endued with wisdom and courage, and who is a master of the science of punishment, can protect a kingdom. He, on the other hand, who is devoid of energy and intelligence, and who is not versed in the great science, cannot bear the burden of sovereignty.

50. Helped by ministers of beautiful features and good birth, clever in business, devoted to their masters, and highly learned, you should examine the hearts and acts of all men including the very hermits.

51. Behaving thus, you will be able to learn the duties of all orders of men. This will help you in observing your own duties whether when you are in your country or when you go to other kingdoms.

52. Amongst these three objects, *vis.* Virtue, Profit, and Pleasure, Virtue is the foremost. He, who is of virtuous soul, acquires great happiness both here and hereafter.

53—54. If men are treated with honor, they can abandon their very wives and sons. By winning over good men, by gifts, sweet words, carefulness, and purity of conduct, a king may acquire for himself great prosperity. Do not, therefore, O Mandhatri, be negligent of these qualities and acts.

55. The king should never neglect to look after his own weak points, as also after those of his foes. He should act in such a way that his enemies may not be able to discover his weak points, and he should himself assail them when theirs are seen.

56. In this way Vasava, and Yama, and Vruna and all the great royal sages have acted. Do you follow the same conduct.

57. Do you, O great king, follow the conduct of those royal sages. Do you soon,

O foremost of Bharata's race, follow this heavenly road.

58. The gods, the Rishis, the Pitris, and the Gandharvas, possessed of great energy, chant the praises, both here and hereafter, of that king who is righteous!

**Bhishma said :—**

59. Thus spoken to by Utatthya, O Bharata, Mandhatri unhesitatingly did as he was directed, and became the soul king of the wide Earth.

60. Do you also, O king, act righteously like Mandhatri. You will then, after ruling the Earth, live in heaven !

## CHAPTER XCII.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

**Yudhisthira said :—**

1. "How should a righteous king, who wishes to follow the ways of righteousness, behave? I ask you this, O foremost of men! Answer me, O grand-father!"

**Bhishma said :—**

2. "Regarding it is cited the old story of what the highly intelligent Vamadeva acquainted with the true import of everything sang in days of yore.

3. Once upon a time, king Vasumanas, endued with knowledge, fortitude, purity of conduct, asked the great Rishi Vamadeva of great ascetic merit, saying,—

4. Instruct me, O holy one, in words fraught with fairness and great significance as to what that conduct is by observing which I may not deviate from the duties prescribed for me!

5. To him having a golden hue and seated at his ease like Yayati the son of Nahusha, that foremost of ascetics, *vis.* Vamadeva of great energy, said as follows.

**Vamadeva said :—**

6. Do you act righteously. There is nothing superior to Righteousness. The righteous kings succeed in conquering the whole Earth.

7. That king who considers Righteousness as the most effectual instrument for accomplishing his objects, and who follows the advice of the righteous, shines with righteousness.



8. That king who neglects Righteousness and wishes to act with brute force, soon falls away from Righteousness and loses both Virtue and Profit.

9. That king who follows the advice of a vicious and sinful minister becomes a destroyer of righteousness and deserves to be killed by his subjects with all his family. Indeed, he very soon meets with destruction.

10. That king who cannot satisfy his royal duties, who is governed by caprice in all his acts, and who vaunts, soon meets with destruction even if he happen to be the king of the whole Earth.

11. That king, however, who seeks prosperity, who is shorn of malice, who has his senses under restraint, and who is endued with intelligence, rolls in wealth like the ocean swelling with the waters put into it by a hundred rivers.

12. He should never consider himself as possessing enough of Virtue, enjoyment, wealth, intelligence, and friends.

13. Upon these depends the world. By listening to this advice, a king acquires fame, great deeds, prosperity and subjects.

14. Being virtuous that king, who tries to acquire virtue and wealth by such means, and who undertakes all his measures after thinking upon their objects, succeeds in acquiring great prosperity.

15. That king, who is illiberal, and shorn of affection, who oppresses his subjects by undue punishment, and who is rash in his acts, soon meets with destruction.

16. That king, who is not intelligent, fails to see his own faults. Beset with infamy here, he sinks into hell hereafter.

17. If the king honors them properly that deserve it, makes gifts, and recognises the value of sweet speeches by himself uttering them always, his subjects then remove the calamities that overtake him as if these had fallen upon themselves.

18. That king, who has none to instruct him in the ways of righteousness and who never seeks advice from others, and who seeks to acquire wealth by means that caprice suggests, never enjoys happiness long.

19. That king, on the other hand, who follows the advice of his preceptors in matters of virtue, who supervises the affairs of his kingdom himself, and who in all his acquisitions follows virtue, succeeds in enjoying happiness for a long time.

## CHAPTER XCIII.

### (RAJADHARMANUSHASANA PARVA).—Continued.

Vamadeva said:—

1. When the king, who is powerful, acts unfairly towards the Weak, persons born in his family imitate the same conduct.

2. Others, again, imitate that wretch who commits sins. Such imitation of the man who does not care for restraints soon brings destruction upon the kingdom.

3. The conduct of a king, who observes his proper duties, is accepted by men in general as a model for imitation. The conduct, however, of a king, who deviates from his duties, is not tolerated by his very kinsmen.

4. That rash king, who, neglecting the injunctions laid down in the scriptures, acts with high-handedness in his kingdom, very soon meets with fall.

5. That Kshatriya, who does not follow the conduct observed from days of yore by other Kshatriyas conquered or unconquered, deviates from Kshatriyas duties.

6. Having captured in battle a royal enemy that did some good to the conqueror on a former occasion, that king, who, does not, out of malice, honor him, is said to deviate from Kshatriya duties.

7. The king should show his power, live merrily, and do what is necessary in times of danger. Such a king is loved of all creatures and never falls away from prosperity.

8. If you do evil to any person, you should, when the times comes, do him good. One who is not loved becomes an object of love if he does what is good.

9. Falsehoods should be avoided. You should do good to others without being asked for the same. You should never abandon righteousness from lust or anger or malice.

10. Do not reply harshly when questioned by anybody. Do not utter mean words. Never be in a hurry to do anything. Never cherish malice. By such means an enemy is won over.

11. Do not be overjoyed when anything pleasant occurs, nor give away to sorrow when anything disagreeable occurs. Never grieve when your wealth is exhausted, and always remember the duty of doing good to your subjects.

12. That king, who always does what is agreeable by natural inclination, acquires success in all his undertakings and is never shorn of prosperity.

13. The king should always, carefully, cherish that devoted servant who abstains from doing injury to his master and who always does what is for his good.

14. He should employ in responsible offices persons who have controlled their senses, who are devotedly loyal and of pure conduct, and who are able.

15. That person, who by possessing such qualifications, pleases the king and who never neglects to take care of the interests of his master, should be appointed by the king in the affairs of his kingdom.

16—17. On the other hand, the king becomes shorn of prosperity by appointing to important offices men who are fools and slaves of their senses, who are covetous and of disreputable conduct, who are deceitful and hypocritical, who are malicious, wicked, and ignorant, who are low-minded, and addicted to drink, gambling, women, and hunting,

18. That king, who, first protecting his own self, protects others worthy of protection, feels the satisfaction of seeing his subjects prosper. Such a king succeeds also in acquiring greatness.

19. A king should, by devoted secret agents, watch the conduct and acts of other kings. By such means can he acquire superiority.

20. Having injured a powerful king, one should not comfort himself with the idea that the injurer lives at a great distance from the injured. Such kings when injured attack the injurer like the hawk swooping down upon its prey, in careless moments.

21. A king, whose power has been consolidated and who is confident of his own strength, should attack a neighbour who is weaker than himself but never who is stronger.

22. Having acquired the sovereignty of the Earth by prowess, a virtuous king should protect his subjects fairly and kill enemies in battle.

23. Everything belonging to this world is liable to destruction. Nothing here is lasting. Therefore, the king, following righteousness, should protect his subjects righteously.

24. The defence of forts, battle, administration of justice, consultations on questions of policy, and keeping the subjects of happiness, these five increase the dominions of a king.

25. That king who takes proper care of these is considered to be the best of kings. By always doing these, a king succeeds in protecting his kingdom.

26. It is impossible, however, for one man to look after all these matters at all times. Transferring such supervision to his ministers, a king may govern the Earth for ever.

27. The people select such a person as their king who is liberal, who shares all objects of enjoyment with others, who is mild by nature, who is of pure conduct, and who will never forsake his subjects.

28. He is obeyed in the world who, having listened to the advice of the wise, accepts them, leaving aside his own opinions.

29—30. That king, who does not accept the advice of a well-wisher for its being opposed to his own views, who listens with inattention to what is said to him in opposition to his views, and who does not always follow the conduct of high and noble persons conquered or unconquered, deviates from the duties of Kshatriyas.

31—32. From ministers, who have, once been chastised, from women in particular, from mountains and inaccessible quarrels, from elephants and horses and reptiles, the king should always carefully guard himself. That king, who, leaving his chief ministers, makes favourites of low persons, soon falls into distress and never succeeds in attaining his objects.

33. That weak king, who, under the influence of anger and malice, does not love and honor those amongst his kinsmen, who are endued with good qualities, is said to live on the very brink of destruction.

34. That king, who wins over accomplished persons by doing good to them even though he may not like them heartily, succeeds in enjoying fame for ever.

35. You should never impose taxes unseasonably. You should not be sorry at the occurrence of anything disagreeable, nor rejoice exceedingly at anything agreeable. You shouldst always try to accomplish good acts.

36. You should always determine who amongst the dependent kings is truly devoted to you, and who is loyal to you from fear, and who amongst them has faults.

37. The king, even if he be powerful, should trust the weak, for in moments of carelessness the weak may attack (eh



powerful like a flock of vultures seizing their prey.

38. A sinful man seeks to injure his master even if the latter be sweet-speeched and endued with every accomplishment. Do not, therefore, repose confidence in such men.

39. Nahusha's son Yayati, in describing the mysteries of king-craft, said that a person in ruling men should kill even contemptible foes.

#### CHAPTER XCIV.

##### RAJADHARMANUSHASANA

PARVA).—*Continued.*

**Vamadeva said:—**

1. The king should acquire victories without battles. Victories won by battles are not spoken of highly, O king, by the wise.

2. When the sovereign's own power has not been consolidated, he should not try to make new acquisitions. It is not proper that a king whose power has not been confirmed should try to make such acquisitions.

3. The power of that king whose territories are vast and contain immense wealth, whose subjects are loyal and contented, and who has a large number of officers, is said to be confirmed.

4. That king whose soldiers are contented, gratified and competent to impose on foes, can, with even a small force, subjugate the whole Earth.

5. The power of that king, whose subjects whether living in the cities or the provinces, have mercy for all creatures, and possess wealth and grain, is said to be confirmed.

6. When the king thinks that his power is greater than that of an enemy, he should then, helped by his intelligence, seek to acquire the latter's territories and wealth.

7. A king, whose resources are increasing, who is compassionate to all creatures, who never loses time by idleness, and who is careful in protecting his own self, succeeds in advancing himself.

8. That king, who treats deceitfully his own people that have not been guilty of any fault, cuts his own self like a person cutting down a forest with an axe.

9. If the king does not always attend to the task of killing his enemies, the latter do

not diminish. That king, again, who knows to destroy his own anger, finds no enemies.

10. If the king be wise, he would never do any act that is disapproved by good men. He would, however, always perform such acts as would do him and others good.

11. That king, who, having performed all his duties, becomes satisfied with the verdict of his own conscience, has never to incur the displeasure of others nor has he any occasion to indulge in regrets.

12. That king, who deals with men in such a way, succeeds in subjugating both the worlds and enjoy the fruits of victory.

**Bhishma said:—**

13. Thus accosted by Vamadeva, king Vasumans did as he was directed. Forsooth, following these counsels, you will succeed in conquering both the worlds.

#### CHAPTER XCV.

##### (RAJADHARMANUSHASANA

PARVA).—*Continued.*

**Yudhishthira said:—**

1. "If a Kshatriya wishes to subjugate another Kshatriya in battle, how should the former act there? Questioned by me, do you answer it!"

**Bhishma said:—**

2. That king, with or without an army to follow him, entering the territories of the king he would bring under subjection, should say to all people,—I am your king! I shall always protect you!

3. Give me the just tribute or fight with me!—If the people accept him as their king, there need not be any fighting.

4. If, without being born Kshatriyas they show signs of hostility, they should then, because they follow practices not sanctioned for them, be tried to be restrained by every means.

5. People of the other castes do take up arms if they see the Kshatriya not ready for fight, incompetent to protect himself, and too much afraid of the enemy.

**Yudhishthira said:—**

6. "Tell me, O grandfather, how should that Kshatriya king fight who marches against another Kshatriya king?"

**Bhishma said:—**

7. "A Kshatriya must not put on armour for fighting a Kshatriya who is not clad in

coat of mail. One should fight one, and leave the opponent when the latter becomes disabled.

8. If the enemy comes clad in mail, his opponent also should put on armour. If the enemy advances with an army at his back, one should, calling into requisition, his own strength, give him the battle.

9. If the enemy fights deceitfully, he should be paid in his own coin. If, however, he fights fairly, he should be resisted with fair means.

10. One should not on horse-back run against a car-warrior. A car-warrior should fight with a car-warrior. When an antagonist is in a bad plight, he should not be struck; nor should one who has been frightened, nor one who has been defeated.

11. Poisoned or barbed arrows should not be used. These are the weapons used by the wicked. One should fight fairly, without giving way to anger or desiring to kill.

12. A weak or wounded man should not be killed, nor one who is sonless; nor one whose weapon has been broken; nor one who has fallen into distress; nor one whose bowstring has been cut; nor one who has lost his car. A wounded opponent should either be sent to his own home, or, if brought to the victor's house, should have his wounds dressed by skilful surgeons.

13. When for a fair fight between two kings, a righteous warrior is reduced to straits, he should, when cured, be liberated. This is the eternal duty.

14. Manu himself, the son of the Self-create (Brahman), has said that battles should be fought fairly. The righteous should always treat the righteous fairly. They should follow righteousness without destroying it.

15. If a Kshatriya, whose duty it is fight fairly, wins a victory by unfair means, he incurs sin thereby. Of deceitful conduct, such a person is said to destroy his ownself.

16. The wicked follow this practice. Even the wicked should be subdued by fair means. It is better to sacrifice life itself in the observance of righteousness than to acquire victory by unfair means.

17. Like a cow, O king, sin, when perpetrated, does not yield immediate fruits. That sin destroys the perpetrator after consuming his roots and branches.

18. Acquiring wealth by foul means, a sinful person becomes overjoyed. But gaining advancement by sinful ways, the miscreant becomes a confirmed sinner.

19. Thinking virtue as impotent, he scoffs at righteous men. Disbelieving in virtue, he at last is lost.

20. Though bound in the noose of Varuna, he still considers himself immortal. Like a large leathern bag puffed up with wind, the sinner severs himself entirely from virtue. However, he soon disappears like a tree on the river side washed away with its very roots.

21. Then seeing him look like an earthen pot broken on a stone surface, people describe him as he deserves. The king should, therefore, seek both victory and the increment of his resources, by fair means.

## CHAPTER XCVI.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

Bhishma said :—

1. 'A king should never desire to conquer the Earth by unfair means even if such subjugation would secure him the sovereignty of the whole Earth. What king is there who becomes happy after acquiring victory by unfair means ?

2. A victory sullied by unrighteousness is uncertain and never leads to heaven. Such a victory, O foremost of Bharata's race, weakens both the king and the Earth.

3. A warrior whose armour has slipped off of his body, or who prays for rescue, saying—I am yours,—or joining his hands, or who has thrown off his weapon, may simply be captured but never killed.

4. If a hostile king be defeated by the army of the invader, the latter should not himself fight his defeated enemy. On the other hand, he should bring him to his place and induce him for a whole year to say—I am your slave!—Whether he says or does not say this, the defeated enemy, by living for a year in the house of his victor, indeed gains a new life.

5. If a king carries forcibly a maiden from the house of his defeated foe, he should keep her for a year and ask her whether she would marry him or any one else. If she does not agree, she should then be returned. He should likewise deal with all other kinds of wealth that are acquired by force.

6. The king should never appropriate the riches confiscated from thieves and others awaiting execution. The king cap-



tured from the enemy by force should be given away to the Brahmanas so that they may drink their milk. The bulls taken from the enemy should be engaged in agricultural work or returned to the enemy.

7. It is laid down that a king should fight with a king. One who is not a king should never strike a king.

8. If a Brahmana, with a view to secure peace, fearlessly intervenes between the two contending armies, both should immediately stop fighting.

9. He would break an eternal rule who would kill or wound such a Brahmana. If any Kshatriya breaks that rule, he would become the most cursed of his order.

10. Furthermore, the Kshatriya, who destroys righteousness and transgresses all wholesome restrictions, is not regarded as a Kshatriya and should be driven from society.

11. A king, desirous of winning victory, should never behave thus. What gain can be greater than victory won fairly.

12. The sections of men who are liable to excite people (in a newly conquered kingdom) should forthwith, be conciliated with soothing words and presents. This is a good policy which the king should adopt.

13. If instead of doing this, a king tries to govern them with impolicy, they would then leave the kingdom and side with his foes and wait for calamities to overwhelm him.

14. Watching for the calamities of the king, discontented men promptly side with the latter's enemies, O monarch, in time of danger.

15. An enemy should not be imposed on by unfair means. Nor should he be wounded mortally. For, if struck mortally, his very life may disappear.

16. If a king is satisfied with little resources he considers life alone as valuable.

17. That king, whose dominions are extensive and rich, whose subjects are loyal, whose servants and officers are all contented, is said to be firmly settled.

18. That king whose Ritwijas, priests, preceptors and others about him that are well-versed in the scriptures and worthy of honors are all duly honored, is considered as the master of the worldly ways.

19. It was by such conduct that Indra became the king of the world. It is by this conduct that earthly kings attain to the dignity of Indra.

20. Defeating his enemies in great battle, King Pratarddana took all their wealth, including their very grain and medicinal herbs, but left their land untouched.

21. After subjugating his foes, King Divodasa brought away the very residue of their sacrificial fires, their clarified butter, and their food. Therefore he was deprived of the merit of his conquests.

22. King Nabhaga gave away whole kingdoms with their rulers as sacrificial presents to the Brahmanas, save the wealth of learned Brahmanas and ascetics.

23. The conduct, O Yudhishthira, of all the righteous kings of yore, was excellent, and I approve of it wholly.

24. That king who wishes for his own prosperity should try to make conquests by fair means, but never with deceit but ones on or with pride.

## CHAPTER XCVII.

### (RAJADHARMANUSHASANA PARVA).—Continued.

Yudhishthira said :—

1. "No action, O king, is more sinful than that of the Kshatriyas! While marching or in battle, the king destroys the Vaishyas.

2. By what acts then does the king acquire blessed regions? O foremost of Bharata's race, enlighten me on this, O learned one, I am as anxious to know."

Bhishma said :—

3. 'By punishing the wicked, by winning over and maintaining the good, by sacrifices and gifts, kings become pure and cleansed,

4. It is true, kings, desirous of victory, torture many creatures, but after victory they secure the advancement of all.

5. By the power of gifts, sacrifices, and penances, they dissipate their sins, and their merit increases so that they may be able to do good to all creatures,

6. For reclaiming a field, the reclamer takes up both paddy blades and weeds. His course, however, instead, of destroying the blades of paddy, he makes them grow more vigorously.

7. Those, who use weapons, destroy many who deserve to be killed. Such wholesale destruction, however, helps the growth and advancement of the remnant.

8. He who protects people from plunder, destruction, and affliction, he, for thus saving their lives from robbers, is regarded as the giver of wealth, of life, and of food.

9. Therefore, by thus worshipping the gods by means of a union of all sacrifices whose Dakshina is the removing of every body's fear, the king enjoys every kind of happiness here and lives with Indra in heaven hereafter.

10. That king, who, going out, fights his enemies in battles that have arisen for the sake of Brahmanas, and sacrifices his life, is regarded as the embodiment of a sacrifice with endless presents.

11. If a king, with his quivers full of arrows, shoots them fearlessly at his enemies, the very gods do not see any one superior to him on Earth.

12. In such a case, regions eternal and capable of granting every desire proportionate to the number of arrows he discharges for wounding the enemies, await him.

13. The blood that flows from his body purges him off of all his sins along with the very pain that he feels then.

14. Persons well read in the scriptures say that the pains a Kshatriya suffers in battle act as penances for increasing his merit.

15. Righteous persons, stricken with fear, stay in the rear, begging for life from heroes that have rushed to battle, even as men pray for rain from the clouds.

16. Without allowing the solicitors to incur the dangers of battle, if those heroes place them in the rear by themselves facing those dangers and defend them at that time of fear, they acquire great merit.

17. And, if appreciating that act of bravery, those timid persons always respect those defenders, they do simply what is proper and just. By acting otherwise they cannot overcome fear.

18. There is really a great difference between men who seem outwardly equal. Some rush to battle, amid its dreadful din, against armed enemies.

19. Indeed, it is the hero who only rushes against crowds of enemies, that leads him to the road to heaven. The coward, on the contrary, stricken with fear, seeks safety in flight, leaving behind his comrades in danger.

20—22. Let not such wretches of men be born in your family! The very gods headed by Indra send calamities to them who leave behind their comrades in battle and come home unscathed and un-

injured. He who desires to save his own life by leaving behind his comrades, should be killed with sticks or stones or rolled in a mat of dry grass for being burnt to death. The Kshatriyas who would be guilty of such conduct should be slain like animals.

23. Quiet death on a bed, after throwing out phlegm and urine and uttering piteous cries, is sinful for a Kshatriya.

24. Persons well-read in the scriptures do not praise the death of a Kshatriya with unwounded body.

25. The death of a Kshatriya at home is not praiseworthy. They are heroes. Any unheroic act on their part is sinful and censurable.

26. In disease, people hear one crying, —What sorrow! How painful! I must be a great sinner! With face emaciated and bad smell coming out of his body and clothes, the sick man drowns his relatives into grief.

27. Hankering after the condition of healthy men, such a man again and again desires for death itself. A hero, having dignity and pride, does not deserve such an inglorious death.

28. Surrounded by kinsmen and killing his enemies in battle, a Kshatriya should die at the edge of keen weapons.

29. Actuated by lustful desire and filled with rage, a hero fights furiously and does not feel the wounds inflicted on his person by enemies.

30. Meeting with death in battle, he acquires great merit, fame and the respect of the world which belongs to his order and in the end lives with Indra in heaven.

31. The hero, by not retreating from battle and fighting by every means in his power, careless of life itself, at the van of battle, lives with Indra.

32. Wherever the hero has met with death in the midst of enemies without showing ignoble fear or cheerlessness, he has succeeded in acquiring blessed regions hereafter.

## CHAPTER XCVIII.

### (RAJADHARMANUSHASANA PARVA).—Continued.

**Yudhishtira said :—**

1. "Tell me, O grandfather, what regions are earned by unretreating heroes by meeting with death in battle!"



**Bhishma said :—**

2. 'Regarding it, O Yudhishtira, is cited the old story of the discourse between Amvarisha and Indra.

3. Having gone to heaven that is so difficult of acquisition, Amvarisha, the son of Nabhaga, saw his own commander-in-chief in those celestial regions in the company of Indra.

4. The king saw his powerful general shining with every kind of energy, gifted with celestial form, seated on a very beautiful car, and going up and up towards still higher regions.

5. Witnessing the prosperity of his general Sudeva, and observing how he passed through regions that were still higher, the great Amvarisha, stricken with wonder addressed Vasava, in the following manner.

**Amvarisha said :—**

6—9. Having properly governed the entire Earth bounded by the oceans, having from desire of acquiring religious merit practised all those duties which are common to the four orders as sanctioned by the scriptures, having practised with rigid austerity all the duties of the Brahmacharyya mode, having waited with obedience upon my preceptors and other reverend elders, having studied properly the Vedas and the scriptures treating on royal duties, having pleased the guests with food and drink, the Pitris with offerings in Shraddhas, the Rishis with attentive study of the scriptures and with initiation and the gods with many good and high sacrifices, having duly followed Kshatriya duties according to the injunctions of the scriptures, having looked fearlessly at hostile troops, I acquired many victories in battle, O Vasava.

10. This Sudeva, O king of the deities, was formerly the commander-in-chief of my army. It is true, he was a warrior of a controlled soul. For what reason, however, has he succeeded in superceding me?

11. He never adored the gods in high and great sacrifices. He never pleased the Brahmanas according to the ordinance. Why then, has he succeeded in superceding me?

**Indra said :—**

12. About this Sudeva, O sire, the great sacrifice of battle had often been performed by him. And such becomes the case with every other man who engages himself in battle.

13. Every warrior clad in a coat of mail

by advancing against enemies in battle, becomes installed in that sacrifice. Indeed, it is settled that such a person, by acting in this wise is regarded as the performer of the sacrifice of battle.

**Amvarisha said :—**

14. What are the libations in that sacrifice? What are its liquid offerings? What is its Dakshina? Who, again, are its Ritwijas? Tell me all this, O performer of a hundred sacrifices.

**Indra said :—**

15. Elephants are the Ritwijas of that sacrifice, and horses are its Addhyaryus. The flesh of foes are its libations, and blood is its liquid offering.

16. Jackals, vultures, and ravens, as also winged arrows are its Sadasyas. These drink the residue of the liquid offering in this sacrifice and eat the remnants of its libations.

17. Masses of blazing, sharp, and well-tempered lances and spears, of swords and darts and axes form the ladles of the sacrificer.

18. Straight, sharp, and well-tempered shafts, with keen points and capable of piercing the bodies of enemies, shot off well-stretched bows, form its large double mouthed ladles.

19. Sheathed in scabbard made of tiger-skin and equipt with in ivory handle, and capable of cutting off the elephant's trunk, the sword forms the wooden-stick of this sacrifice.

20. The strokes inflicted with shining and keen lances and darts and swords and axes, all made of hard iron, form its profuse wealth collected from the respectable people by agreement regarding the amount and period.

21. The blood that runs over the field for the fury of the attack, forms the final libation, which yields great merit and is capable of granting every wish in the Homa of this sacrifice.

22. 'Cut, Pierce,' and such other sounds, that are heard in the front ranks of the army, are the Samans sung by its Vedic chaunters in the abode of Yama.

23. The front ranks of the enemy's army form the vessel for keeping libations. The number of elephant and horses and men equipt with shields form the Shyena-chit fire of that sacrifice.

24. The headless trunks that rise up after thousands have been killed form the octagonal stake, made of Khadira

Wood, for the hero who celebrates that sacrifice.

25. The cries of the elephant when urged on with hooks, form its Ida Mantras. The kettle-drums, with the striking of palms forming the Vashats, O king, are its Trisaman Udgatri.

26. When the property of a Brahmana is being taken away, he who renounces his dear body for protecting that property, does, by that act of self-devotion, acquire the merit of a sacrifice accompanied with numberless presents.

27. That hero, who, for the sake of his master, shows prowess at the van of the array and does not retreat through fear, acquires those regions of happiness that are mine.

28. He, who covers the altar of the sacrifice formed by battle, with swords cased in blue-scabbards and severed arms resembling heavy bludgeons, acquires the happy regions like mine.

29. That warrior, who determined upon gaining victory, enters into the midst of the enemy's ranks without waiting for any help, acquires happy regions like mine.

30-34. That warrior, who in battle makes a river of blood to flow, dreadful and difficult to cross; having kettle-drums for its frogs and tortoises, the bones of heroes for its sands; blood and flesh for its mire, swords and shields for its rafts; the hair of killed warriors for its floating weeds and moss, the number of horses and elephants and bars for its bridges, standards and banners for its bushes of cane, the bodies of killed elephants for its boats and huge alligators, swords and scimitars for its larger vessels, vultures and Kankas and ravens for the rafts that float upon it,—that warrior, who causes such a river, which can with difficulty be crossed by even those who are courageous and powerful and which terrorizes all timid men, is said to complete the sacrifice by performing the final ablutions.

35. That hero, whose altar is covered with the heads of foes, of horses, and of elephants, acquires regions of felicity like mine.

36-37. The sages have said that that warrior, who considers the van of the hostile army as the quarters of his wives, who regards the van of his own army as the vessel for the preservation of sacrificial offerings; who takes the warriors standing to his south for his courtiers and those to his north as his holders of fire, and who regards the hostile army as his married

wife, succeeds in acquiring all regions of felicity.

38. The open space, lying between two armies drawn up for fight, forms the altar of such a sacrificer, and the three Vedas are his three sacrificial fires. Upon that altar, helped by the recitation of the Vedas, he celebrates his sacrifice.

39. That infamous warrior, who, retreating from the fight in fear, is killed by foes, sinks into hell. There is no doubt in this.

40. That warrior, on the other hand, whose blood drenches the sacrificial altar already covered with hair and flesh and bones, forsooth, succeeds in acquiring a glorious end.

41. That powerful warrior, who, having killed the commander of the hostile army, gets upon the car of his fallen antagonist, is considered as powerful as Vishnu himself and as intelligent as Vrihaspati, the preceptor of the gods.

42. That warrior, who can capture alive the commander of the hostile army or his son or some other respected leader, acquires regions of felicity like mine.

43. One should never lament for a hero killed in battle. A killed hero, if nobody grieves for him, goes to heaven and acquires the respect of its residents.

44. Men do not wish to give food and drink. Nor do they bathe nor enter into mourning for him. Listen to me as I describe the happiness that is in store for such a person.

45. Thousands of leading nymphs, go out speedily coveting him for their lord.

46. That Kshatriya, who duly observes his duty in battle, wins by that act the merits of penances and of righteousness. Indeed, such conduct on his part is quite of a piece with the eternal path of duty. Such a man acquires the merits of all the four modes of life.

47. The aged and the children should not be killed; nor a woman nor one who is flying away; nor one that holds a straw in his lips (sign of unconditional surrender); nor one who says—I am yours.

48-49. Having killed in battle Jam-bha, Vritra, Vala, Paka, Shatamaya, Virochana, the irresistible Namuchi, Shamvara of numberless illusions, Viprachitti,—all these sons of Diti and Danu,—as also Prahlada, I myself have become the king of the gods.

**Bhishma continued:—**

50. Hearing these words of Shakra and approving of them, king Amvarisha under-



stood how warriors succeed in achieving success for themselves.'

## CHAPTER XCIX.

(RAJADHARMANUSHASANA  
PARVA).—*Continued.*

**Bhishma said:—**

1. 'Regarding it is cited the old story of the battle between Pratarddana and the king of Mithila.

2. The king of Mithila, *vis.*, Janaka, after installation in the sacrifice of battle, pleased all his soliders. Listen to me, O Yudhishtira, as I relate the story.

3. Janaka, the great king of Mithila, conversant with the truth of everything, showed both heaven and hell to his own warriors.

4. He addressed them, saying,—Look, these are the effulgent regions, reserved for those who fight fearlessly! Abounding with Gandharva girls, those regions are eternal and capable of granting every desire.

5. There, on the other side, are the regions of hell, reserved for those who retreat from battle! They would have to rot there for ever in everlasting shame.

6. Determined upon sacrificing your very lives, do you conquer your enemies! Do not fall into infamous hell! The sacrifice of life in battle forms the happy door of heaven for heroes!

7. Thus addressed by their king, O subduer of hostile towns, the warriors of Mithila, pleasing their king, defeated their enemies in battle. The strong-minded people should take their stand in the van of battle.

8. The car-warriors should be placed in the midst of elephants. Behind the car-warriors should stand the cavalry. Behind the last should be placed the infantry all clad in mail.

9. That king, who makes his battle array in this way, always succeeds in defeating his enemies. Therefore, O Yudhishtira, the array of battle should always be formed thus.

10. Filled with wrath, heroes wish to acquire blessedness in heaven by fighting fairly. Like Makaras agitating the sea, they agitate the ranks of the enemy.

11. Assuring one another, they should cheer up the cheerless. The victor should

protect the newly conquered country. He should not cause his troops to pursue the dispersed enemies.

12. The attack of routed persons, who rally after being dispersed, is dreadful, since losing all hope of life and despairing of safety, they attack their pursuers. Therefore, O king, you should not cause your troops to pursue the dispersed foes too rashly.

13. Brave warriors do not wish to strike them that run away quickly. That is another reason why the scattered foe should not be pursued hotly.

14. Things immobile are devoured by those that are mobile; toothless creatures are devoured by those that have teeth; water is drunk by the thirsty; cowards are devoured by heroes.

15. Cowards only sustain defeat, though they, like their victors, possess similar backs, stomachs, arms and legs. They, who are stricken with fear, bend their heads and joining their hands stand before the courageous.

16. This world depends on the arms of heroes like a son on those of his father. A hero, therefore, should be honored under every circumstance.

17. There is nothing superior in the three worlds to heroism. The hero protects and maintains all, and all things depend upon the hero.'

## CHAPTER C.

(RAJADHARMANUSHASANA  
PARVA).—*Continued.*

**Yudhishtira said:—**

1. "Tell me, O grandfather, how kings seeking victory should, O foremost of Bharata's race, lead their troops to battle even by acting slightly against the rules of righteousness."

**Bhishma said:—**

2. 'Some say that Righteousness is made permanent by Truth; some, by Reasoning; some, by good conduct; and some, by the application of means and contrivances.

3. I shall presently describe to you the means and contrivances, which yield immediate fruit. Robbers, transgressing all wholesome limits, very often become destroyers of property and religious merit.

4. For opposing and restraining them, I shall tell you the means indicated in the scriptures. Hear as I describe those means for the success of all deeds.

5. Both kinds of wisdom, plain and wily, should be within the king's reach. Though acquainted with it, he should not, however, apply the wily wisdom. He may use it for withstanding the dangers that may befall him.

6. Enemies frequently injure a king by creating disunion. The king, conversant with deceit, may, by the help of deceit, counteract those enemies.

7—9. Leathern armour for protecting the bodies of elephants, as also those for bulls, bones, thorns, and keen-pointed iron weapons, coats of mail, yak-tails, sharp and well-tempered weapons, all kinds of armour yellow and red, banners and standards of various colours, swords, lances sharp scimitars, battle axes, spears and shields, should be manufactured and kept profusely in store.

10. The weapons should all be properly whetted. The soldiers should be filled with courage and resolution. It is proper to march the troops in the month of Chaitra or Agrahayana.

11. The crops ripen about that time and water also is not scarce. That time of the year, O Bharata, is neither very cold nor very hot.

12. Troops should, therefore, be marched at that time. If the enemy, however, be reduced to a miserable plight, troops should immediately be despatched. These (two) are the best occasions for the movement of troops for defeating the enemies.

13. That road which has profuse water and grass along it, which is level and easy of march, should be taken. The regions lying near the road should previously be reconnoitered through skilful spies having an intimate knowledge of the woods.

14. The troops must not, like animals, be marched through forests. Kings desirous of victory should, therefore, follow good roads for marching their army.

15. In the van should be placed a detachment of brave, strong and high born men. As regards forts, one which has walls and a trench full of water on every side and only one entrance, is the best.

16. While attacking enemies resistance may be offered from within it. In pitching the camp, a region lying near the forest is regarded as much better than one

under the open sky by men who are masters of military science and warfare. The camp should be pitched for the troops not far from such a forest.

18. Pitching the camp at such a place, placing the infantry in a safe place, and meeting the foe as soon as he comes, are the means for preventing danger and distress.

19. Keeping the constellation called Ursa Major behind them, the troops should fight, standing firmly like hills. By this means, one may defeat even irresistible foes.

19. The soldiers should be placed in such a position that the wind, the sun, and the planet Shukra should blow and shine from behind them. For acquiring victory, the wind is superior to the Sun, and the sun is superior to Shukra, O Yudhishthira.

21. Men who know the art of warfare approve of a region which is freed from mire, and which is not watery, not uneven, and not abounding with bricks and stone, as well fitted for the operations of cavalry.

22. A field which is free from mire and holes is best suited for car-warriors. A region which abounds with bushes and large trees and which is under water is suited for elephant warriors.

23. A region which has many inaccessible spots, which abounds with huge trees and cane bushes, as also a hilly or woody region, is well suited for the work of infantry.

24. An army, O Bharata, which has a large infantry, is considered very strong. An army which has a greater number of cars and horsemen is considered to be very powerful in a clear day.

25. An army, again, which consists of a greater number of infantry and elephants becomes effective in the rains. Having carefully observed these points, the king should devote his attention to the characteristics of place and time.

26. That king, who, having attended to all these points, marches, under a proper constellation and an auspicious luminary, always succeeds in acquiring victory by properly leading his troops.

27—29. No one should kill the sleepy, or the thirsty, or the fatigued, or one whose armours have fallen away, or one who has set his heart on final liberation, or one who is flying away, or one who is walking along a road, or one engaged in drinking or eating, or one who is mad, or one who is insane, or one who has been wounded mortally, or one who has been greatly weakened by his wounds, or one who is residing confidentially, or one who has begun any



task without having been able to finish it, or one who is a master of some particular art, or one who is in grief, or one who goes out of the camp for procuring forage or fodder, or men who pitch camps or are camp-followers, or those who wait at the gates of the king or of his ministers, or his menials, or the heads of such servants.

30. Those of your warriors who break the ranks of enemies, or rally your retreating soldiers, should have their pay doubled and should be honored by you with food, drink, and seats equal to your own.

31. The heads of ten soldiers amongst them should be made heads of a hundred. And the careful hero who is the head of a hundred soldiers, should be made the head of a thousand.

32. Gathering together the leading warriors, they should be addressed, saying,—Let us swear to conquer, and never to leave one another!

33. Let those, who are afraid of their life, remain where they are. Let those also stay behind who would cause their chiefs to be killed by themselves neglecting to act heroically in the thick of the fray!

34. Let such men only come as would never retreat from battle or cause their own comrades to be killed! Protecting their own selves as also their comrades, they are sure to kill the enemy in fight.

35—36. The result of retreating from battle is loss of wealth, death, infamy, and reproach. Unpleasant, sharp and cutting remarks await the fate of him who retreats from battle, who loses his lips and teeth, who casts off all his weapons, or who allows himself to be taken as a captive by the enemy. Let such evil results always befall the warriors of our enemies.

37. Those who retreat from battle are wretches among men. They simply increase the number of men. They will neither pass in this world nor in the next for true manhood.

38. Victorious enemies, O Sire, proceed gladly in pursuit of the flying combatants, their praises all the while recited by bards.

39. When enemies, coming to battle spoil the fame of a person, the misery the latter feels is more piercing, I think, than that of death itself.

40. Know that victory is the source of religious merit and of every sort of happiness. The hero who bears cheerfully what is regarded as the highest misery by cowards.

41. Determined upon acquiring heaven

we should fight not caring for life itself, and prepared to conquer or die, and we would attain then a blessed end in heaven!

42. Having taken such an oath, and prepared to cast away life itself, heroes should bravely rush against the enemy's ranks.

43. In the van should be posted a detachment of men armed with swords and shields. In the rear should be planted the car-division. In the interstice should be placed other classes of warriors.

44. This should be the arrangement for attacking the enemy. The veterans of the army should fight in the van. They would protect their comrades in the rear.

45. Those who are the foremost for strength and courage, should be placed in the van. The others should stand behind them.

46. The fear-stricken should, with care, be comforted and encouraged. These weaker combatants should be placed on the field only to show the number of the army to the foe.

47. If the troops are few, they should be arranged closely for the fight. When necessary, if their leader wishes, the close arrangement may be extended wider. When a small number of soldiers is to fight with a great many, they should be arranged like a needle-point.

48. When a small army is engaged with a larger one, the leader of the former may shake hands with his men and cry aloud, saying,—The enemy is routed! The enemy is routed!

49. The strong amongst them should resist the enemy, loudly saying to their comrades,—Fresh friends have arrived! Fearlessly strike at your enemies!

50. Those who have gone in advance should utter loud shouts and make various kinds of noises and should blow and beat Krakachas, cow-horns, drums, cymbals, and kettle-drums.

## CHAPTER CI.

(RAJADHARMANUSHASANA)

(PARVA).—Continued.

Yudhisthira said:—

1. Of what nature, of what conduct, of what form, how clad, and how armed should the warriors be in order that they may be competent for battle?

**Bhishma said :—**

2. 'The soldier should use those weapons and cars with which they have become familiar by use. Taking those weapons and vehicles, brave soldiers, engage in battle.

3. The Gandharas, the Sindhus, and the Sauviras fight best with their nails and fangs. They are brave and very strong. Their armies are capable of defeating all forces.

4. The Ushinaras are endued with great strength and skilled in all sorts of weapons. The Easterners are skilled in fighting from the backs of elephants and are masters of all the ways of unfair fight.

5. The Yavanas, the Kamvojas, and those that live around Mathura are well skilled in fighting with bare arms. The Southerners are expert in fighting swords in hand.

6. It is well known that persons endued with great strength and great courage are born in almost every country. Listen to me as I describe their characteristics.

7. Those, who have voices and eyes like those of the lion or the tiger, those who have a gait like that of the lion and the tiger, and those who have eyes like those of the pigeon or of the snake, are all heroes capable of grinding the enemies.

8. Those, who have a voice like a deer, and eyes like those of the leopard or the bull, are highly active. Those, whose voice is like that of bells, are excitable, wicked, and wrathful.

9. Those, who have a voice deep like the muttering of the clouds, who have angry faces or faces like those of camels, those who have hooked noses and tongues, are gifted with great speed and can shoot or hurl their weapons to a great distance.

10. Those, who have bodies curved like that of the cat, and thin hair and thin skin, are gifted with great speed and restlessness, and are almost invincible in battle.

11. Some who have eyes closed like those of the iguana, a mild disposition and speed and voice like the horse's, are capable to fight all enemies.

12—13. Those, who have well-formed, and symmetrical and beautiful bodies, and broad chests, who are irate upon hearing the enemy's drum or trumpet, who take delight in fights of every kind, who have eyes indicative of gravity, or eyes which seem to shoot out, or eyes which are green, those who have frowning faces, or eyes like those of the mongoose, are all brave

and capable of sacrificing their lives in battle.

14—15. Those, who have crooked eyes, and broad foreheads, and cheek-bones not fleshy, and arms strong as thunder-bolts, and fingers bearing circular marks, and who are sparely built, and whose arteries and nerves are visible, rush with great impetuosity when the collision of battle takes place. Resembling angry elephants, they become irresistible.

16—20. They who have greenish and curling hairs, who have flanks, cheeks, and faces fat and fleshy, who have elevated shoulders and broad necks, who have fearful faces and fat calves, who are fiery like the horse Sugriva or like the son of Garuda the son of Vinata, who have round heads, large mouths, faces like those of cats, shrill voice and angry temper, who rush to battle, impelled by its din, who are wicked and full of arrogance, who are of dreadful countenances, and who live in the outlying districts never care for their lives and do never fly away from battle. Such troops should always be planted in the van. They always kill their foes in fight and suffer themselves to be killed without flying.

19. Of wicked conduct and foreign manners, they consider soft speeches as marks of defeat. If treated leniently, they always show anger against their sovereign.

## CHAPTER CII.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

**Yudhishthira said :—**

1. "What are the well-known signs, O foremost of Bharata's race, of the future success of an army? I wish to know them.

**Bhishma said :—**

2. 'I shall tell you, O foremost of Bharata's race, all the well-known marks of the (future) success of an army?'

3—4. When the gods become angry and men are impelled by Destiny, learned persons, seeing everything with the eye of divine knowledge, perform various auspicious acts and expiatory rites, including Homa and the silent recitation of Mantras, and thus counteract all evils.

5. That army in which the troops and the animals are all hearty and cheerful, O Bharata, is sure to gain a decided success.



6. The wind blows favorably from behind such troops. Rainbows appear in the sky. The clouds cast their shadows upon them and occasionally the sun shines upon them.

7. The jackals, ravens and vultures become auspicious to them. When these show such regard to the army, great success is sure to be achieved by it.

8. Their sacrificial fires burn up with a pure splendour, the light going upwards and the smokeless flames slightly bending towards the south. The libations poured thereon send out a sweet smell. These are the marks of future success.

9. The conchs and drums blown and beat, send forth loud and deep peals. The warriors become filled with confidence. These are the marks of future success.

10. If deer and other quadrupeds be seen behind or to the left of those that have already started for battle or of those that are about to start, they are regarded auspicious. If they appear to the right of the warriors about to engage in slaughter, it is considered as a mark of success. If, however, they appear in the van of such persons, they presage disaster and defeat.

11. If the birds, swans, cranes, Shatapatras and Chashas utter auspicious cries, and all the able-bodied warriors become cheerful, these are considered as marks of future success.

12. They, whose arrangement shines forth and becomes terrible to look at for the lustre of their weapons, machines, armour, and standards, as also for the shining hue of the faces of the strong men which compose it, always succeed in defeating their enemies.

13. If the warriors of an army be of pure conduct and modest manner and treat one another with loving kindness, it is regarded as a mark of future success.

14. If sweet sounds and odors and sensations of touch prevail, and if the warriors are filled with gratitude and patience, it is regarded as the root of success.

15. The crow on the left of a person engaged in battle and on the right of him who is about to engage in it, is considered auspicious. Appearing at the back, it presages the non-fulfilment of the objects in view, while its appearance in the front indicates danger.

16. Even after enlisting a large army consisting of the fourfold forces, you should, O Yudhishthira, first behave peacefully. If your attempts to secure peace fail, then you may engage in battle.

17. The victory, O Bharata, that one gains by battle is very inferior. Victory in battle, depends on caprice or destiny.

18. When a large army is routed and the troops begin to fly away, it is highly difficult to restrain their flight. The force of the flight resembles that of a mighty current of water or of a frightened herd of deer.

19. Seeing some routed, others, even though they are brave and skilled in fight, break without sufficient cause. A large army, consisting of brave soldiers, is like a large herd of Ruru deer.

20. Sometimes it is seen that even fifty men, firm and relying upon one another, cheerful and prepared to sacrifice their lives, succeed in grinding enemies much superior to them in number.

21. Sometimes even five, or six, or seven men, firm and standing close together, of high birth and esteemed of those that know them, defeat enemies much superior to them in number.

22. The collision of battle is not at all desirable as long as it can be avoided. The policy of conciliation, of creating disunion, and making gifts should first be tried; battle, it is said, should take place after these.

23. On seeing a hostile army, fear paralyses the timid, as on seeing a thunderbolt they ask,—Oh upon what would it fall?

24. Having determined that a battle is raging, the limbs of those that go to join it, as also of him that is conquering, are covered with perspiration.

25. The entire seat of war, O king, becomes agitated and afflicted, with all its mobile and immobile residents. The very marrow of creatures, scorched with the heat of weapons, languishes with pain.

26. A king should, therefore, at all times, use the means of conciliation, accompanied with hard measures. When people are assailed by enemies they always display a tendency to come to terms.

27. Secret agents should be sent for creating disunion amongst the allies of the enemy. Having created disunion, it is very desirable that peace should then be made with that king who is more powerful than the enemy.

28. If the invader does not act thus, he can never succeed in crushing his enemy completely. In dealing with the foe, care should be taken for attacking him from all sides.

29. Forgiveness always comes to the good. It never comes to the bad. Listen

now, O Partha, to the uses of forgiveness and of hardness.

30. The fame of a king who shows forgiveness after conquest spreads more widely. The very enemies of a forgiving person trust him even when he becomes guilty of a heinous crime.

31. Shamvara has said that having assailed an enemy, forgiveness should be shown afterwards, for a wooden pole, if made straight without heat, very soon assumes its former state.

32. Persons conversant with the scriptures do not, however, praise this. Nor do they consider this a characteristic of a good king. On the other hand, they say that an enemy should be subdued and restrained like a father subduing and checking a son, without anger and without killing him.

33. If, O Yudhishthira, a king becomes severe, he is hated of all creatures. If, on the other hand, he becomes mild, he is disregarded by all. Do you, therefore, practise both severity and mildness.

34. Before striking, O Bharata, and while striking, utter sweet words; and after having beaten them, show them mercy and let them understand that you are grieving and weeping for them.

35. Having defeated an army, the king should address the survivors saying,—I am not at all glad that so many have been killed by my men. Alas, the latter, though repeatedly dissuaded by me, have not obeyed my orders.

36. I wish they were all alive. They do not deserve such death. They were all good and sincere men, and unretreating from battle. Such men, indeed, are rare.

37. He that has killed such a hero in battle, has surely done that which I do not like.—Having said so before the survivors of the defeated enemy, the king should in secret honor those amongst his own troops that have bravely killed the foe.

38. For comforting the wounded slayers for their sufferings at the hand of the enemy, the king, desirous of securing their devotion to himself, should even weep, catching their hands affectionately.

39. The king should thus, under all circumstances, behave with conciliation. A fearless and virtuous king, is loved by all creatures.

40. All creatures, also, O Bharata, trust such a king. Winning their confidence, he succeeds in enjoying the Earth as he pleases.

41. The king should, therefore, by casting off deceitfulness, seek to secure the confidence of all creatures. He should also try to protect his subjects from all fears if he seeks to enjoy the Earth.

## CHAPTER CIII.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

**Yudhishthira said :—**

1. "Tell me, O grandfather, how should a king treat a mild foe, one who is fierce, and one who has many allies and a large army."

**Bhishma said :—**

2. 'Regarding it is cited, O Yudhishthira the old discourse between Vrihaspati and Indra.

3. Once on a time, that destroyer of hostile heroes, viz., Vasava, the king of the gods, joining his hands, approached Vrihaspati, and saluting him, said these words.

**Indra said :—**

4. How, O twice-born one, should I treat my enemies? How should I subdue them by various contrivances, without rooting them out?

5. In a collision between two armies, victory may be achieved by either side. In what way should I behave so that this shining prosperity that I have acquired and that scorches all my enemies, may not leave me?

6. Thus addressed, Vrihaspati, skilled in Virtue, Profit, and Pleasure, endued with a knowledge of royal duties, and great intelligence, answered Indra as follows.

**Vrihaspati said :—**

7. One should never wish to vanquish his enemies by quarrel. Worked up with anger and shorn of forgiveness, boys only seek quarrel.

8. One who wishes for the destruction of a foe, should not make that foe careful. On the other hand, one should never display one's anger or fear or joy. He should conceal these within his own heart.

9. Without trusting one's foe in reality, one should treat him in such a way as if he trusted him completely. One should always speak sweet words to one's enemies and never do anything that is disagreeable.



10-11. One should avoid useless acts of hostility as also insolent speech. As a fowler, carefully uttering cries like those of the birds he wishes to catch, or destroy, captures and brings them under his control, even so should a king, O Purandara, bring his enemies under subjection and then kill them if he likes.

12. Having defeated one's enemies, one should not sleep at ease. A wicked enemy rises up against like a fire carelessly extinguished re-appearing itself.

13. When victory may be achieved by either side, a hostile collision of arms should be avoided. Having made an enemy feel security, one should subdue him and active one's end.

14-15. Having consulted his ministers and intelligent persons conversant with policy, an enemy that is disregarded and neglected, never owning submission at heart, strikes the disregarder at the proper season, especially when the latter takes a false step. By engaging trustworthy agents of his own, such an enemy would also make the other's forces inefficient by creating disunion.

16-17. Knowing the beginning, the middle, and the end of his enemy, a king should secretly entertain feelings of hostility towards them. He should corrupt the forces of his enemy, determining everything by positive evidence, creating disunion, making gifts, and administering poison. A king should never live with his foes.

18. A king should wait long and then kill his enemies. Indeed, he should wait, for the opportunity, so that he might attack his enemy at a time when the latter would not expect him in the least. A king should never kill a large number of the enemy's army, although he should certainly do that which would secure him decisive victory.

19. The king should never do such an injury to his enemy as would remain in the latter's heart. Nor should he afflict him with wordy darts and arrows. If the opportunity comes, he should strike him, without letting it slip. In this way, O king of the gods, should a king, desirous of killing his foes, treat them.

20. If an opportunity, with respect to the man who waits for it, once goes away it can never be secured again by the person desirous of acting.

21. Acting according to the advice of the wise, a king should only break the strength of his enemy. He should never, when the opportunity is not favorable, try to achieve his end. Nor should he, when the opportunity arises, persecute his enemy.

22. Giving up lust, anger and pride, the king should carefully and continually watch for the shortcomings of his foes.

23. His own mildness, the hardship of his punishments, his inactivity and carelessness, O king of the gods, and the deceitful means well applied (by his foes), ruin a foolish king.

24. That king who can overcome these four shortcomings and counteract the deceitful expedients of his enemies, succeeds, forsooth, in smiting them all.

25. When only one minister is capable to perform a secret object, the king should consult with that one minister only regarding such secret object. Many ministers, if consulted, try to throw the burden of the task upon one another's shoulders and even give out that object which should be kept close.

26. If consultation with one is not proper, then only should the king consult with many. When enemies are not seen, he should invoke divine punishment upon them ; when seen, the army, consisting of fourfold forces, should be set in motion.

27. The king should first use the means of creating disunion, as also those of conciliation. When the time for each particular means arrives, that particular expedient should be made use of.

28. Occasionally the king should even prostrate himself before a powerful enemy. It is again desirable that acting with every care, he should try to bring about the victor's destruction when the latter becomes careless.

29. By prostrating one's self, by giving tribute, by uttering sweet words, one should humble one's self before a more powerful king. One should never do anything that may create the suspicions of one's powerful enemy.

30. The weaker king should, under such circumstances, carefully avoid every act that may create suspicion. A victorious king, again, should not trust his defeated enemies, for the vanquished always remain alert.

31. There is nothing, O best of gods, that is more difficult to be done than the acquisition of prosperity, O king of gods, by restless persons.

32. The very existence of restless persons is dangerous. Kings should, therefore, with minute attention, determine their friends, and enemies.

33. A mild king is always disregarded. If he becomes fierce, i.e. strikes people with fear. Therefore do not be fierce. Do not,

again, be mild. But be both fierce and mild.

34. As a rapid current ceaselessly washes away the high bank and causes large landslips, so carelessness and mistake bring about the ruination of a kingdom.

35-36. Never attack many enemies simultaneously. By using the means of conciliation, or of gift, or of creation of disunion. O Purandara, they should be assailed one by one. The victor may treat peacefully the remnant. An intelligent king, even if competent for it, should not begin to crush all simultaneously.

37-38. When a king happens to have a large army consisting of sixfold forces and enough of horse, elephant, cars, foot, and engines, all devoted to him, when he thinks himself superior to his enemies in many respects upon a fair comparison, then should be openly strike the enemy without hesitation.

39. If the enemy be strong, the adoption of a policy of conciliation is not good. On the other hand, punishment by secret means should be inflicted. Such enemies should not be treated mildly, repeated attacks, destruction of crops, poisoning of wells and tanks, and suspicion regarding the seven branches of administration, should be made.

40. The king should, on such occasions, adopt various kinds of deception, various expedients for setting his foes against one another, and various kinds of hypocrisy. He should also, through trusted agents, learn the doings of his enemies in their cities and provinces.

41. Kings, O killer of Vala and Vritra, pursuing their enemies and entering their towers, seize and appropriate the best things that are to be had there, and adopt proper measures of policy in their own cities and dominions.

42. Presenting them wealth privately, and confiscating their properties publicly, without, however, injuring them materially, and proclaiming that they are all wicked men who have suffered for their own misdeeds, kings should despatch their agents to the cities and provinces of their enemies.

43. At the same time, in their own cities, they should, through others persons well-read in scriptures, endued with every accomplishment, acquainted with the injunctions of the sacred books ; and possessed of learning, cause incantations, and foe-destroying rites to be performed.

**Indra said :—**

44. What are the marks, O best of the twice-born, of a wicked person ! Accosted by me, tell me how am I to know who is wicked !

**Brihaspati said :—**

45. A wicked person is he who speaks of the faults of others at their back, who is filled with envy on seeing the accomplishments of others, and who remains silent when the merits of other people are described before him, being most unwilling to join them.

46. Mere silence is no mark of wickedness on such occasions. A wicked person breathes heavily, bites his lips, and snakes his head.

47. Such a person always mixes in society and talks irrelevantly. Such a man never does what he promises, when the person to whom he has given the assurance does not observe him. When this man observes him, the wicked man does not even refer to the subject.

48. The wicked man eats alone, and finds fault with the food placed before him, saying. —All is not right to-day, as before. His true nature comes out when sitting, lying down, and riding.

49. Lamenting in times of sorrow and rejoicing in times of joy are the marks of a friend. Contrary actions form the indications of an enemy.

50. Keep in your heart these sayings, O king of the gods ! The nature of wicked men can never be concealed.

51. I have now told you, O foremost of gods, what are the marks of a wicked person. Having listened to the truths given but in the scriptures, follow them duly, O king of the gods!

**Bhishma said :—**

52. Having heard these words of Vrihaspati, Purandara, engaged in defeating his foes, followed them strictly. Bent upon victory, that destroyer of foes, when the opportunity came, followed these instructions and subdued all his enemies !

## CHAPTER CIV.

### (RAJADHARMANUSHASANA PARVA) — *Continued.*

**Yudhishtira said :—**

1. " How should a righteous king, who is pooped by his own officers, whose treasury and army are not under his control, and who has no wealth, act for acquiring happiness ?"



**Bhishma said :—**

2. 'Regarding it the story of Kshemadarshin is often related. I shall describe that story to you. Listen to it, O Yudhis-thira.

3. We [have heard that in] days of yore, when prince Kshemadarshin had become weak in strength and fallen into great distress, he went to the sage Kalakavrikshiva and saluting him humbly, said him these words,

**The king said :—**

4—5. What should a person like me who is worthy to have wealth, but who has, after repeated attempts, failed to regain his kingdom, do, O Brahmana, excepting suicide, thieving and robbery, seeking refuge with others, and other acts of meanness of a similar nature? O best of men, tell me this.

6. One like you who are conversant with morality and full of gratefulness is the refuge of a person suffering from disease mental or physical.

7. Man should renounce his desires. By acting in that way, by casting off joy and sorrow, and acquiring the wealth of knowledge, he succeeds in acquiring happiness.

8. I am sorry for them who follow worldly happiness accruing from wealth. All that, however, disappears like a dream.

9. They who can renounce vast wealth achieve a most difficult task. As for ourselves we are unable to renounce that wealth which exists no longer.

10. I am shorn of prosperity and have been reduced to a miserable and unhappy plight! Instruct me, O Brahmana, what happiness I may yet try to secure.

11. Thus accosted by the intelligent prince of Kosala, the sage Kalakavrikshiva gave the following answer,

**The sage said :—**

12. You have, it appears, already understood it. Endued with knowledge as you are, you should act as you think. Your belief is correct, namely,—All this that I see is brittle, myself as also everything that I have!

13. Know, O prince, that those things which you consider as existing do not in reality exist. The wise know this very well, and are, therefore, never pained with the distress whatever that may be.

14. What has taken place and what will bring to pass are all unreal. When

you will know this which should be known by all, you will be shorn of unrighteousness.

15. Whatever things had been acquired by those that came before, and whatever acquired by their successors, have all perished. Thinking of all this, who is there that will give way to grief?

16. Things that were, are no more. Things that are, will again be no more. Grief cannot restore them. One should not, therefore, succumb to grief.

17. Where, O king, is your father to-day and where your grandfather? To-day you see them, not, nor do they now see you!

18. Meditating on your own instability, why do you grieve for them? Think with the help of your intelligence, and you will understand that you will cease to be!

19. Myself, yourself, O king, your friends, and your foes, shall forsooth, cease to be. Indeed, everything will cease to be.

20. Those men who are now twenty or thirty years old, will, forsooth, all die within the next hundred years.

21. If a man cannot willingly relinquish his immense wealth, he should then try to think that his belongings, are not his own and by that means seek to do good to himself.

22. Future acquisitions should be considered by one as not one's own. Lost properties, should also be regarded by one as not his own. Destiny should be deemed as all powerful. They who think in this wise are considered wise. This mood of regarding all things is an attribute of the good.

23. Many persons who are equal or superior to you in intelligence and manliness, though bereft of wealth, are not kings but are still alive.

24. They are not, like you. They do not indulge in grief like you. Therefore, cease to grieve in this wise! Are you not superior to those men, or at least equal to them in intelligence and manliness?

**The king said :—**

25. I consider the kingdom which I had with all its paraphernalia to have been acquired by me without any exertion. Omnipotent Time, however, O twice-born one, has swept it away.

26. The result, however, that I see, of my kingdom having been carried away by Time as by a stream, is that I am obliged to subsist upon whatever I get as aims!

The sage said :—

27. Actuated by the knowledge of what is true, one should never grieve for either the past or the future. Be you of such a mood of mind, O prince of Koshala, regarding every affair that may arrest your attention !

28. Wishing to possess only that which is obtainable and not what is unobtainable, do you enjoy your present belongings and never grieve for what is absent.

29. Be you satisfied, O prince of Koshala, with whatever you can easily get. Even if divested of prosperity, do not grieve for it but try to maintain a pure character.

30. Only an unfortunate and foolish wight when divested of former prosperity, blames the supreme Ordainer, without being contented with his present position.

31—32. Such a person considers others, however undeserving, as men blessed with prosperity. Therefore, those who are possessed of malice and vanity and puffed up with a sense of egoism, suffer more misery still. You, however, O king, are not sullied by such vices.

33. Bear the prosperity of others, in spite of your being divested of the same. Clever and expert men succeed in enjoying the prosperity of their enemies. Prosperity relinquishes the person that hates others.

34. Pious and wise men conversant with the duties of Yoga renounce prosperity and sons and grandsons of their own accord.

35. Others, considering earthly possessions to be exceedingly unstable and unobtainable, and dependent upon continued exertion, are also seen to renounce it.

36. You seem to be endued with wisdom. Why, then, do you grieve so piteously, seeking for things which should not be sought for, since they are unstable and dependent on others ?

37. You wish to know the temperament of mind which would give you happiness. The advice I give you is to renounce all objects of desire ! Objects which should be discarded appear to one as those which he should seek to secure, while those which should be secured appear to him as objects which should be avoided.

38. Some lose their wealth while seeking the same. Others consider wealth as the source of endless happiness, and, therefore pursue it eagerly.

39. Some again, overjoyed with wealth, think that there is nothing superior to it. While eagerly seeking for the acquisition of

wealth, such a person loses all other objects of life.

40. If, O prince of Koshala, a person loses that wealth which had been acquired with difficulty and after which he had hankered, he then, overcome by despair, gives up all desire of wealth.

41. Some righteous and highly-born persons devote themselves to the acquisition of virtue. These renounce every kind of worldly happiness from securing the same in the other world.

42. Some persons sacrifice life itself, actuated by the desire of acquiring wealth. These do not think that life without wealth has any use.

43. Mark at their pitiable condition ! Witness their foolishness ! When life is so short and uncertain, these men, actuated by ignorance, seek wealth.

44. Who is there that would busy himself with hoarding when destruction is its end, hanker after life when death is its end, and after union when separation is its end ?

45. Sometimes man renounces wealth, and sometimes wealth renounces man. What man endued with knowledge is there who would grieve at the loss of wealth ? There are many other persons in the world who lose wealth and friends.

46. See, O king, with your intelligence, and you will come to learn that the calamities which befall men are all owing to their own conduct ! Do you, therefore, control your senses, mind and speech.

47. For, if these become weak and productive of evil there is no man who can stand aloof from temptation of external objects by which he is always surrounded. As no one can form a good idea of the past nor of the future, there being many intervals of time and place, a person like you who are endued with such wisdom and such prowess, never grieve for union and separation, for good or evil.

48. A person so mild by nature, of controlled self, and settled conclusions, and observant of Brahmacharyya vows, never grieve and never becomes restless from the desire of acquiring or from the fear of losing anything insignificant.

49. It is not proper that such a man should follow a deceitful life of mendicancy, a life that is sinful and wicked and cruel and which befits only a human wretch.

50. Do you go to the great forest and lead a life of happiness there, all alone and



subsisting upon fruits and roots, restraining words and soul, and filled with mercy for all creatures.

51. He, who cheerfully leads such a life in the forest, having elephants of large tusks for companions, with no human being by his side, and contented with the produce of the forest, is said to follow the footsteps of the wise.

52. A large lake, when it becomes disturbed, becomes silent itself. Likewise, a wise man, when disturbed in such matters, becomes tranquil of himself. I see that a person, who has been reduced to such a plight as yours, may live happily even thus.

53. When it is impossible for you to recover your prosperity and when you are without ministers and counsellors, such a course is open to you. Do you expect to reap any benefit by depending upon destiny?

## CHAPTER CV.

### (RAJADHARMANUSHASANA PARVA).—Continued.

The sage said :—

1. If, on the other hand, O Kshatriya, you think that you still possess any prowess, I shall describe to you about that line of policy which you may follow for recovering your kingdom.

2. If you can adopt that policy and try to exert yourself, you can still regain your prosperity. Listen attentively to all that I say to you fully.

3. If you act according to those counsels, you may acquire immense wealth, your kingdom and kingly power and great prosperity.

4. If you like it, O king, tell me, for then I shall describe to you that policy.

The king said :—

5. Tell me, O holy one, what you wish to say. I am willing to hear and act according to your advice. Let this my meeting with you to-day produce mighty results.

The sage said :—

6. Casting off pride, desire, anger and joy and fear, wait upon your very foes, humbling yourself and joining your hands.

7. Do you wait upon Janaka the king of Mithila, always performing good and pure acts. The highly truthful king of

Videlya will, forsooth, give you great wealth.

8. You will then become the right arm of that king and secure the confidence of all persons. As an outcome of this, you will win over many courageous and persevering allies, pure in behaviour, and free from the seven cardinal faults.

9. By following his duties, a person of subdued self and having his senses under control succeeds in raising himself and gladdening others.

10. Honored by Janaka endued with intelligence and prosperity, you will certainly become the right hand of that king and enjoy the confidence of all.

11. Having then mustered a large force and held consultations with good ministers, do you create dissensions among your enemies, and setting them against one another, break them all like a person breaking a Vilwa with a Vilwa. Or, making peace with the enemies of your foe, destroy the latter's power.

12—13. You will then cause your enemies to be attached to such good things as are not easily got at, to beautiful women and clothes, beds and seats and cars, all very costly, and houses, and birds and animals of various species, and juices and perfumes and fruits, so that your foe may be ruined of himself.

14. If one's enemy be thus managed, or if he is treated indifferently, one, who wishes to act according to good policy, should never allow that foe to know it at all.

15. Following the conduct approved of the wise, do you enjoy every kind of pleasure in the territories of your enemy, and imitating the conduct of the dog, the deer, and the crow, be outwardly a friend to your enemies.

16. Make them undertake works which are difficult of accomplishment. See also that they enter into hostilities with powerful enemies.

17. Making them attached to pleasure gardens and rich beds and seats, do you, by offering such objects of enjoyment, exhaust your enemy's treasury.

18. Advising your enemy to celebrate sacrifices and make gifts, do you please the Brahmanas. The latter will do good to you in return, and devour your enemy like wolves.

19. Forsooth, a person of righteous deeds, acquires a high end. By such deeds men earn highly happy regions in heaven.

20. If the treasury of your foes be ex-

hastened, every one of them, O prince of Koshalā, may be subdued.

21. The treasury is the source of happiness in heaven and victory on Earth. It is in consequence of their wealth that enemies enjoy such happiness. The treasury, therefore, should by every means be drained. Do not speak highly of manliness in the presence of your foe, but speak highly of destiny.

22. Forsooth, the man who depends too much on acts of worship of the gods soon meets with ruin. Making your enemy perform the great sacrifice called Vishwajit and divest him by that means of all his wealth.

23. Through this your object will be accomplished. You may then inform your enemy of the fact that the best men in his kingdom are being oppressed, and point out some great ascetic a master of Yoga.

24. Your enemy will then desire to adopt renunciation and retire into the woods seeking liberation. You will then, with the help of drugs prepared by boiling highly efficacious herbs and plants, and of artificial salts, kill the elephants and horses and men.

25. These and many other well-laid plans exist, but they are all connected with fraud. An intelligent person can thus destroy the denizens of a hostile kingdom with poison.

## CHAPTER CVI.

### (RAJADHARMANUSHASANA PARVA.)—Continued.

The king said :—

1. I do not wish, O Brahmana, to support life by deceit or fraud. I do not seek wealth, however profuse, which is to be acquired by unfair means.

2. In the very beginning of our present discourse I excepted these means. By adopting only such means as would not incur censure, such means as would benefit me in every respect, by doing only such acts as are not harmful, I wish to live in this world ! I cannot follow these ways which you point out to me ! Indeed, these instructions do not become you !

The sage said :—

3. These words, O Kshatriya, which you give vent to, point you out as a pious man. Indeed, you are pious by nature and understanding, O you of great experience,

4. I shall try for the good of you both, I shall create a union, between you and that king, which should be eternal and cannot be broken.

5. Who is there that would not like to have a minister like you who are born of a noble family, who abstain from all unfair acts and cruelties, who are highly learned, and who are well versed in the art of government and of conciliation.

6. I say this, O Kshatriya, because, though bereft of kingdom and plunged into great distress, still you wish to follow a pious course.

7. The king of the Videhas, ever devoted to truth, will come to my residence soon. Forsooth, he will do what I will request him to do.

Bhishma said :—

8. Thereafter, inviting the king of the Videhas, the sage said these words to him, —This person is of royal birth. I know his very heart.

9. His soul is as pure as the surface of a mirror or the disc of the autumnal moon. He has been perfectly examined by me. I do not see any shortcoming in him.

10. Let there be friendship between him and you. Do you place confidence in him as in myself. A king who has no capable minister cannot govern his kingdom even for three days.

11. The minister should be brave and highly intelligent. By these two qualities one may conquer both the worlds. Mark, O king, these two qualities well, since they are necessary for governing a kingdom.

12. Pious kings have no such refuge as a minister endowed with such attributes. This great person is of royal birth. He always treads the path of the righteous.

13. This one, who always follows righteousness, has been a valuable acquisition. If treated by you with respect, he will subdue your enemies.

14—15. If he engages in battle with you, he will do what as a Kshatriya he should do. Indeed, if, following the conduct of his ancestors, he fights for conquering you, it will be your duty to fight him, for as a Kshatriya it is your duty to conquer antagonists. Without engaging in battle, however, do you, at my behest, employ him under you, from desire of benefiting yourself.

16. Have your eyes on righteousness, casting off covetousness. You should not abandon the duties of your order from lust or from desire of battle.



18. Victory, O sire, is not certain. Defeat also is not certain. Knowing this, peace should be made with an enemy by giving him food and other things of enjoyment.

19. One may witness victory and defeat in his own case. They, who seek to root out an enemy, are sometimes exterminated themselves in their endeavours !

20—21. Thus accosted, king Janaka, properly saluting and honoring that foremost of Brahmanas worthy of every honor, replied to him, saying,—You are highly learned and wise. What you have said from desire of benefiting us, is certainly advantageous for both of us.

22. Such a course of conduct is highly beneficial to us. I do not hesitate to say this !

23. Then, addressing the prince of Koshalā, the king of Videha said these words,—Following Kshatriya duties as also with the help of policy, I have conquered the world,

24. I have, however, O best of kings, been conquered by you with your good qualities. Without feeling any sense of humiliation, live you with me as a victor.

25. I honor your intelligence, and I honor your power. I do not disregard you, saying that I have conquered you. On the other hand, live you with me as a victor.

26. Honored duly by me, O king, you will go to my house.—Both the kings then adored that Brahmana, and trusting each other, proceeded to the capital of Mithilā.

27. Making the prince of Koshalā enter his house, the king of the Videhas honored him, who was worthy of every honor, with offerings of water to wash his feet, honey and curds and the usual articles.

28. King Janaka also conferred upon his guest his own daughter and various kinds of gems and jewels. This is the greatest duty of kings ; victory and defeat are both uncertain.

## CHAPTER CVII.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

Yudhishtira said:—

1. "You have, O scorcher of foes, described the duties, the general conduct, the means of sustenance, with their results, of

Brahmanas, Kshatriyas, Vaishyas and Shudras.

2—3. You have described also the duties of kings, and discoursed on their treasures, the means of filling them, and on the subject of conquest and victory. You have also described the characteristics of ministers, the measures that secure the prosperity of the subjects, the characteristics of the six limbs of a kingdom, the qualities of armies, the means of marking out the wicked, and the marks of the good, the attributes of those that are equal, those that are inferior, and those that are superior, the conduct which a king seeking self-aggrandisement should follow towards the masses, and the manner in which the weak should be protected and cherished. You have described all these subjects, O Bharata, delivering instructions sanctioned by the scriptures.

6. You have also described the conduct that should be followed by kings desirous of conquering their enemies. I desire now, O foremost of intelligent men, to hear how should a person treat the number of brave men (vassals) that gather round a king.

7. I wish to hear how they may advance, how they may be attached to the person of the king, and how, O Bharata, they may subduing foes gain friends.

8. It appears to me that disunion alone can encompass their destruction. I think it is always difficult to keep counsels close when there are many in the assemblage.

9. I desire to hear all this fully, O scorcher of foes. Tell me also, O king, the means by which they may not happen to quarrel with the king."

Bhishma said:—

10. 'O king, avarice and anger between nobles and the kings create enmity.

11. The king yields to avarice. And, therefore, anger takes possession of the other. Each bent upon weakening and wasting the other, they both meet with destruction.

12. By engaging spies, instruments of policy, and physical force, and adopting the means of conciliation, gifts, and dissension, and applying other methods for producing weakness, waste, and fear, the parties attack each other.

13. The aristocracy of a kingdom in a body become alienated from the king, if the latter seeks to exact too much from them. Alienated from the king, all of them become dissatisfied, and from fear join the enemies of the king.

14. If again the aristocracy of a kingdom are divided, they meet with destruc-

tion. Disunited, they are easily ruined by their foes. The nobles, therefore, should always act unitedly.

15. If they be united together, they may acquire valuable properties by means of their strength and prowess. When they are thus united, many people from outside seek their alliance.

16. Wise people speak highly of those nobles who are united with one another in ties of love. If of one purpose, all of them can be happy.

17. They can establish fairness of conduct. By behaving properly, they grow prosperous.

18. By restraining their sons and brothers and instructing them in their duties, and treating all persons kindly whose pride has been subdued by knowledge, the aristocracy grow prosperous.

19. By always engaging spies and concerting measures of policy, and filling up their treasuries, the aristocracy, O you of mighty arms, grow prosperous.

20. By receiving properly those, who are endued with wisdom, courage and perseverance and who show steady prowess in all kinds of work, the aristocracy grow prosperous.

21. Having wealth and resources, and mastered the scriptures and all the arts and sciences, the aristocracy rescue the ignorant masses from all sorts of distress and danger.

22. King's anger, disunion with him, terror, punishment, persecution, oppression, and executions, O chief of the Bharatas, quickly alienate the aristocracy from the king and make them side with the king's enemies.

23. Therefore, the leaders of the aristocracy should be honored by the king. The affairs of the kingdom, O king, depend greatly upon them.

24. Consultations should be held with the leaders of the aristocracy, and secret agents should be engaged, O crusher of foes, to watch them. The king should not, O Bharata, consult with every member of the aristocracy.

25. Acting jointly with the leaders, the king, should do what is for the behoof of the whole order. When, however, the aristocracy are divided and disunited and have no leaders, other courses of action should be followed.

26. If the members of the aristocracy fall out with one another and act, each according to his means, without unity, their

prosperity disappears and diverse sorts of evil occur.

27. The learned and wise amongst them should put down a dispute as soon as it takes place. Indeed, if the elders of a family grow indifferent, quarrels break out amongst the members. Such quarrels bring about the ruin of a family and create disunion among the nobles.

28. Protect yourself, O king, from all internal fears. External fears, however, are not very important. The first kind of fear, O king, may cut your roots in a single day.

29—31. Persons who are equal in family and blood, under the influence of anger, folly and covetousness cease to speak with one another. This is an indication of defeat. It is not by courage, nor intelligence, nor by beauty, nor by riding, that enemies can destroy the aristocracy. It is only by disunion and gifts that it can be brought to subjugation. Therefore, union is the greatest refuge of the aristocracy.

## CHAPTER CVIII.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

Yudhishthira said :—

1. "The path of duty is long. It has also, O Bharata, many branches. What are those duties which you hold to be the best to practise.

2. What are the most important duties in your view by the practice of which I may acquire the highest merit both in this world and in the next."

Bhishma said :—

3. "The adoration of mother, father, and preceptor is, I consider, the most important. The man, who satisfies that duty here, succeeds in winning great fame and many blessed regions.

4. Adored by you, whatever they will command you, be it consistent with righteousness, or be it inconsistent with it, you should carry it out unhesitatingly, O Yudhishtira.

5. One should never do what they forbid. Forsooth, their command should always be done.

6. They are the three worlds. They are the three modes of life. They are the three Vedas. They are the three sacred fires.



7. The father is said to be the Garbhanya fire; the mother, the Dakshina fire; and the preceptor is the fire upon which libations are poured. These three fires are, of course, the greatest. If you adore carefully these three fires, you will conquer the three worlds.

8. By serving the father regularly one may cross this world. By serving the mother in the same way, one may enjoy blessed regions in the next. By serving the preceptor regularly, one may acquire the region of Brahma.

9. Properly treat these three, O Bhārata, you will then acquire great fame in the three worlds, and be you blessed, great will be your merit and reward.

10. Never transgress them in your deeds. Never eat before they eat, nor eat any thing that is better than what they eat. Never attribute any fault to them. One should always serve them humbly. That is an act of great merit.

11. By acting thus, O best of kings, you may acquire fame, merit, honor, and blessed regions hereafter. He, who honors these three, is honored of all the worlds.

12. He, however, who disregards these three, cannot acquire any merit from any of his acts. Such a man, O scorcher of foes, neither obtains this world nor the next.

13. He, who always disregards these three elders never enjoys fame either in this world or in the next. Such a man never reaps any good in the next world.

14. All that I have dedicated to the honor of those three has multiplied a hundred-fold or a thousand-fold. On account of that merit that even now, O Yudhishthira, the three worlds are clearly visible to me.

15. One Acharyya is superior to ten Brahmanas learned in the Vedas. One Upadhyaya is again superior to ten Acharyyas. The father, again, is superior to ten Upadhyayas.

16. The mother, again, is superior to ten fathers, or, perhaps, the whole world. There is no one so much worthy of reverence as the mother.

17. In my view, however, the preceptor deserves greater respect than the father or even the mother. The father and the mother are the creators of one's being.

18. The father and the mother, O Bhārata, only create the body. The life, on the other hand, which one acquires

from his preceptor, is divine. That life suffers no decay and is immortal.

19. The father and the mother, even if they offend you, should never be killed. By not punishing a father and a mother, one does not commit sin. Indeed, such reverend persons, by escaping punishment do not stain the king. The gods and the Rishis do not withhold their favours from such persons who try to maintain even their sinful fathers reverently.

20. He, who favours a person by giving him true instruction, by communicating the Vedas, and by giving immortal knowledge, should be honored as parents. The disciple, out of gratitude for what the instructor has done, should never do what would injure the latter.

21. They, who do not honor their preceptors after receiving instruction from them by obeying them dutifully in thought and deed, commit the sin of killing a fetus. There is no greater sinner in this world than this. Preceptors always treat their disciples with great affection. The latter should, therefore, revere their preceptors duly.

22. He, therefore, who wishes to acquire that high merit which has existed from days of yore, should adore his preceptors and carefully share with them every object of enjoyment.

23. Prajapati himself is pleased with him who pleases his father. He, who pleases his mother, pleases the Earth herself.

24. He, who pleases his preceptor pleases Brahma. Therefore, the preceptor deserves greater respect than either the father or the mother.

25. If preceptors are adored, the very Rishis, and the gods, together with the Pitris, are all pleased. Therefore, the preceptor deserves the highest respect.

26. The preceptor should never in any way be dishonored by the disciple. Neither the mother nor the father deserves the honor which the preceptor does.

27. No insult should be offered to the father, the mother, and the preceptor. No act of theirs should be censured. The gods and the great Rishis are pleased with him who treats his preceptors reverentially.

28. They, who injure in thought and deed their preceptors, or fathers, or mothers, commit the sin of killing a fetus. There is no sinner in the world equal to them.

29. That son, who, being born of parents and brought up by them and when he comes to age, does not maintain them

in his turn, commits the sin of killing a foetus. There is no sinner like him in the world.

30. We have never heard that these four, *vis.*, he, who injures a friend, he, who is ungrateful, he, who kills a woman, and he, who kills a preceptor, ever succeed in purifying themselves.

31. I have described to you in general all that a person should do in this world. Besides those duties that I have described, there is nothing which yields greater happiness. Thinking of all duties, I have described to you their essence.

## CHAPTER CIX.

### (RAJADHARMANUSHASANA PARVA).—Continued.

**Yudhisthira said :—**

1. "How, O Bharata, should a person act who wishes to follow virtue? O foremost of Bharata's race, learned as you are, enlighten me on the question put by me.

2. Truth and falsehood exist, all over the world. Which of these two, O king, should a virtuous person follow.

3. What again is truth? What is falsehood? What, again, is eternal virtue? When should a person tell the truth, and when should he tell an untruth?"

**Bhishma said :—**

4. To tell the truth is righteous. There is nothing higher than truth. I shall now, O Bharata, tell you what men do not know generally.

5. There, where falsehood prevails as truth, truth should not be said. There, again, where truth passes for falsehood, even falsehood should be said.

6. That ignorant person commits sin, who says truth which is not righteous. That person is a master of duties who can distinguish truth from untruth.

7. Even a person, who is disreputable, who is of impure soul, and who is very truthless, may succeed in acquiring great merit as the hunter Valaka by killing the blind beast.

8. How extraordinary it is that a foolish person though desirous of winning merit still perpetrated a sinful deed! An owl, again, living on the banks of the Ganges, acquired great merit.

9. The question you have put to me is a difficult one, because it is difficult to say

what is righteousness. It is not easy to describe it. No one describing righteousness, can describe it accurately.

10. Righteousness was declared for the aggrandisement and growth of all creatures. Therefore, what brings on advancement and growth is righteousness.

11. Righteousness was declared for preventing creatures from injuring one another. Therefore, Righteousness is that which prevents injury to creatures.

12. Righteousness is also so called because it maintains all creatures. In fact, all creatures are kept up by Righteousness. Therefore, Righteousness is what is capable of upholding all creatures.

13. Some say that Righteousness is the injunction of the *Shrutis*. Others do not agree to this. I would not blame them that say so. Everything, again, has not been described in the *Shrutis*.

14. Sometimes men, desirous of getting hold of the wealth of some one, make enquiries. One should never answer such enquiries. That is a settled duty.

15—16. If by becoming silent, one succeeds in escaping, one should remain silent. If, however, one's silence at a time when one must speak creates suspicion, it would be better then to say what is untrue than what is true. This is a right conclusion. If one can escape from sinful men by an oath, one may take it without committing sin.

17. One should not, even if he is able, give away his wealth to sinful men. Wealth given to sinful men assails even the giver.

18. If a creditor wishes to take from his debtor a payment of the loan by bodily service, the witnesses would all perjure, it, summoned by the creditor for establishing the truth of the agreement, they did not say what should be said. When life is in danger, or on occasions of marriage, one may say an untruth.

19. One, who seeks for virtue, does not commit a sin by saying a falsehood, if it be said to save the wealth and prosperity of others, or for religious purposes.

20. Having promised to pay, one is bound to satisfy his promise. If failing, the self-appropriator must be forcibly enslaved. If a person without satisfying a fair engagement acts improperly, he should, forsooth, be punished with the rod of punishment for behaving thus.

21. Deviating from all duties and abandoning those of his own order, a deceitful



person always wishes to follow the conduct of Asuras for maintaining life.

23. Such a sinful wight living by deceit should be killed by all means. Such sinful creatures do not see any thing in this world superior to wealth.

24. Such men should never be tolerated. No one should eat with them. They should be considered as degraded for their sins. Indeed, degraded from the status of humanity and shut out from the grace of the gods, they are even like evil genii.

25. Abandon their companionship who do not perform sacrifices and penances. If their wealth be lost, they commit even suicide which is highly pitiable.

26. Of those sinful men there is none to whom you can say,—This is your duty. Let your heart be to it!—Their firm belief is that there is nothing in this world which is equal to wealth.

27. The person that would kill such a creature would commit no sin. He, who slays him, slays one that has been already killed by his own acts. If killed, it is the dead that is killed.

28. He, who promises to kill those persons of lost senses, should keep his promise. Such sinners are like the crow and the vulture who live by deceit. When their bodies are dissolved, they are born again as crows and vultures.

29. One should treat another as the latter does him. A deceitful person should be thwarted with deceit, while an honest man should be treated with honesty.

## CHAPTER CX.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

**Yudhishthira said :—**

1. "Creatures are seen to be assailed by various means and almost continually. Tell me, O grandfather, in what way can one get over all those difficulties!"

**Bhishma said :—**

2. Those members of the twice-born class, who duly follow, with restrained souls, the duty sanctioned by the scriptures for the several modes of life, succeed in getting over all these difficulties.

3. Those, who never practise deceit, those, whose conduct is regulated by whole some restrictions, and those, who control all

worldly desires, succeed in getting over all difficulties.

4. Those, who do not speak when addressed in evil words, those who do not injure others when injured themselves, those, who give but do not take, succeed in getting over all difficulties.

5. Those, who always treat guests hospitably, those, who do not cherish malice, those, who constantly read the Vedas, succeed in getting over all difficulties.

6. Those persons, who, conversant with duties, treat their parents properly, those, who do not sleep during the day, succeed in getting over all difficulties.

7. Those, who do not commit any kind of sin in thought, word, and deed, those, who never injure any creature, succeed in getting over all difficulties.

8. Those kings, who do not, under the influence of passion and covetousness, impose oppressive taxes, and those, who protect their own dominions, succeed in getting over all difficulties.

9. Those, who know their wedded wives in season without seeking the company of other women, those, who are honest and attentive to their Agnihotras, succeed in getting over all difficulties.

10. Those, who are endued with courage and who, shaking off all fear of death, engage in battle, desirous of gaining victory by fair means, succeed in getting over all difficulties.

11. Those, who always speak truth in this world even when life is in danger, and who are models for all creatures to follow, succeed in getting over all difficulties.

12. Those who never act deceitfully, whose words are always sweet and whose wealth is always well spent, succeed in getting over all difficulties.

13. Those Brahmanas, who never study the Vedas at improper hours, and who practise penances with devotion, succeed in getting over all difficulties.

14. Those Brahmanas, who follow the life of celibacy and Brahmacharyya, who practise penances, and who are purified by learning, Vedic knowledge, and proper vows, succeed in getting over all difficulties.

15. Those, who have restrained the qualities belonging to Darkness and Ignorance, who are possessed of great souls, and who practise the quality of Goodness, succeed in getting over all difficulties.

16. Those, of whom no creatures are afraid, and those, who are not afraid, of any creatures themselves, those, who regard all

creatures as their own self, succeed in getting over all difficulties.

17. Those foremost of men, who are good, who are never stricken with grief on seeing other people's prosperity, and who abstain from all kinds of ignoble conduct, succeed in getting over all difficulties.

18. Those, who bow to all the gods, who listen to the doctrines of all creeds, who have faith, and who are possessed of tranquil souls, succeed in getting over all difficulties.

19. Those, who do not seek honor for themselves, who give honor to others, who bow down to those who deserve their adoration, succeed in getting over all difficulties.

20. Those, who perform Shraddhas on the proper lunar days, with pure minds, for having offspring, succeed in getting over all difficulties.

21. Those, who conquer their own anger and pacify the anger of others, and who are never irate with any one, succeed in getting over all difficulties.

22. Those, who do not take, from their birth, honey and meat and intoxicating drinks, succeed in getting over all difficulties.

23. Those, who take food for only supporting life, who live with women for the sake of offspring only, and who open their lips for speaking what is true, succeed in getting over all difficulties.

24. Those, who adore with devotion the god Narayana, that Supreme Lord of all creatures, that origin and destruction of the universe, succeed in getting over all difficulties.

25. This Krishna here, having eyes red as the lotus, clad in yellow attire, possessed of mighty arms,—this Krishna, who is our well-wisher, brother, friend, and relative,—is Narayana of undecaying glory.

26. He of his own will covers all the worlds like a leathern case. He is the powerful Lord of inconceivable soul! He is Govinda, the best of all beings.

27. This Krishna, who always does what is agreeable and beneficial to Jishnu, as also to you, O king, is that foremost of all beings, that irresistible one, that abode of eternal happiness.

28. Those, who devotedly seek the refuge of this Narayana, called also Hari, succeed in getting all difficulties.

29. Those, who read these verses regarding the getting over of difficulties, who recite them to others, and who speak of them to

Brāhmanas, succeed in getting over all difficulties.

30. I have now, O sinless one, described to you all those acts by which men may get over all difficulties both in this world and in the next.

## CHAPTER CXI.

### (RAJADHARMANUŚHASANA PARVA).—Continued.

**Yudhishtira said :—**

1. "Many persons here, who do not in reality possess of tranquil souls, appear externally as men of tranquil souls. There are again others, who are really of tranquil souls but that appear otherwise. How, O sire, shall we succeed in knowing these people."

**Bhishma said :—**

2. Regarding it is recited the old story of the discourse between a tiger and a jackal. Listen to it, O Yudhishtira.

3. In days of yore, in a wealthy city called Purika, there was a king named Paurika. That worst of beings was highly ruthless and took pleasure in injuring others.

4. When the lease of his life ran out he obtained an undesirable end. In fact, sullied by the evil deeds of his human life, he was born again as a jackal.

5. Remembering his pristine prosperity, he was filled with grief and abstained from meat even when brought before him by others.

6. And he felt mercy for all creatures, and was truthful in speech, and firm in the observance of austere vows.—At the appointed hour he took food which consisted of fruit which had dropped from the trees.

7. That jackal lived in a vast crematorium and liked to live there. And as it was his birth place, he never desired to change it for a better one.

8. Unable to bear the purity of his conduct, the other jackals tried to make him change his resolution by addressing him in the following humble words :—

9. Though living in this dreadful crematorium, you desire yet to live such a pure life. Is not this owing to your perverse understanding, since you are by nature an eater of carrion?

10. Be you like us! All of us will give you food, Eat that which ought always to



be your food, leaving of such purity of conduct!

11. Hearing these words of theirs, the jackal replied to them, with rapt attention, in these sweet and reasonable words, inculcating harmlessness to all:—

12. My birth has been low. It is conduct, however, which determines the birth. I wish to act in such a way that my fame may spread.

13. Although I live in this crematorium, yet listen to my vows regarding my conduct. One's own self is the root of one's acts. The mode of life which one may adopt is not the root of one's religious acts.

14. If one, while following a particular mode of life, kills a Brahmana, will not the sin of Brahmanicide assail him? If, on the other hand, one gives away a cow, while not even following any particular mode of life, will that pious gift yield no merit?

15. Actuated by the desire of getting what is agreeable, you are only busy with filling your stomachs. Overcome by folly, you are blind to the three faults which are in the end.

16. I do not like to follow the life which you lead, which yields evil both in this world and in the next, and which is characterised by loss of virtue brought about by discontentment and temptation!

17. A tiger, well known for prowess, happened to overhear this conversation, and accordingly, taking the jackal for a learned person of pure conduct, offered him such respectful worship as became his own self and then expressed a desire for appointing him his minister.

**The tiger said:—**

18. O righteous person, I know what you are! Do you look after the duties of government with myself! Enjoy whatever articles you may wish to have, leaving off whatever you may not have a liking for.

19. As regards ourselves, we are known to be of a fierce nature. We inform you beforehand of this. If you act with mildness, you will be benefited and reap advantages for yourself.

20. Honoring these words of that great lord of all animals, the jackal, bending low his head a little, said these humble words,

**The jackal said:—**

21. O king of beasts, these words of yours about myself are such as become you. It is also becoming of you that you should look for ministers of pure conduct and who

are conversant with duties and worldly affairs.

22. You cannot maintain your great power without a pious minister, O hero, or with a wicked minister who always tries to put an end to your very life.

23—24. You should, O highly blessed one, honor those of your ministers who are devoted to you, who are conversant with policy, and who are independent of one another, desirous of securing victory for you, unstained by covetousness, free from deceit, wise, ever engaged in your well-being, and gifted with great mental vigor, even as you should honor your preceptors or parents.

25. But, O king of beasts, as I am perfectly contented with my present situation, I do not like to change it for anything else. I do not hanker after luxuries or the happiness that originates from them.

26. My conduct, again, may not be like that of your old servants. If they be of wicked conduct, they will create disunion between you and me.

27. Dependence upon another, even if he be a bright person, is not desirable nor praiseworthy.

28. I am of pure soul. I am highly blessed. I cannot treat even sinners severely. I am gifted with great foresight. I have capacity for great exertion. I do not mind small things. I am endued with great strength. I am successful in acts. I never act uselessly. I have every object of enjoyment.

29. I am never satisfied with a little. I have never served another. I am, furthermore, unskilled in serving. I live according to my pleasure in the forest.

30. All who live in court have to suffer great pain for evil speeches against themselves. Those, however, who live in the forest, spend their days, fearlessly and without anxiety, observing vows.

31. The fear, which possesses the heart of a person, who is summoned by the king is unknown to persons passing their days happily in the forest, living upon fruits and roots.

32. Simple food and drink got without effort, and rich food procured with fear, widely differ from each other. Thinking of these two, I hold that there is happiness where there is no anxiety.

33. A few only of the servants of kings are justly punished for their offences. A great number of them, however, meet with death under false charges.

34. If, notwithstanding all this, you appoint me, O king of beasts, as your minister, I wish to make an agreement with you regarding your treatment towards me.

35. Those words that I shall speak for your well-being should be listened to, and honored by, you. The provision which you will make for me you will never interfere with.

36. I shall never consult with your other ministers. If I do, for they always seek superiority, they will then impute various kinds of faults to me.

37. Meeting with you alone and in secret I shall say what is for your well-being. About your kinsmen, you will not ask me what is for your behoof or what is otherwise.

38. Having consulted with me you shall not punish your other ministers afterwards. Getting enraged you will not punish my followers and dependents.

39. Thus addressed by the jackal, the king of beasts answered him,—Let it be so!—and showed him every honor. The jackal then accepted the ministership of the tiger.

40. Seeing the jackal treated with respect and supported in all his deeds, the old servants of the king, uniting together, began continually to show their hatred towards him.

41. Those wicked persons at first tried to please and win him over with friendly conduct and make him put up with the various abuses which existed in the state.

42. Robbing other people's property, they had long enjoyed their sports. Now, however, being governed by the jackal, they were unable to take anything belonging to others.

43. Seeking aggrandisement and prosperity, they began to tempt him with sweet words. Indeed, large bribes even were offered to tempt his heart. Highly wise, the jackal showed no signs of yielding to those temptations.

44. Then some amongst them making an agreement amongst themselves for bringing about his destruction, snatched away the well-dressed meat that was intended for, and much desired by, the king of beasts, and kept it secretly in the house of the jackal.

45. The jackal knew who had taken away the meat and the party who were connected with the act. But though he knew everything, he bore it for a particular object.

46. He had made an agreement with the king at the time of his becoming the minister, saying,—You seek my friendship, but you will not, O king, mistrust me without cause.

**Bhishma said:—**

47. Feeling hungry, when the king of beasts came to eat, he did not found the meat which should have been kept ready for his dinner. The king then ordered,—Let the thief be detected!

48. His deceitful ministers represented to him that the meat kept for him had been taken away by his learned minister, the jackal, that was so proud of his own wisdom.

49. Hearing of this unwise act of the jackal, the tiger was insensate with rage. Indeed, the king, yielding to wrath, ordered his minister to be killed.

50. Finding the opportunity, the former ministers said to the king,—The jackal is always ready to take away from all of us the means of sustenance.

51. Having said so, they once more spoke of the jackal's act of robbing the king of his food. And they said,—Such then is his conduct! What is there which he would not venture to do?

52. He is not as you had heard. He is righteous in words, but he is really is sinful by nature.

53. At heart a wretch, he has disguised himself by assuming the garb of virtue. His conduct is really vicious. For serving his own purpose he had practised austerities in matters of diet and vows.

54. If you disbelieve this, we will give you proof!—Having said so, they immediately caused that meat to be found out by entering the jackal's house.

55. Determining that the meat was brought back from the jackal's house and hearing all those representations of his old servants, the king ordered, saying,—Let the jackal be killed.

56. Hearing these words of the tiger, his mother came there for awakening her son's good sense with wholesome advice.

57. The venerable damē said,—O son, you should not believe this deceitful charge. Actuated by envy and rivalry, wicked men impute faults to even an honest person.

58. Enemies desirous of a quarrel cannot bear the elevation of an enemy engendered by his great deeds. Faults are attributed



to even a person of pure soul performing penances.

59. Even for an ascetic living in the forest and engaged in his own acts, there are three parties, *viz.*, friends, neutrals, and foes.

60. The rapacious hate the pure. The idle hate the active. The ignorant hate the learned. The poor hate the rich. The unrighteous hate the righteous. The ugly hate the beautiful.

61. Many of the learned, the ignorant, the rapacious, and the deceitful, would falsely accuse an innocent person even if the latter is endued with the virtues and intelligence of Vrihaspati himself.

62. If meat had really been stolen from your house in your absence, remember the jackal refuses to take any meat that is even given to him. Let sufficient attention be paid to this fact.

63. Wicked persons sometimes pass for the virtues, and the virtues are sometimes taken for the wicked. There are various aspects in creatures. It is, therefore, necessary to examine which is which.

64. The sky seems to be like the solid base of a vessel. The fire-fly appears like the actual spark of fire. In sooth, however, the sky has no base and there is no fire in the fire-fly.

65. You should there scrutinize even things which you see with your own eyes. If a person determines everything after scrutiny, he never regrets afterwards.

66. It is not at all difficult, O son, for a master to put his servant to death. Forgiveness, however, in persons endued with power, is always praiseworthy and yields fame.

67. You had made the jackal your first minister. For that act, you had acquired great fame among all the neighbouring chiefs. A good minister cannot be secured easily. The jackal is your well-wisher. Let him, therefore, be supported.

68. That king, who considers a really innocent person falsely accused by his enemies to be guilty, is soon ruined by the wicked ministers who create that conviction in him!

69. After the tiger's mother had had her say, a righteous agent of the jackal, coming out of that array of his enemies, disclosed everything about the way in which that false accusation had been made.

70. The jackal's innocence being proved, he was acquitted and respected by his master. The king of beasts embraced him affectionately again and again.

71. Burning with grief, the jackal, however, who was a master of the science of policy, saluted the king of beasts and solicited his permission for sacrificing his life by observing the Praya vow.

72. Looking upon the virtuous jackal with affection and honoring him with reverential worship, the tiger, tried to dissuade him from fulfilling his wishes.

73. Seeing his master moved with affection, the jackal bowed down to him, and, in a voice suppressed with tears, said,—

74. Honored by you first, I have afterwards been insulted by you. Your conduct towards me is calculated to make me an enemy of yours. It is not meet, therefore, that I should any longer live with you.

75—77. Servants who are discontented, who have been dismissed from their offices, or who have been degraded from honorable situations, who have brought destitution upon themselves, or who have been ruined by their enemies, who have been weakened, who are rapacious, or enraged, or alarmed, or deceived, who have suffered confiscation, who are proud and willing to perform great feats but who are deprived of the means of acquiring wealth, and who burn with grief or anger for any injury done to them,—always wait for misfortunes to befall their masters. Being deceived, they forsake their masters and become powerful instruments in the hands of his enemies.

78. I have been insulted by you and degraded from my place. How will you trust me again? How shall I continue to live with you?

79. Knowing me to be competent you appointed me, and having examined me you had placed me in office. Violating the agreement then made (between us) you have insulted me.

80. If one speaks of a particular person before others of righteous conduct, one should not, if desirous of keeping one's consistency, afterwards describe the same person as wicked.

81. I, who have thus been dishonored by you, cannot any longer enjoy your confidence. On my part, when I shall find you withdraw your confidence from me, I shall be stricken with alarm and anxiety.

82. You entertaining suspicion and myself entertaining fear, our enemies will always try to find out opportunities for injuring us. Your subjects will, as a matter of fact, become anxious and discontented. Such a state of things has many shortcomings.

83. The wise do not consider that position as happy in which there is honor first and dishonor afterwards.

84. It is difficult to unite again two who have been separated, as it is difficult to separate two that are united. If persons, reunited after separation, meet one another again, their conduct cannot be affectionate.

85. No servant is to be seen who always wishes to do good to his master. People work with the desire of doing good to his master as also to one's own self. All works are undertaken from selfish desires. Unselfish works or motives are very rare.

86. Those kings, whose hearts are restless and unquiet; cannot gain a true knowledge of men. Only one in a hundred can be found who is either capable or undaunted.

87. The prosperity of men, as also their downfall, originates of itself. Prosperity and adversity, and greatness, all originate from weakness of understanding.

**Bhishma said:—**

88. Having said these conciliatory words pregnant with virtue, pleasure and profit, and having pleased the king, the jackal retired to the forest.

89. Without heeding the entreaties of the king of beasts, the intelligent jackal renounced his body by sitting in Praya and went to heaven.

## CHAPTER CXII.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

**Yudhishtira said:—**

1. "What works should be done by a king, and what are those works by doing which a king may become happy? Tell me this fully, O you who are the foremost of all persons acquainted with duties."

**Bhishma said:—**

2. 'I shall tell you what you wish to know! Hear what should be done in this world by a king and what those works are by doing which a king may become happy.

3. A king should not act like a camel of which we have heard. Listen to that history then, O Yudhishtira.

4. There was, in the golden cycle, a huge camel who had recollection of his pristine

deeds. Practising the most rigid vows, that camel practised very severe austerities in the woods.

5. When his penances were terminated the powerful Brahman became pleased with him. The Grandfather, therefore, desired to grant him boons.

**The camel said:—**

6. Let my neck, O holy one, become long through your favour, so that, O powerful lord, I may be able to get any food that may be even at the end of even a hundred Yojanas.

7. The great giver of boons said,—Let it be so!—Having got that boon, the camel then returned to his own forest.

8. Since the day of securing the boon, the foolish animal became idle. Indeed, stupelied by fate, the wretch did not from that day go out for grazing.

9. One day, while extending his long neck of a hundred Yojanas, the animal was engaged in picking his food without any trouble, there arose a great storm.

10. Keeping his head and a portion of the neck within the cave of a mountain, the camel resolved to wait till the storm would be over. Meanwhile rain came down in torrents, deluging the whole Earth.

11. Wetted by the rain and shivering with cold, a jackal, with his wife, dragged himself with difficulty towards that very cave and entered it quickly for protection.

12—13. Living as he did upon meat, and greatly hungry and tired as he was, O foremost of Bharata's race, the jackal, seeing the camel's neck, began to eat as much of it as he could. When he perceived that his neck was being eaten, the camel tried sorrowfully to shorten it.

14. But as he moved it up and down, the jackal and his wife, catching it, continued to eat it away.

15. Within a short time the camel was dead. Having thus killed and eaten the camel, the jackal then came out of the cave after the storm and shower had ceased.

16. Thus did that foolish camel die. See what a great evil followed idleness.

17. As for yourself, avoiding idleness and controlling your senses, do everything in the world with proper means. Manu himself has declared that victory rests upon intelligence.

18. All acts that are performed with the help of intelligence are regarded as the highest, those performed with the help of arms are middling, those performed with



the help of feet are inferior, while those done by carrying loads are the worst.

19. If the king cleverly does his business and controls his senses, his kingdom lasts. Manu himself has declared that it is with the help of intelligence that an ambitious person succeeds in gaining victories.

20. In this world, O Yudhishtira, those, who listen to wise advice, those, O sinless one, who have allies, and act after proper scrutiny, succeeds in achieving all their objects.

21. A person with such means succeeds in ruling the entire Earth.

22. O you powerful like Indra himself, this has been declared by ancient sages, conversant with the scriptural injunctions! I, also, having my eyes on the scriptures, have said the same to you. Using your intelligence, do you act in this world, O king.

### CHAPTER CXIII.

(RAJADHARMANUSHASANA  
PARVA).—*Continued.*

**Yudhishtira said:—**

1. "Tell me, O foremost of Bharata's race, how a king, without the usual helps, having obtained a kingdom which is so valuable a possession, should treat a powerful enemy."

**Bhishma said:—**

2. 'Regarding it is cited the old story of the discourse between the Ocean and the Rivers.

3. In days of yore, eternal Ocean, that lord of Rivers, that refuge of the enemies of the gods, asked all the Rivers for solving this doubt that had arisen in his mind.

**The Ocean said:—**

4. Ye Rivers, I see that all of you, with your strong currents, wash away trees of huge trunks, with their roots and branches. You do not, however, ever bring to me a cane.

5. The canes that grow on your banks have small stems and are not strong. Do you refuse to wash them down through contempt, or are they of any utility to you?

6—7. I desire, therefore, to hear what is your motive about it. Indeed, why is it that canes, are not washed down by any of you from the banks where they grow?—Thus addressed, the River Ganga replied,

to Ocean, that Lord of all Rivers, in these words of great significance, fraught with reason, and, therefore, liked of all.

**Ganga said:—**

8. Trees stand in one and the same place and are never displaced from where they stand. For this by their nature resisting our currents, they are obliged to leave the place of their growth. Canes, however, act otherwise.

9. The cane, seeing the advancing current, bends to it. The others do not act in this way. After the current has passed away, the cane resumes its pristine posture.

10. The cane is acquainted with the virtues of Time and opportunity. It is docile and obedient. It is yielding, but not stiff. Therefore, it stands where it grows, without being compelled to follow our current.

11. Those plants, trees, and creepers that bend and rise before the force of wind and water, are never rooted out.

**Bhishma said:—**

12. That person, who does not yield to the power of a powerful foe who has grown and who is competent to imprison or kill, soon meets with ruin.

13. That wise man, who acts after determining fully the strength and weakness, the power and energy, of himself and his enemies is never discomfited.

14. An intelligent man, therefore, when he sees his enemy to be more powerful than himself, imitate the conduct of the cane. That is a sign of wisdom.'

### CHAPTER CXIV.

(RAJADHARMANUSHASANA  
PARVA).—*Continued.*

**Yudhishtira said:—**

1. "How, O Bharata, should a learned and modest man behave, O chastiser of foes, when attacked with harsh speeches in the court by an ignorant person puffed up with conceit?"

**Bhishma said:—**

2. 'Listen, O king, how this subject has been treated of [in the scriptures], i.e. how a person of good soul should endure in this world the abusive words of foolish persons.

3. If a person, when abused by another, does not become irate, he is then sure to win the merit of all the good deeds that have been done by the abuser. The endurer, in such a case, transfers the demerit of all his own bad deeds to the person who being angry abuses him.

4—5. An intelligent man should pay no attention to an utterer of abusive words who resembles, after all, only a Tittibha uttering dissonant notes. One, who is possessed by hate is said to live in vain. A fool is often heard to say,—I addressed such words to such a respectable man amid such an assembly of men!—and to even boast of that wicked act.

6. He would add,—Abused by me, the man stood silent as if dead with shame!—Even thus does a shameless man boast of an act of which he should never boast.

7. Such a wretched wight should carefully be disregarded. The wise man should endure every thing that such a foolish person may say.

8. What can a vulgar person do by either his praise or blame? He is like a crow that caws uselessly in the forest.

9. If those, who blame others by only their words, could establish those accusations by such means, then, perhaps, their words would have been considered to be of some value. However, their words are as effective as those uttered by fools invoking death upon them with whom they fall out.

10. That man simply says that he is a bastard who indulges in such conduct and words. Indeed, he is like a peacock that dances while showing such a part of his body which should never be shown.

11. A person of pure conduct should never even speak with that sinful person, who does not scruple to utter anything or do anything.

12. That man, who speaks of one's qualities when the latter marks him and who speaks ill of him when he does not see him, is really like a dog. Such a person does not acquire heaven and the fruits of any knowledge and virtue that he may have.

13. The man, who speaks ill of one in his absence, loses the fruits of all his libations on fire and of the gifts he may make to even a hundred persons.

14. A wise man, therefore, should unhesitatingly avoid such a sinful person who should always be shunned by all honest men, as he would avoid the flesh of the dog.

15. That wicked wretch, who mentions the faults of a high-souled person, really

displays his own evil nature even as a snake shows his hood.

16. The sensible man, who tries to oppose such a back-biter always engaged in doing a work congenial to himself, finds himself in the painful situation of a stupid ass sunk in a heap of ashes.

17. A man who always speaks ill of others, should be shunned like a furious wolf, or an infuriate elephant roaring madly, or a fierce dog.

18. Fie on that sinful wretch, who has followed the footsteps of the foolish who has transgressed all healthy restraints and modesty, who always injures others, and who does not care for his own prosperity.

19. If an honest man wishes to speak to such wretches when they try to humiliate him, he should thus be advised:—Do not allow yourself to be afflicted. A wordy torrents between a high and a low person is always disapproved by persons of sober intelligence.

20. A slanderous wretch, when influenced by an anger, may strike another with his palms, or throw dust or chaff at another, or frighten another by showing or grinding his teeth. But all this is well-known.

21. That man, who bears the reproaches and slanders of wicked men uttered in assemblies, or who reads frequently these instructions, never suffers any pain from words.

## CHAPTER CXV.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

Yudhishtira said:—

1. "O grandfather, O you of great wisdom, I have one great doubt which perplexes me! You should, O king, remove it! You are a promoter of our family.

2. You have described to us the slanderous speeches uttered by wicked men of bad conduct. I desire, however, to question you further.

3—4. That which is beneficial to a kingdom, that which yields happiness to the family of kings, that which yields good and advancement in the future and the present, that which is good regarding food, drink and the body, are topics upon which I wish you to dwell.

5. How should a king, who has been out on the throne



occupy it, surrounded by friends, ministers and servants, please his subjects?

6—7. That king, who, taken away by his natural propensities and proclivities, becomes devoted to evil companions, and flatters wicked men for his being under the influence of his senses, finds all servants of good birth and blood displeased with him. Such a king never gets those objects the accomplishment of which depends upon one's having a number of good servants about him.

8. You, who are equal to Vrihaspati himself in intelligence, should describe to me these duties of kings which are difficult to be ascertained and thereby resolve my doubts.

9. You, O foremost of men, are ever engaged in encompassing the good of our family. For this reason you always describe to us on the duties of the kings. Endued with great wisdom, Vidura also gives us always valuable instruction.

10. Hearing instructions from you which are productive of good to our family and kingdom, I shall be able to live happily like a person pleased with having drunk the immortal nectar.

11. What classes of servants are to be considered as inferior and what as possessing all accomplishments? Helped by what class of servants or by servants of what kind of birth, should a king rule?

12. If the king choose to act alone and without servants, he can never protect his people. All persons, however, of high birth wish for the acquisition of sovereignty?"

**Bhishma said:—**

13. "The king, O Bharata, cannot alone govern his kingdom. Without servants to help him, he cannot accomplish any object. Even if he gains any object, he cannot retain it.

14. That king, whose servants are all gifted with knowledge and wisdom, who always seek the well-being of their master, and who are of high birth and quiet disposition, enjoys the happiness of sovereignty.

15—16. That king, whose ministers are all born in respectable families, incapable of being alienated from him, who always live with him, who always give advice to their master, who are endued with wisdom and goodness, who have a knowledge of all things, who can provide for future events and contingencies, who have a good knowledge of the virtues of time, and who never regret for the past, succeeds in enjoying the happiness of sovereignty.

17. That king, whose servants partake of his sorrows and joys, who always do what he likes, who always try to accomplish their master's objects, and all of whom are faithful, enjoys the happiness of sovereignty.

18. That king, whose subjects are always happy and magnanimous, and who always went to the path of the righteous, enjoys the happiness of sovereignty.

19. He is the best of kings, the various sources of whose revenue are managed and supervised by contented and trustworthy men who know fully the means of multiplying the finances.

20. That king acquires great riches and merit whose repositories and barns are looked after by trustworthy, devoted, and uncovetous and scrupulous servants always bent upon gathering.

21. That king in whose city justice is administered properly which leads to the fining the plaintiff or the defendant, if his case is untrue, and in which criminal laws are administered after the manner of Shaukha and Likhita, acquires the merit of sovereignty.

22. That king, who wins over subjects by kindness, who is a master of the duties of kings, and who is mindful of six cardinal objects, acquires the merit of sovereignty."

## CHAPTER CXVI.

### RAJADHARMANUSHASANA

PARVA).—Continued.

**Bhishma said:—**

1. "Regarding it is cited the following ancient history. That history is considered as one of the greatest precedent amongst good and wisemen.

2. That history is connected with the present subject. I heard it in the asylum of Rama the son of Jamadagni, recited by many foremost of Rishis.

3. In a certain large forest uninhabited by human beings, there lived an ascetic upon fruits and roots, practising rigid vows and with his senses under restraint.

4. Observing strict regulations and self-restraint, of great and pure soul, always making Vedic recitations, and of heart purified by fasts, he treated all creatures with goodness.

5. Highly intelligent, as he was, as he sat on his seat, the goodness of his conduct having been known to all the creatures that

dwelt in that forest, they used to approach him with affection.

6—7. Dreadful lions and tigers, infuriate elephants of huge body, leopards, rhinoceroses, bears, and other dreadful animals, living upon blood, used to come to the Rishi and question him politely. Indeed, all of them behaved towards him like disciples and slaves and always did what was agreeable to him.

8. Coming to him they made enquiries, and then went away to their respective habitations. One domestic animal, however, resided there permanently, never, leaving the ascetic at any time.

9. He was greatly attached to the saint. Weak and emaciated with fasts, he lived upon fruits and roots and water, and was tranquil and of inoffensive character.

10. Lying at the feet of that great Rishi as the latter sat, the dog, with a humane heart, became greatly attached to him for the affection with which he was treated.

11. One day a very strong leopard came there, leaving upon blood. Of a cruel nature and always delighted at the prospect of prey, the dreadful animal looked like a second Yama.

12. Licking the corners of his mouth with the tongue, and lashing his tail furiously, the leopard came there, stricken with hunger and thirst, with wide open jaws, desirous of catching the dog as his prey.

13. Seeing that dreadful animal coming, O king, the dog, in fear of his life, spoke to the ascetic as follows. Listen to them, O king!—

14. O Rishi, this leopard is an enemy of the dogs. It wishes to kill me. O great sage, do you so act that all my fears from this animal may be removed through your favour. O you of mighty arms, forsooth, you are omniscient.

15. Reading the thoughts of all creatures, the sage felt that the dog had sufficient cause for fear. Endued with the six attributes and capable of reading the voices of all animals, the sage said as follows.

The sage said :—

16. You shall have no fear of death from leopards any longer! Let your natural form disappear and be you a leopard, O son!—

17. Thereat, the dog was metamorphosed into a leopard with skin bright as gold. With stripes on his body and with huge teeth, thenceforth he began to live in that forest fearlessly.

18. Meanwhile, seeing before him an animal of his own species, the leopard, forthwith renounced all feelings of enmity towards it.

19. Sometime after, there came into that asylum a dreadful and hungry tiger with mouth wide open. Licking the corners of his mouth with the tongue, and eagerly desirous of drinking blood, that tiger began to approach the animal that had been metamorphosed into a leopard.

20. Seeing the hungry tiger of dreadful teeth approach that forest, the leopard sought the Rishi's protection for saving his life.

21. The sage, who had great affection for the leopard for its living in the same place with him, immediately transformed his leopard into a tiger powerful for all enemies.

22. The tiger seeing a beast of his own species did not injure him, O king. Having in course of time been metamorphosed into a powerful tiger living upon flesh and blood, the dog, abstained from his former food of fruits and roots.

23. Indeed, from that time, O king, the transformed tiger lived, living upon the other animals of the forest, like a true king of beasts.

## CHAPTER CXVII.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

Bhishma said :—

1. 'Gratified with the flesh of killed beasts, the dog metamorphosed into a tiger, slept at his ease. One day as he lay on the yard of the asylum, an infuriate elephant came there, resembling a cloud.

2. Possessed of a huge stature, and rent cheeks, and having signs of the lotus on his body, and with broad frontal globes, the animal had huge tusks and a voice deep as the muttering of the clouds.

3. Seeing that infuriate elephant, proud of his strength, approach him, the tiger, moved with fear, sought refuge with the Rishi.

4. Thereupon that foremost of sages transformed the tiger into an elephant. Seeing an animal of his own species, the real elephant, huge as a mass of clouds, became afraid.

5. The Rishi's elephant then, covered with the filaments of lotus, dived gladly



into lakes abounding with lotuses and walked by their banks filled with rabbit holes.

6-7. Sufficient time passed away in this way. One day as the elephant was gladly passing along the vicinity of the asylum, there came before him a maned lion born in a mountain cave and accustomed to kill elephants.

8. Seeing the lion coming, the Rishi's elephant, from fear of life, began to tremble and sought refuge with the sage.

9. Thereupon the sage metamorphosed that prince of elephants into a lion. As the wild lion was an animal of the same species with him, the Rishi's lion no longer feared him. On the other hand, seeing a stronger beast of his own species before him, the wild lion became afraid.

10. The Rishi's lion began to live in that asylum within the forest. From fear of that animal, the other animals no longer ventured to approach the asylum. Indeed, they all seemed to be stricken with fear about the safety of their lives.

11-12. Sometime after, one day a destroyer of all animals, endued with great strength, terrorizing all creatures, having eight legs and eyes on the forehead, *viz.*, a Sharabha, came there. He came to that very asylum for slaying the Rishi's lion.

13. Seeing this, the sage transformed his lion into a very strong Sharabha.

14. Seeing the Rishi's Sharabha before him more powerful than himself, the wild Sharabha forthwith fled away from that forest.

15. Having been thus metamorphosed into a Sharabha by the saint, the animal lived happily by the side of his transformer.

16. All the animals then that lived in the neighbourhood were stricken with fear of that Sharabha. Their fear and the desire of saving their lives made them all fly away from that forest.

17. Filled with delight, the Sharabha continued daily to kill animals for his food. Metamorphosed into a carnivorous beast, he no longer liked fruits and roots upon which he had lived before.

18. One day that ungrateful beast who had first been a dog but who was now metamorphosed into a Sharabha, eagerly thirsting for blood, wished to kill the sage.

19. The latter saw it all by his spiritual vision and ascetic power. Highly wise the

sage, having learnt the object of the beast, spoke to him these words.

**The sage said:—**

20. O dog, you were first metamorphosed into a leopard. From a leopard you were then made a tiger. From a tiger you became an elephant with the temporal juice trickling adown your cheeks. You were then transformed into a lion.

21. From a powerful lion, you were then transformed into a Sharabha. Filled with love for you, it was I who transformed you into these various forms. You did not, and do not belong by birth, to any of those species.

22. Since, however, O sinful wretch, you wish to kill me who have done no injury to you, you will assume the form of your own species and be a dog again.

23. After this, that mean, foolish, and wicked animal, transformed into a Sharabha, again for the Rishi's curse, put on his own proper form of a dog.'

## CHAPTER CXVIII.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

**Bhishma said:—**

1. 'Having once more assumed his proper form, the dog became very dispirited. Chiding him the Rishi drove the sinful creature from his asylum.

2-3. Following this example an intelligent king should appoint servants, each fit for the office assigned to him, and exercise proper control over them, having first ascertained their qualifications of truthfulness, purity, sincerity, general disposition, knowledge of the scriptures, conduct, birth, self-control, mercy, strength, energy, dignity, and forgiveness.

4. A king should never appoint a minister without first having examined him. If a king has about him low-born persons he can never be happy.

5. Even if persecuted without any fault by his master, a person of high birth never thinks of, in consequence of the respectability of his blood, injuring his master.

6. A mean and low-born individual, however, having obtained even great riches from his connection with some honest man, becomes an enemy of the latter if he is merely reproached.

7-14. A minister should be possessed of high birth and strength; he should be forgiving and self-controlled, and have all his senses under restraint; he should be free from the vice of rapacity, contented with his just gain, pleased with the prosperity of his master and friends, well-informed of the requirements place and time, ever engaged in attaching men to himself or his master by doing them good, always mindful of his duties seeking the good of his master, always careful, faithful in the discharge of his own duties, a thorough master of the art of war and peace, knowing full well the king's requirements about three objects, beloved by both the citizens and the denizens of the provinces, acquainted with all kinds of battle-array for breaking the enemy's ranks, capable of gladdening the hearts of his master, and of reading signs and gestures, acquainted with all requirements about march, skilled in the art of training elephants, shorn of pride, confident of his own powers, clever in the transaction of business, always doing what is right, of fair conduct, surrounded by honest friends, of sweet speech, possessed of pleasing features, capable of leading men, well-versed in policy, endowed with accomplishments, energetic in action, active, ingenuous, of a sweet temper, modest in conversation patient, brave, rich, and capable of taking measures according to the requirements of place and time.

15. That king, who gets such a minister can never be humiliated or defeated by any one. Indeed, his kingdom by and by spreads over the Earth like the light of the moon.

16. A king, again, who is well-read in the scriptures, who considers righteousness as being superior to everything, who always protects his subjects, and who is endowed with the following virtues, secures the love of all.

17-20. He should be patient, forgiving, of pure conduct, severe when necessity requires it, know the virtues of manliness, respectful towards his elders, possessed of a knowledge of the scriptures, ready to listen to the instructions and advice of competent men, capable of judging correctly from amongst the various course of action suggested to him, intelligent, of a retentive memory, ready to do what is just, self-controlled, always sweet-speeched, forgiving even to enemies, practising charity personally, possessed of faith, of lovely features, ready to help distressed persons, having ministers who always seek his well-being, free from egoism, never without a wife, and undisposed to do any

thing hastily. He should always reward his ministers when they perform anything great. He should love those who are devoted to him.

21. Avoiding idleness, he should always win over men by doing them good. He should always be cheerful in appearance. He should always look to the wants of his servants and never yield to anger. He should be magnanimous.

22. Without laying aside the rod of Punishment, he should hold it with propriety. He should make all men about him act fairly. Having spies for his eyes, he should always look after the affairs of his subjects, and should be a master of all matters relating to virtue and wealth. A king, who endowed with these hundred qualifications, acquires the love of all. Every king should attempt to be such.

23. The king should also, O king, seek out good warriors possessed of the necessary qualifications, for helping him in protecting his kingdom.

24. A king, who seeks his own advancement, should never disregard his army. That king, whose soldiers are brave in battle, grateful in conduct, and well-read in the scriptures, whose army consists of infantry thoroughly versed in the works on religion and duty, whose elephant-warriors are brave, whose car-warriors are skilled in their own mode of fighting and well-versed in discharging arrows and in holding other weapons, succeeds in subjugating the whole Earth.

26. That king, who always tries to win over men to himself, who is ready for work, who is rich in friends and allies, becomes the foremost of kings.

27. A king, who has won over all men to himself, may, O Bharata, with the help of even a thousand brave horsemen, succeed in conquering the entire Earth.

## CHAPTER CXIX.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

Bhishma said:—

1-2. Following the lesson drawn from the story of the dog, that king, who appoints his servants to offices for which each is, competent, enjoys the happiness of sovereignty. A dog should not, with becoming honors, be posted in a position far above that for which he is fit. If a dog be posted above that situation which is fit for him, he becomes inebriate with haughtiness.



3. Ministers should be appointed to offices for which they are competent and should possess accomplishments necessary for the same. Appointment of unworthy persons is not at all approved.

4. That king, who appoints servants to offices for which each is competent, succeeds, for such merit, to enjoy the happiness of sovereignty.

5. A Sharabha should occupy the position of a Sharabha; a lion should be elated with the power of a lion; a tiger should be placed in the position of a tiger; and a leopard should be placed in that of a leopard.

6. Servants should, according to the scriptural injunction, be appointed to offices for which each is competent. If you wish to achieve success, you should never appoint servants in offices higher than what they deserve.

7. That foolish king, who, disregarding precedent, appoints servants to offices for which they are not fit, fails to please his people.

8. A king, who wishes to have accomplished servants should never appoint persons who are shorn of intelligence, who are low-minded, who are without wisdom, who are not masters of their senses, and who are not highly born.

9. Men, who are honest, born in high family, brave, learned, shorn of malice and envy, noble, pure in conduct, and clever in business, deserve to be appointed as ministers.

10. Persons, who are humble, always ready to perform their duties, of a peaceful nature, pure in mind, adorned with various other gifts of nature, and are never spoken ill of for the offices they hold, should be the intimate companions of the king.

11. A lion should always associate with a lion. If one that is not a lion associates with a lion, it acquires all the advantages that belong to a lion.

12. That lion, however who, while performing the duties of a lion, has a pack of dogs only for his companions, never succeeds for such companionship, in performing those duties.

13. Thus, O monarch, a king may succeed in subjugating the entire Earth if he has for his ministers men endued with courage, wisdom, great learning, and high-birth.

14. O foremost of kings, kings should never keep a servant who is shorn of learning, sincerity, wisdom and great wealth.

15. Those men who are devoted to their master proceed unimpeded like arrows. Kings should always speak sweet words to those servants who are always busy with doing good to their masters.

16. Kings should, always, diligently look after their treasuries. Indeed, kings depend on their treasuries. A king should, always, try to swell his treasuries.

17. Let your barns, O king, be filled with corn. And let them be entrusted to honest servants. Do you try to increase your wealth and corn.

18. Let your servants, skilled in battle, always attend to their duties. It is desirable that they should be skillful in the management of horses.

19. O delighter of the Kurus, look to the wants of your kinsmen and friends. Be encircled by friends and relatives. Seek the good of your city.

20. By mentioning the example of the dog I have instructed you about the duties you should adopt towards your subjects. What further do you wish to hear?"

## CHAPTER CXX.

### (RAJADHARMANUSHASANA PARVA).—Continued.

Yudhishtira said:—

1. "You have, O Bharata, described the many duties of king-craft, which were observed and laid down in days of yore by persons of ancient times conversant with royal duties.

2. You have, indeed, described fully those duties as approved by the wise. Do you, however, O foremost of Bharata's race, give us an abridgment of the same, so that we may keep it in memory."

Bhishma said:—

3. "The protection of all creatures is considered the highest duty of the Kshatriya. Listen now to me, O king, as to how the duty of protection is to be performed.

4. A king conversant with his duties should put on many forms as the peacock displays plumes of various hues.

5. Keeness, crookedness, truth, and sincerity, are the qualities which should be present in him. He should practise impartially the qualities of goodness if he is to acquire happiness.

6. He must assume that particular color or form which is beneficial for the parti-

ular object which he tries to achieve. A king who can put on various forms succeeds in achieving even the most subtle objects.

7. Dumb like the peacock in autumn, he should keep his counsels close. He should speak little, and that little should be sweet. He should be of good features and well-read in the scriptures.

8. He should always be very careful about those gates through which dangers may come and befall him, like men guarding breaks in embankments through which the waters of large tanks may rush and flood their fields and houses. He should seek the protection of Brahmanas crowned with ascetic success as men seek the refuge of powerful rivers caused by the rain-water deposited within mountain lakes. That king, who wishes to amass riches should act like religious hypocrites who keep Sikha or tuft of hair.

9. The king should always have the rod of Punishment uplifted in his hands. He should always levy taxes carefully after examining the incomes and expenses of his subjects, like men going to a full-grown palmyra for drawing juice.

10. He should treat equitably his own subjects; cause the crops of his enemies to be crushed by the foot of his cavalry, march against enemies when his own wings have become strong; and mark all the sources of his own weakness.

11. He should announce the faults of his enemies; crush those who are their partizans; and collect riches from outside like a person plucking flowers from the forest.

12. He should kill those foremost of kings who are puffed up with might and stand with upraised heads like mountains, by bribing the governors of the forests and by ambuscades and sudden attacks.

13. Like the peacock in the rains, he should enter his nightly habitations alone and unseen. Indeed, he should enjoy, like the peacock, within his inner apartments, the company of his wives.

14. He should not put off his coat of mail. He should himself guard his own self, and avoid the nets spread out for him by the spies and secret agents of his enemies.

15-16. He should also gain over the spies of his enemies, but destroy them fully when opportunity presents itself. Like the peacocks the king should destroy his powerful and angry foes of crooked policy, and kill their force and drive them away from home. The king should also like the peacocks do

what is good to him, and gather wisdom from all sides as they collect insects even from the forest.

17. An wise and peacock-like king should thus govern his kingdom and pursue a policy which is good for him.

18. By dint of his own intelligence, he should determine what he is to do. By consulting with others he should either leave off or conform such resolution. Helped by that intelligence which is sharpened by the scriptures, one can fix his courses of action. Herein consists the utility of the scriptures.

19. By following the means of conciliation, he should create confidence in the hearts of his enemies. He should show his own strength. By judging of various courses of action in his own mind he should by dint of his own intelligence, make his decision.

20. The king should be a master of the arts of conciliating policy; he should be endued with wisdom and should be able to do what should be done and avoid the otherwise. A highly wise and intelligent person does not require counsels or instruction.

21-22. A wise man, who is endued with the intelligence of Vrihaspati, if he incurs obloquy, soon regains his true nature like heated iron dipped in water. A king should perform objects, of his own or of others, according to the injunctions of the scriptures.

23. A king, who knows well the means of acquiring riches, should always engage in his acts such men as are mild by nature and endued with wisdom, courage and great strength.

24. Seeing his servants employed in acts for which each is fit, the king should act in unison with them like the strings of a musical instrument, set to proper tension, according with their notes.

25. The king should do good to all persons without violating the injunctions of Righteousness. That king stands firm as a rock whom everybody regards—He is mine.

26. While settling the claims of litigants, the king, without making any difference between persons who are liked and those who are disliked by him, should preserve justice.

27-28. The king should appoint in all his offices such men as know very well the characteristics of particular families, of the people in general and of various countries; as are mild in words; as are of middle age; as have no shortcomings; as are devoted to good acts; as are never



careless; as are free from rapacity; as are possessed of learning and self-control; and as are firm in virtue and always ready to preserve the interests of both virtue and profit.

29. In this way, having determined the course of actions and their final ends, the king should accomplish them carefully; and instructed in all matters by his spies, he may live happily.

30. That king, who never yields to anger and joy without sufficient cause, who looks after all his acts himself, and who superintends his income and expenditure with his own eyes, succeeds in acquiring great wealth from the Earth.

31. That king is a master of his royal duties who rewards his officers and subjects publicly, who punishes those who deserve punishment, who protects his own self, and who protects his kingdom from every evil.

32. Like the Sun shedding his rays upon everything underneath, the king should always look after his kingdom himself, and helped by his intelligence, he should supervise all his spies and officers.

33. The king should collect wealth from his subjects at the proper time. He should never announce what he does. Like an intelligent person milking his cow every day, the king should milk his kingdom every day.

34. As the bee gathers honey from flowers gradually, the king should collect wealth gradually from his kingdom for keeping it in store.

35. Having kept apart a sufficient portion, he should with the remaining portion, acquire religious merit and gratify his desires for pleasure. That king, who is acquainted with duties and who is gifted with intelligence, would never squander what has been stored.

36. The king should never disregard any wealth, however little it may be; he should never belittle his foes for their powerlessness; he should, by his own intelligence, examine his ownself; he should never place confidence in ignorant persons.

37-38. Steadiness, cleverness, self-control, intelligence, health, patience, bravery, and attention to the requirements of time and place,—these eight qualities always multiply wealth, be it small or be it much. A little fire, fed with clarified butter, may end into a conflagration. A single seed may produce a thousand trees. A king, therefore, even when he knows that his income and expenditure are great, should not neglect the smaller items.

39. An enemy, whether he be a child, a young man, or an aged one, succeeds in killing a careless person. An insignificant enemy, when he becomes powerful, may root out a king. A king, therefore, who is conversant with the requirements of time is the greatest of all kings.

40. An enemy, strong or weak, impelled by malice, may very soon destroy the fame of a king, impede the acquisition of religious merit by him; and deprive him of even his energy. Therefore, a king, who is of a controlled mind, should never be careless when he has an enemy.

41. If an intelligent king desires for riches and victory, he should, after knowing his expenditure, income, savings, and administration, make either peace or war. For this reason the king should seek the help of an intelligent minister.

42. Brilliant intelligence weakens even a powerful person; by intelligence the growing power may be protected; a growing enemy is weakened by the help of intelligence; therefore, every work which is undertaken with intelligence is deserving of praise.

43. A king, who is patient and without any fault, may, if he likes, obtain the fruition of all his wishes, with the help of even a small force. That king, however, who wishes to be encircled by a number of self-seeking flatterers, can never derive the smallest benefit.

44. For these reasons, the king, should mildly collect wealth from his subjects. If a king continually oppresses his people, he is destroyed like a flash of lightning that shines only for a second.

45. Learning, penances, immense wealth, indeed, everything, can be acquired by exertion. Exertion of embodied creatures is governed by intelligence. Exertion, therefore, is the greatest of all things.

46. The human body is the habitation of many intelligent, and energetic creatures, of Shakra, of Vishnu, of Saraswati, and of other beings. A learned man, therefore, should never disregard the body.

47. A covetous man should be brought under control by continued presents. He that is covetous is never satiated with taking other people's riches. Every one, however, becomes covetous of happiness. If a person, therefore, becomes destitute of wealth, he becomes shorn of virtue and pleasure.

48. A covetous man seeks to take to himself the riches, the enjoyments, the sons and daughters, and the affluence of others. Every kind of fault is seen in covetous men.

The king, therefore, should never appoint a covetous man as his minister or officer.

49. A king should even send a low person to ascertain the disposition and doings of his enemies. A wise king should frustrate all the attempts and objects of his enemies.

50. That confident and high-born king who seeks instruction from learned and pious Brahmanas and who is protected by his ministers, can keep all his tributary chiefs under proper control.

51. O king, I have briefly described to you of all the duties laid down in the scriptures. Attend to them, helped by your intelligence. That king, who, in obeying his protector, attends to these, succeeds in ruling the whole Earth.

52. That king, who neglects the happiness which policy yields and seeks for that which chance may bring, never succeeds in enjoying the happiness of sovereignty or in acquiring blissful regions hereafter.

53. By properly looking to the requirements of war and peace, a careful king, succeeds in killing even such foes as are highly rich, adored for intelligence and good conduct, endued with accomplishments, brave in battle, and ready for work.

54. The king should find out those means which are supplied by different kinds of acts and measures. He should never depend upon destiny. One who sers faults in innocent persons, never succeeds in acquiring prosperity and fame.

55. When two friends engage in doing one and the same act, a wise man always praises him among the two who undertakes the heavier share of work.

56. Do you practise these duties of kings that I have described to you. Be ready to perform the duty of protecting men. You may then easily acquire the meed of virtue. All the regions of happiness hereafter depend upon merit.

## CHAPTER CXXI.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

**Yudhishtira said :—**

1. "O grandfather, you have now finished your discourse upon the duties of kings. From what you have said it appears that punishment occupies a high position and is the master of everything, for everything depends upon punishment.

2—3. It seems, O powerful one, that punishment, which is highly powerful and which is present everywhere, is the foremost of all beings among either gods and Rishis and great Pitris and Yakshas and Rakshas and Pishachas and Sadhyas, or living beings in this world consisting of beasts and birds.

4. You have said that the entire universe, mobile and immobile, including gods, Asuras, and men, depends upon punishment.

5. I now wish, O foremost of Bharata's race, to know truly who Punishment is. Of what kind is he? What is his form? What is his nature?

6. Of what is he made? Whence is his origin? What are his features? What is his splendour? How does he remain awake among living creatures so vigilantly?

7. Who is he that remains perpetually awake, protecting this universe? Who is he that is known to be the greatest of all things? Who, indeed, is that high person called punishment? What is that upon which Punishment depends? And what is his movement?

**Bhishma said :—**

8. Listen, O scion of the Kurus, who is punishment and why is he also called Vyavahara. That upon whom all things depend is called punishment.

9. Punishment is that by which righteousness is maintained. He is sometimes called Vyavahara. Punishment is called as such so that the righteousness of a king who is wide awake may not suffer extinction.

10—11. It is, therefore, that the name Vyavahara is applied to it. In days of yore, Manu, O King, declared first of all this truth, viz.,—He who protects all creatures, the loved and the hated equally, by impartially holding the rod of punishment, is said to be the righteousness incarnate.

12. These words, that I have said, were, O king, first uttered in days of yore by Manu. They represent the great words of Brahmana.

13. And because these words were spoken first, therefore, they are known as the first. And since Punishment which stops the misappropriation of other people's wealth, therefore, Punishment has come to be called by the name of Vyavahara.

14. The aggregate of three objects always depends on well-applied Punishment. Punishment is a great god. In form he looks like a burning fire.



15. His complexion is dark like that of the petals of the blue lotus. He has four teeth, four arms and eight legs and many eyes. His ears are pointed like arrows and his hair stands upright.

16. He has matted locks and two tongues. His face has the color of copper, and he is clad in a lion's skin. That irresistible god assumes such a dreadful form.

17—18. Assuming again the form of the sword, the bow, the mace, the dart, the trident, the mallet, the arrow, the thick and short club, the battle-axe, the discus, the noose, the heavy bludgeon, the rapier, the lance, and, in fact, of every sort of weapon that exists on Earth, Punishment moves in the world.

19. Indeed, Punishment moves on Earth, piercing and cutting and assenting and lopping off and dividing and striking and killing and rushing against its victims.

20—22. These, O Yudhisthira, are some of the names of Punishment *vis.*, sword, Sabre, Righteousness, Fury, the Irresistible, the father of prosperity, Victory, Punisher, Checker, the Eternal, the Scriptures, Brahmana, Mantra, Avenger, the Foremost of first Legislators, Judge, the Undecaying, God, the individual of irresistible course, the Ever-going, the First-born, the individual without love, the Soul of Rudra, the eldest Manu, and the great Benefiter.

23. Punishment is the holy Vishnu. He is the powerful Narayana. And because he always puts on dreadful form, therefore he is called Mahapurusha.

24. His wife Morality passes by the names of Brahman's daughter, Lakshmi, Vritti, Saraswati, and Mother of the universe. Punishment has thus many forms.

25—33. Blessing and curse, pleasure and pain, righteousness and unrighteousness strength and weakness, fortune and misfortune, merit and demerit, virtue and fault, liking and disliking, season and month, night and day and hour, carefulness and carelessness, joy and anger, peace and self-control, destiny, and manliness, salvation and damnation, fear and intrepidity, injury and abstention from injury, penances and sacrifice and rigid abstinence, poison and wholesome food, the beginning, the middle, and the end, the result of all murderous acts, insolence, insanity, arrogance, pride, patience, policy, impolicy, powerlessness and power, respect, disrespect, decay and firmness, humility, charity, fitness of time and unfitness of time, falsehood, wisdom, truth, belief, dis-

belief, impotence, trade, profit, loss, success, defeat, fierceness, mildness, death, acquisition and non-acquisition, agreement, and disagreement, what should be done and what should not be done, strength and weakness, malice and good will, righteousness and unrighteousness, shame and shamelessness, modesty, prosperity, and adversity, energy, acts, learning, eloquence, keenness of understanding,—all these, O Yudhisthira, are forms of Punishment in this world. Therefore, punishment has many forms.

34. If punishment had not existed, all creatures would have struck one another. Through fear of punishment, O Yudhisthira, living creatures do not kill one another.

35. O king, always protected by punishment, the subjects, increase the might of their ruler. It is for this that punishment is regarded as the highest refuge of all.

36. Punishment, O king, quickly sets the world on the path of righteousness. Depend upon truth, righteousness exists in the Brahmanas.

37. Filled with righteousness, leading Brahmanas take to the study of the Vedas. From the Vedas the sacrifices originate. Sacrifices please the gods.

38. The gods being gratified, commend the dwellers of the Earth to Indra. For benefiting the inhabitants of the Earth, Indra gives them food.

39. The life of all creatures depends upon food. From food creatures derive their support and growth. Punishment in the shape of king remains wakeful amongst them.

40. For serving this object, punishment assumes the form of a Kshatriya among men. Protecting men he remains awake, always careful and never decaying.

41. Punishment has again these other eight names, *vis.* God, Man, Life, Power, Heart, the Lord of all creatures, the Soul of all things, and the Living creature.

42. God gave both prosperity and the rod of punishment to the king who is possessed of strength and who is a combination of five expedients.

43. Nobility of blood, rich ministers, knowledge, the various kinds of forces with the eight objects mentioned below, and the other force, should be sought for by the king, O Yudhisthira.

44. Those eight objects are elephants, horses, cars, infantry, boats, impressed

labourers, increase of population, and cattle, such as sheep, etc.

45. Well-armed soldiers car-warriors, elephant-warriors, cavalry, infantry, officers and surgeons form the limbs.

46—47. Beggars, principal judges, astrologers, performers of propitiatory and *Atharvan* rites, treasury, allies, grain, and all other requisites, form the body, composed of seven attributes and eight limbs, of a kingdom. Punishment is another powerful limb of a kingdom. Punishment is the creator of a kingdom.

48. God himself has, with great care, sent Punishment for the use of the *Kshatriya*. This eternal universe is impartial Punishment's self.

49. There is nothing which deserves greater respect from kings than Punishment by which the ways of Righteousness are marked out. Brahman himself, for the protection of the world and for establishing the duties of different orders, sent down Punishment.

50. There is another kind of *Vyavahara* (Law) originating from the disputes of litigants which also has sprung from Brahman. Principally marked by a belief in either of the two parties, that *Vyavahara*, (Law) yields great good.

51. There is another-kind of *Vyavahara* which has the *Veda* for its soul. It also originates from the *Veda*. There is, O foremost of kings, a third kind of *Vyavahara* (Law) which is connected with family customs but which is quite of a piece with the scriptures.

52. That *Vyavahara* (Law) which has, as above, been said to be marked by a belief in either of two litigant parties, should be known by us as being inherent in the king. It should be also known by the name of Punishment, as also by the name of Evidence.

53. Although Punishment is regulated by Evidence, yet it depends upon Law. *Vyavahara* (Law) is really based upon Vedic precepts.

54. That *Vyavahara* (Law), which originates from the *Vedas*, is Morality or duty. It yields good to persons believing in duty and morality; men of purified souls have spoken of that *Vyavahara* (Law) as they have done of ordinary law.

55. The third kind of *Vyavahara* is also a protector of men, and it also originates from the *Veda*, O *Yudhishtira*! It keeps up the three worlds. It has Truth for its soul and yields prosperity.

56. That which is punishment is eternal

*Vyavahara*. That which has been said to be *Vyavahara* is really the *Veda*.

57. That which is the *Veda* is morality and duty. What is morality and duty is the path of Righteousness. This last in the beginning had been the Grandfather Brahman, that Lord of all creatures.

58. Brahman is the Creator of the entire universe with the gods and *Asuras* and *Rakshasas* and human beings and snakes, and of every other thing.

59. Hence that law which is characterised by a belief in either of two litigant parties has also originated from him. Therefore, he has laid down the following regarding *Vyavahara*.

60. Neither mother, nor father, nor brother, nor wife, nor priest, is unpunishable with that king who governs agreeably to his duty.

## CHAPTER CXXII.

### (RAJADHARMANUSHAISANA PARVA).—Continued.

Bhishma said:—

1. 'Regarding it is cited the following old story. There was among the *Angas* a highly effulgent king called *Vasuhoma*.

2. That king was always engaged in acts of piety, and accompanied by his wife he always practised the austere penances. He went to the spot called *Munja-prishtha* highly respected by the *Pitris* and the celestial *Rishis*.

3. There, on that peak of *Himavat*, near the golden mountain of *Meru*, Rama, sitting under the shade of a well-known banian, had tied his matted locks together.

4. From that time, O king, the spot, which is a favorite resort of *Rudra*, pressed by the name of *Munja-prishtha* among *Rishis* of rigid vows.

5. Living there, king *Vasuhoma* acquired many pious attributes and, having gained the regard of the *Brahmanas*, came to be regarded as a celestial *Rishi* in holiness.

6. One day, that grinder of enemies, that friend of *Shakra*, viz., king *Mandhatr* of great soul, came to *Vasuhoma* on his mountain retreat.

7. Arrived there, and seeing king *Vasuhoma* of austere penances, stood humbly before the latter.



8. Vasuhoma offered his guest water to wash his feet, and the Arghya consisting of the usual articles, and enquired of him about the well-being or otherwise of his kingdom consisting of seven limbs.

9. After this, Vasuhoma addressed his royal guest who strictly followed the conduct of the righteous men of old, saying,—What, O king, shall I do for you,

10. Thus addressed, O delighter of the Kûrus, Mandhatri, that best of kings, highly pleased, answered the greatly wise Vasuhoma seated at his ease, in the following words.

**Mandhatri said :—**

11. You have O king, studied all the doctrines of Vrihaspati! O best of men, you know also the doctrines laid down by Ushanas.

12. I wish to know what is the origin of Punishment. What was awake before Punishment? What also is said to be its end?

13. How came Punishment to depend upon the Kshatriya? Tell me all this, O you of great wisdom. I approach you as a disciple, ready to give you the tuition fee.

**Vasuhoma said :—**

14. Listen, O king, as to how Punishment, that upholder of the world, sprang up. It is the soul of righteousness, and eternal, and was created for preserving the proper government of all creatures.

15. We have heard that once upon a time, the Grandfather of all the worlds, *vis.*, the divine Brahmana, desiring to celebrate a sacrifice, could not find a priest equally qualified like himself.

16. Therefore, he once conceived in his brain and held the foetus there for many long years. After a thousand years, the great god sneezed. In that act, the foetus dropped from his head.

17. The divine being, O chastiser of foes, who was thus born from Brahman passed by the name of Kashupa. Highly powerful he became a lord of creatures. That Kashupa officiated as priest, O king, in the sacrifice of the high-souled Grandfather.

18. Upon the commencement of that sacrifice, of Brahman, O best of kings, punishment disappeared on account of the visible form that the Grandfather was then obliged to assume.

19. Punishment having disappeared, a great confusion arose among all creatures. There was no longer any distinction

between what should be done and what should not. All difference, again, between clean and unclean food disappeared.

20. Men could not distinguish between what drink was allowable and what drink was not. All creatures began to injure one another. There were no restraints about the union of the sexes. All idea of property disappeared.

21. All creatures began to rob, snatching meat from one another. The strong began to kill the weak. Nobody cared the least for his neighbour.

22—23. Then, having adored the divine and eternal Vishnu, the grandfather addressed that great boon-giving god, saying,—You should, O Keshava, show mercy on the present occasion. Let it be so ordained by you that the confusion that has already set in may disappear.

24. Thus addressed, that foremost of gods, armed with an enormous Shula, thinking for some time, converted his own self into the form of Punishment.

25. From that form, having Righteousness for its legs, the goddess Saraswati created Danda-niti (Science of Punishment) which very soon became celebrated all over the world.

26. Thereafter the great god armed with a huge Shula, having again reflected for sometime, appointed a few among the gods as the rulers of their respective classes.

27. It was then that he made the divine Indra of a thousand eyes the king of gods. Yama the son of Vivaswat was made the lord of the departed manes.

28. Kuvera was made the lord of riches and of all the Rakshasas. Meru was made the king of the mountains, and Ocean was made the lord of the rivers.

29. The powerful Varuna was made the lord of the waters and of the Asuras. Death was made the lord of life and of all living creatures, and Fire was made the chief of all things possessed of energy.

30. The powerful Ishana the great and eternal Mahadeva, of three eyes, was made the king of the Rudras.

31. Vashishtha was made the king of the Brahmanas, and Jatavedas was made the chief of the Vasus. Surya was made the lord of all luminous bodies, and Chandramas was made the lord of Stars and constellations.

32. Anshumat was made the chief of all herbs, and the powerful and foremost of deities, *vis.*, Kumara or Skanda, having

twelve arms, was made the lord of all the spirits and ghosts.

33. Time, containing the seeds of both origin and destruction was made the lord of all creatures, as also of the four parts of Death viz., weapons, diseases Yama, and acts, and, lastly of grief and joy.

34. The Shrutis say that the great god Mahadeva, that lord of lords, O king, armed with Shula, is the lord of the Rudras.

35. The rod of punishment was given to Brahman's latest-born son, viz., Kashupa, the lord of all creatures and the foremost of the virtuous.

36. Upon the completion of that sacrifice according to due rites, Mahadeva after making proper reverence handed over Punishment, that protector of Righteousness, to Vishnu.

37. Vishnu gave it to Angiras, and Angiras, that foremost of ascetics, handed it over to Indra and Marichi. Marichi gave it to Bhrigu.

38. Bhrigu gave that rod intended for the protection of righteousness to all the Rishis. The Rishis gave it to the Regents of the quarters, and the Regents made it over again to Kashupa.

39. Kashupa then handed it over to Manu the son of Surya. The god of Shraddhas (viz., Manu), gave it to his sons for the sake of true righteousness and riches.

40. Punishment should be meted out with discrimination, guided by righteousness and not by caprice. It is intended for checking the wicked. Fines and confiscation are intended for creating terror, and not for replenishing the king's treasury.

41. The wounding of one's body or the infliction of death should not be made for trivial causes. The infliction of physical pain by various means, hurling from tops of mountains, and punishment also, should not be guided by similar causes.

42. Surya's son Manu gave the rod of punishment, (to his sons) for the protection of the world. Punishment in the hands of successive holders, remains awake, protecting all creatures.

44.—49. At the top of the ladder, the divine Indra is awake ; after him, Agni of burning flames ; after him, Varuna ; after Varuna, Prajapati ; after Prajapati, Righteousness whose essence is restraint ; after Righteousness, the son of Brahman , viz., the eternal Law ; after Law, Energy is awake, employed in the act of

protection ; after Energy, the herbs ; after the herbs, the mountains ; after the mountains, all kinds of juices and their attributes ; after these, the goddess Niriti ; after Niriti, the planets and the luminous bodies in heaven ; after these, the Vedas ; after the Vedas, the powerful form of Vishnu with the horse head ; after him the almighty and eternal grandfather, viz., Brahman ; after the grandfather, the divine and blessed Mahadeva ; after Mahadeva, the Vishwedevas ; after them, the great Rishis ; after the Rishis, the divine Soma ; after Soma, the eternal duties ; after the gods, the Brahmanas are awake.

50. After the Brahmanas, the Kshatriyas are piously protecting all creatures. The universe, consisting of mobile and immobile creatures, is kept awake by the Kshatriyas.

51. Creatures are kept awake in this world, and Punishment is awake is among them. Effulgent like the Grandfather himself, Punishment keeps together and maintains everything.

52—53. Time, O Bharata, is always awake, in the beginning, the middle, and the end. The lord of all the worlds, the lord of all creatures, the powerful and blessed Mahadeva, the god of gods, is always awake. He passes also by the names Kaparddin, Shankara, Rudra, Bhava, Sthanu, and the lord of Uma.

54. Thus Punishment also keeps awake in the beginning, the middle and the end. A virtuous king should duly rule, guided by Punishment.

**Bhishma said :—**

55. That person who listens to this teaching of Vasuhoma, and having listened to it behaves according to its trend, is sure to acquire the fruition of all his desires.

56. I have now, O foremost of men, told you everything as to who Punishment is, that restrainer of the universe which is governed by righteousness.

## CHAPTER CXXIII. (RAJADHARMANUSHASANA PARVA.)— *Continued.*

**Yudhishthira said :—**

1. I wish, O sire, to hear the final conclusions about Virtue, Profit and Pleasure. Depending upon which of these does life proceed ?

2. What are the origins of Virtue, Profit, and Pleasure ? What is again the out-



come of those three? They are sometimes seen intermixed with one another; and sometimes to exist separately and independently of one another."

**Bhishma said :—**

3. 'When men in this world try with pure hearts to gain Profit with the help of Virtue, then those three, *vis.*, Virtue, Profit, and Pleasure, may be seen to exist in a state of union regarding time, cause, and action.

4. Profit originates from virtue, and Pleasure is the fruit of Profit. All the three again originate from Will. Will is connected with the objects.

5. All objects exist in a body for gratifying the desire of enjoyment. Upon these depend the threefold objects of life. Renunciation of all objects is liberation.

6. It is said that Virtue is sought for the protection of the body, and Profit is for the acquisition of Virtue. Pleasure is merely the gratification of the senses. All the three are, therefore, pervaded the quality of *Rajas* (darkness.)

7. Virtue, Profit, and Pleasure, when sought for the sake of heaven and such other rewards, are considered remote, because the rewards themselves are remote. They are near when sought, however, for the sake of Knowledge of Self. One should seek them for the purity of soul. One should not renounce them even in mind. If Virtue, Profit, and Pleasure are to be abandoned, one should abandon them when one has liberated one's self by ascetic penances.

8. The aim of the threefold objects is emancipation. I wish men could attain it. One's acts, undertaken and completed with even the help of intelligence may or may not yield the expected fruits.

9. Virtue is not always the root of Profit, for other things than Virtue lead to Wealth. There is again the opposite view. In some cases, Wealth acquired has produced evil. Other things again than Wealth have brought on the acquisition of Virtue. Therefore, an ignorant man, whose understanding has been debased by ignorance, never succeeds in acquiring the highest object of Virtue and Profit, *vis.*, Emancipation.

10. The defeat of Virtue consists in the desire of reward; that of Profit consists in amassing it; when freed from these impurities, they yield mighty fruits.

11. Regarding it is cited the discourse that took place in days of yore between Kamandaka and Angarishtha.

12. One day having waited for the opportunity, king Angarishtha saluted the Rishi Kamanda as he was seated at his ease, and put to him the following questions—

13. If a king, under the influence of lust and folly, commits sin for which he afterwards repents, how, O Rishi, can those sins be destroyed.

14. If again a man, guided by ignorance, does what is sinful in the belief that he is acting piously, how shall the king suppress that sin prevalent among men?

**Kamanda said :—**

15. That man, who, renouncing Virtue and Profit, pursues only Pleasure, reaps as the result of such conduct the destruction of his intelligence.

16. The destruction of intelligence is followed by carelessness which at once destroys both Virtue and Profit. Such carelessness, beget dreadful atheism and systematic wickedness.

17. If the king does not subdue those wicked men of sinful conduct, all good subjects then live in dread of him like a person living in a room within which a snake has concealed itself.

18. The subjects do not follow such a king. Brahmanas and all pious persons also do the same. As a consequence the king incurs grave danger, and ultimately the risk of his life.

19. Laden with infamy and insult, he has to carry on a miserable existence. A life of infamy, however, is tantamount to death.

20. Men well read in the scriptures have laid down the following expedients for suppressing sin. The king should always study the three Vedas. He should respect the Brahmanas and do them good.

21. He should be given to righteousness. He should make alliance with high families. He should serve the great Brahmanas endued with the virtue of forgiveness.

22. He should perform ablutions and recite sacred Mantras and thus spend his days happily. Banishing all wicked subjects from himself and his kingdom, he should live with virtuous men.

23. He should please all persons by sweet words or good acts. He should say to all,—I am yours,—and declare the virtues of even his enemies.

24. By behaving thus he may soon cleanse himself of his sins, and gain the

high esteem of all. Forsooth, by such a conduct all his sins will be destroyed.

25. You should satisfy all those great duties which your seniors and preceptors would indicate. You are sure to acquire great blessings through the grace of your seniors and preceptors.

## CHAPTER CXXIV.

(RAJADHARMANUSHASANA  
PARVA).—*Continued.*

**Yudhisthira said :—**

1. "All persons on Earth, O foremost of men, speak highly of virtuous conduct. I have, however, great misgivings regarding this subject of their praise.

2. If the subject be not far from our comprehension, O foremost of virtuous men, I wish to hear everything about the way in which virtuous conduct can be acquired.

3. How is, that conduct acquired, O Bharata! I wish to hear it. Tell me also, O foremost of orators, what are the characteristics of that conduct."

**Bhishma said :—**

4. 'Formerly, O givers of honors, Duryodhana while burning within at your and your brothers' prosperity at Indraprastha, and for the jeers he received for his mistakes at the grand palace, had asked his father Dhritarashtra the same question. Hear what transpired at that time, O Bharata.

6. Having seen that grand palace and that great prosperity of yours, Duryodhana, while sitting before his father described to him of all he had seen.

7. Having heard the words of Duryodhana, Dhritarashtra, addressing his son and Karna, replied to him as follows.

**Dhritarashtra said :—**

8. Why do you grieve, O son! I wish to hear the cause fully. If after hearing the reasons they appear to be sufficient, I shall then try to instruct you.

9. O subjugator of hostile towns, you too have acquired great affluence. All your brothers are ever obedient to you, as also all your friends and relatives.

10. You are clad in the best robes. You take the richest food. Horses of the best species bear you. Why then have you become pale and emaciated?

**Duryodhana said :—**

11. Ten thousands of great Snataka Brahmanas daily take their food at Yudhisthira's place from plates of gold.

12—13. Seeing his beautiful palace adorned with excellent flowers and fruits, his horses of the Tittiri and the Kalmasha breeds, his dresses of various sorts, indeed, seeing that high prosperity of my enemies, *vis.*, the sons of Pandu,—a prosperity resembling that of Vaishravana himself,—I am burning with grief, O Bharata!—

**Dhritarashtra said :—**

14. If you wish, O sire, to acquire prosperity like that of Yudhisthira or that which is even superior to it, do you then, O son, try to be of virtuous conduct.

15. Forsooth, one may, by his conduct alone, conquer the three worlds. There is nothing which virtuous persons cannot obtain.

16. Mandhatri conquered the whole world in only one night, Janamejaya, in course of three; and Nabhaga, in course of seven.

17. All these kings were endued with mercy and virtuous conduct. Therefore, the Earth came to them at their will, won over by their virtues!

**Duryodhana said :—**

18. I wish to hear, O Bharata, how that conduct may be acquired, by which the Earth was won by them so quickly!—

**Dhritarashtra said :—**

19. Regarding it the following old narrative is cited. It was formerly recited by Narada, with regard to virtuous conduct.

20. In days of yore, the Daitya Prahlada, by the merit of his conduct, snatched from the great Indra his sovereignty and brought the three worlds under subjection.

21. Shakra then, with joined hands, approached Vrihaspati. Endued with great wisdom, the god of the celestials addressed the great preceptor, saying,—I desire you to tell me the source of happiness.

22. Thus accosted, Vrihaspati said to him that Knowledge is the source of the greatest happiness.

23. Indeed, Vrihaspati pointed out Knowledge to be the source of supreme happiness. Indra, however, once more asked him as to whether there was any thing superior to that.



**Vrihaspati said :—**

24. There is some thing, O son, which is still higher. The great Bhargava (Ushanas) will instruct you better. Go to him, blessed be you, and enquire of him, O king of the celestials !

25. Endued with great ascetic merit and effulgence, the king of the celestials then went to Bhargava and acquired from him, with a gratified heart, a knowledge of that which was to his greatest good.

26. Acquiring the permission of the great Bhargava, the celebrator of a hundred sacrifices once more asked the sage as to whether there was anything superior to what the sage had already told him.

27. The omniscient Bhargava said,—The great Prahlada has better knowledge !—Learning this, Indra became highly pleased.

28. The chastiser of Paka, endued with supreme intelligence, assumed the form of a Brahman and going to Prahlada, asked him saying—I desire to hear what conduces to felicity.

29. Prahlada answered the Brahmana, saying,—O chief of the twice-born, I have no time, being wholly engaged with the task of ruling the three worlds ! I cannot therefore, instruct you.

30. The Brahmana said,—O king when you may have leisure, I wish to listen to your instructions about that conduct which yields good !

31. At this answer, king Prahlada became pleased with that Brahma-Vadin. Saying,—So be it!—he availed of a favorable opportunity for delivering to the Brahman the truths of knowledge.

32. The Brahmana duly treated Prahlada as a disciple should his preceptor, and began with his whole heart to do what Prahlada wished,

33. Many a time the Brahmana enquired, saying,—O chastiser of enemies by what means have you been able to acquire the sovereignty of the three worlds ? Tell me, O pious king, what those means are !—Prahlada, O king, answered the question of the Brahmana.

**Prahlada said :—**

34. I do not, O twice-born one, feel any pride for my being a king, nor do I entertain any hostile feelings towards the Brahmanas ! On the other hand, I accept and follow the policy they describe to me based upon the teachings of Shukra.

35. Full confident they say to me what they wish to say, and restrain me from unrighteous or improper courses. I am ever obedient to the teachings of Shukra. I wait upon and serve the Brahmanas and my elders. I bear no malice.

36. I am of righteous soul. I have conquered anger. I am self-controlled, and all my senses are under restraint. Those twice-born ones that are my instructors give me wholesome advice like bees dropping honey into the cells of their comb.

37. I taste the ambrosia dropped by those learned men, and like the Moon among the stars I live among the members of my family.

38. Even listening to the teachings of Shukra from the lips of Brahmanas and following them in practice, is this nectar on Earth, even this is the clearest eye.

39—40. The good of a man consists in these.—Thus said Prahlada to that utterer of Brahma. Served dutifully by him, the chief of the Asuras once more said,—O foremost of twice-born ones, I am highly pleased with you for your dutiful conduct towards me. Ask of me the boon you wish, blessed be you, for I shall grant you what you will ask.

41. The Brahmana answered the king of the Asuras saying,—Very well. I will obey you.—Prahlada, pleased with him,—said,—Take what you wish.

**The Brahmana said :—**

42. If, O king, you have been pleased with me and if you wish to do what is agreeable to me, I wish then to acquire your behaviour ! This is the boon that I pray for.

43. At this, though pleased, Prahlada became stricken with a great fear. Indeed when this boon was indicated by the Brahmana, the Asura king thought that the solicitor could not be an ordinary person.

44. Wondering much, Prahlada at last said,—Let it be so !—Having, however, granted the boon, the Asura king became filled with grief.

45. Having received the boon, the Brahmana went away, but Prahlada, O king, was stricken with a deep anxiety and knew not what to do.

46. While the Asura king sat brooding over the matter, a flame of light came out of his person. It had a shadowy form of great effulgence and huge proportions. Prahlada asked the form, saying,—Why

are You ?—The form answered, saying,—I am the embodiment of your conduct. Renounced by you I am going away.

48. I shall henceforth, O king, dwell in that blameless and foremost of Brahmanas who had become your devoted disciple !—Having said these words, the form vanished and soon after entered the body of Shakra.

49. After the disappearance of that form, another of similar form issued out of Prahlada's body. The Daitya king addressing it, said,—Who are you ?

50. The form answered, saying,—Know me, O Prahlada, for the embodiment of Righteousness, I shall go there where that foremost of Brahmanas is, for, O king of the Daityas, I reside there where Conduct lives !

51. Upon the disappearance of Righteousness, a third highly effulgent form, O monarch, issued out of the body of the great Prahlada.

52. Asked by Prahlada as to who he was, that highly effulgent form answered, saying,—Know, O king of the Daityas, that I am Truth. I shall leave you, following the way of Righteousness !

53. After Truth had left Prahlada, following Righteousness, another great person issued out of Prahlada's body. Asked by the Daitya king, the mighty being answered,—I am the embodiment of good works. Know, O Prahlada, that I live there where the Truth lives !

54. After this one had left Prahlada, another being came out, giving vent to loud and deep cries. Addressed by Prahlada, he answered,—Know that I am Power. I live there where good works are.

55. Having said these words, Power went away where good works had gone. After this, a goddess of great effulgence came out of Prahlada's person.

56. The Daitya king asked her and she answered him saying that she was the embodiment of Prosperity, adding,—I lived in you, O hero, O you of prowess incapable of being baffled. Renounced by you, I shall follow Power.

57. The great Prahlada, stricken with fear, once more asked the goddess, saying,—Where do you go, O goddess, O you that live amid lotuses ?

58. You are ever devoted to truth, O goddess, and you are the foremost of deities. Who is that foremost of Brahmanas ? I wish to know the truth !

The goddess of Prosperity said :—

59. Practising the vow of Brahmacharyya, that Brahmana who was instructed by you was Shakra. O foremost one, he robbed you of that sovereignty which you had over the three worlds.

60. O Righteous one, it was by your conduct that you had reduced the three worlds to subjection. Knowing this the king of the gods robbed you of your conduct !

61. Righteousness and Truth and good works and Power and myself, O you of great wisdom, all originate from conduct.

Bhishma said :—

62. Having said these words, the goddess of Prosperity went away, as also all the rest, O Yudhishtira. Once more addressing his father,

Duryodhana said :—

63. O delighter of the Kurus, I wish to know the truth about conduct. Tell me the means by which it may be acquired.

Dhritarashtra said :—

64. Those means were described by the great Prahlada while discoursing to Indra. Listen, however, O king, as to how in brief conduct may be acquired.

65. Abstinence from injury, by act, thought, and word to all creatures, mercy, and gift, constitute the praise-worthy behaviour.

66. That act or exertion which does not do good to other, or that act for which one has to feel shame, should never be done.

67. That act, on the other hand, should be done for which one may be lauded in society. O best of the Kurus, I have now told you briefly as to what conduct is.

68. If, O king, wicked persons do ever acquire prosperity, they do not enjoy it long, O son, and are soon rooted out.

Dhritarashtra said :—

69. Knowing all this truly, do you, O son, be of good conduct, if you wish to obtain greater prosperity than Yudhishtira.

Bhishma said :—

70. This was what king Dhritarashtra said to his son. Do you follow these instructions, O son of Kunti, and you will then surely acquire their fruit.



## CHAPTER CXXV.

(RAJADHARMANUSHASANA  
PARVA).—Continued.**Yudhishtira said :—**

"You have said, O grandfather, that conduct is the first thing (for a man). Whence, however, does Hope arise? Tell me what it is.

2. This great doubt has occupied my mind. There is no other person than you, O subjugator of hostile towns, who can remove it!

3. O grandfather, I had great hope about Suyodhana that when a battle was about to take place, he would, O lord, do what was proper.

4. Hope is the sheet-an-chor of every man. When that hope is destroyed, great grief follows which, forsooth, is almost equal to death itself.

5. Fool that I am, Dhritarashtra's wicked son, Duryodhana, destroyed the hope I had entertained. Mark, O king, the foolishness of my mind.

6. I think that hope is bigger than a mountain with all its trees. Or, perhaps, it is bigger than the sky itself. Or, perhaps, O king, it is really immeasurable.

7. Hope, O chief of the Kurus, is highly difficult of being understood and equally difficult of being conquered. Seeing this last attribute of Hope, I ask, what else is so unconquerable as this?

**Bhishma said :—**

8. I shall describe to you, O Yudhishtira, regarding it, the discourse between Sumitra and Rishabha that took place in days of yore. Listen to it!

9. A royal sage of the Haihaya family, Sumitra by name, went a hunting. Having pierced a deer with a straight arrow, he pursued it.

10. Endued with great strength, the deer ran ahead, with the arrow sticking to him. The king was equally powerful, and accordingly pursued his precious game with great speed.

11. The animal, highly fleet, quickly ran a low ground and then a level plain.

12. The king, young, active, and strong, and armed with bow and sword and protected with a coat of mail, still pursued it.

13. Having none with him to chase the animal through the forest, the king crossed many rivers and lakes.

14. Possessed of great fleetness, the animal, at its will, appearing now and then before the king, ran on with great quickness.

15. Pierced with many arrows by the king, that wild animal, O monarch, as if in sport, again and again lessened the distance between itself and the pursuer.

16. Repeatedly showing its quickness and crossing one forest after another, it now and then appeared before the king at a near point.

17. At last, taking up a very excellent arrow, sharp, terrible, and capable of cutting the very vitals, that crusher of foes, set it on his bow-string.

18. That huge animal then, as if laughing at the pursuer's efforts, suddenly went to a great distance by reaching a point full four miles ahead of the range of the arrow.

19. That effulgent arrow accordingly fell on the ground. The deer entered a large forest, but the king still pursued it.

## CHAPTER CXXVI.

(RAJADHARMANUSHASANA  
PARVA).—Continued.**Bhishma said :—**

1. Having entered that large forest, the king arrived at an asylum of ascetics. Worn out with toil, he sat himself down for rest.

2. Seeing him armed with bow, exhausted with toil, and hungry, the ascetics approached him and honored him duly.

3. Accepting the honors offered by the Rishis, the king asked them about the progress and advancement of their penances.

4. Duly answering the questions of the king, those Rishis having asceticism for wealth, asked that foremost of kings as to the cause of his coming to that retreat.

5. And they said,—Blessed be you, in pursuit of what delightful object have you, O king, come to this hermitage, walking on foot and armed with sword, bow and arrows?

6. We wish to hear whence you are coming, O giver of honors! Tell us also in what family you are born and what your name is!—

7—9. Thus, addressed, O foremost of men, the king described himself, O Bhārata, saying.—I am born in the family of the Haihayas. My name is Sumitra, and I am the son of Mitra. I chase herds of deer, killing them in thousands with my shafts. Accompanied by a large army and my ministers and the ladies of my household, I have come out ahunting. I struck a deer with a shaft, but the animal with the arrow sticking to his body ran speedily.

10. In chasing it I have, purposelessly arrived at this forest and find myself before you, shorn of splendour, toil worn, and with hope disappointed.

11. What can be more pitiable than this, *vis.*, that I have arrived at this hermitage, exhausted with toil, shorn of the signs of royalty, and disappointed of my hopes.

12. I am not at all sorry, Oh ye ascetics, at my being now divested of the signs of royalty or at my being now at a distance from my capital. I feel, however, a great grief for my hopes being frustrated.

13. The king of mountains, *vis.*, Hima-vat, and that vast receptacle of waters, *vis.*, the ocean, cannot, for its vastness, equal the extent of the sky.

14. Oh ye ascetics, likewise, I also cannot make out the limit of hope. With penances you have made yourselves omniscient. There is nothing which is hidden from you.

15—16. Ye are also highly blessed. I beg you, therefore, to remove my doubt. Which of these two appears vaster to you, hope of man, or the wide sky? I desire to hear fully, what is so unconquerable as hope.

17. If the subject be one which you can properly describe, then tell me all about it forthwith. I do not wish, ye foremost of the twice-born, to hear anything from you that may be a mystery and improper to describe.

18—19. If again the subject be injurious to your penances, I would not wish you to describe. If the question asked by me be a befitting subject of discourse, I would then wish to hear the cause fully. Devoted to penances as ye are, do ye all instruct me on the subject.

## CHAPTER CXXVII.

(RAJADHARMANUSHASANA  
PARVA).—Continued.

Bhishma said:—

1. Then the best of Rishis, *vis.*, the twice-born Rishava, sitting in the midst of all those Rishis, smiled a little and said:—

2. Formerly, O foremost of Kings, while sojourning among sacred places, I arrived O lord, at the beautiful hermitage of Nara and Narayana.

3. There lies the charming spot called Vadari, and there also is that lake in the sky. There the sage Ashwashiras, O king, reads the eternal Vedas.

4. Having performed my ablutions in that lake duly offered libations of water to the departed manes and the gods, I entered the hermitage.

5. Within that retreat the Rishis Nara and Narayana always spend their time happily. Not far from that place I went to another hermitage for taking up my quarter.

6. While seated there I saw a very tall and emaciated Rishi, clad in rags and skins, coming towards me. Rich in penances, he was named Tanu.

7. Compared, O mighty-armed one, with other men, his height was eight times greater. Regarding his leanness, O royal sage, I can say that I have never seen its like.

8. His body, O king, was as thin as one's little finger. His neck and arms and legs and hair were all of extraordinary character.

9. His head was proportionate to his body, and his ears and eyes, also, were the same. His speech, O best of kings, and his movements were highly feeble.

10. Seeing that highly emaciated Brahmana I became very dispirited and frightened. Saluting his feet, I stood before him with clasped hands.

11. Having given out to him my name and family, and having told him also the name of my father, O foremost of men, I slowly sat myself down on a seat that was pointed out by him.

12. Then, O king, that foremost of virtuous men, *vis.*, Tanu, began to describe in the midst of the Rishis living in that hermitage the topics regarding Righteousness and Profit.

13. While engaged in discourse, a king, having eyes like lotus-petals and accompanied by his forces and the ladies of his seraglio, came or a car drawn by quick-coursing horses.

14. The name of that king was Viradyumna. Of beautiful features, he was highly illustrious. His son's name was Bhuridyumna. The child had been mis-sing, and the father, highly dispirited, came there in course of his wanderings



amid the forest in pursuit of the missing one.

15. I shall find my son here!—I shall find my son here!—Carried on by hope in this way, the king wandered through that forest in those days.

16. Addressing the emaciated Rishi he said,—Forsooth, that highly virtuous son of mine cannot be traced by me. Alas, he was my only son. He is lost and can nowhere be found.

17. Though he cannot be discovered my hope, however, of finding him is very great! With that hope (which is frequently disappointed) I am almost on the point of death.

18. Hearing these words of the king, that foremost of ascetics, *vis.* the holy Tanu, remained for a short while with head lowering down and himself immersed in contemplation.

19—20. Seeing him immersed in contemplation, the king became highly dispirited. With great sorrow he began to say slowly and softly,—What, O celestial Rishi, is that which cannot be conquered and what is it that is greater than hope? O holy one, tell me this if I may hear it without any objection.

**The ascetic said :—**

21. A holy and great ascetic had been insulted by your son. He had done it through ill luck, actuated by his foolish understanding.

22. The ascetic had asked your son for a golden jar and vegetable barks. Your son refused, out of contempt, to please the ascetic.

23. Thus treated by your son, the great sage became disappointed!—Thus addressed, the king adored that ascetic worshipped of all the world. Of virtuous soul, Viradyumna sat there, worn out with toil even as you, O best of men, now are.

24. The great ascetic, in return, offered the king, according to the practice of the forest-dwellers, water to wash his feet and the Arghya.

24. Then all the ascetics, O foremost of kings, sat there, encircling that foremost of men like the stars of the constellation of Ursa Major surrounding the Pole star.

26. And they asked the unvanquished king about the cause of his arrival at that hermitage.

## CHAPTER CXXVIII.

(RAJADHARMANUSHASANA  
PARVA).—*Continued.*

**The king said :—**

1. 'I am a king named Viradyumna. My fame has travelled everywhere. My son Bhuridyumna has been lost. To find him out I have come to this forest.

2. O ye foremost of Brahmanas, that child was my only son and, O ye of sinless ones, he is very young. He cannot, however, be found here. I am travelling everywhere for finding him out.

**Rishava said :—**

3. After the king had said so, the ascetic Tanu lowered his head. He remained absolutely silent, without giving any response.

4—5. Formerly that Brahmana had not been much respected by the king. Out of disappointment, O king, he had practised austere penances for a long time, being determined that he should never accept anything as present from either kings or members of any other caste.

6. And he said to himself,—Hope moves every foolish man. I shall banish hope from my mind!—Such was his resolution. Viradyumna once more asked that foremost of ascetics, saying,—

**The king said :—**

7. What is the extent of the faintness of Hope? What on Earth is highly difficult to acquire? Tell me this, O holy one, for you are a master of virtue and profit.

**Rishava said :—**

8. Remembering all the past incidents and calling them back to the recollection of the king also, that holy Brahmana of emaciated body said to the king,—

**The sage said :—**

9. There is nothing, O king, which is so slender as Hope. I had requested many kings and found that there is nothing which is so difficult of acquiring as an image presented by Hope before the mind!—

**The king said :—**

10. At your words, O Brahmana, I understand what is feeble and what is not so. I understand also now difficult it is to acquire the images placed by Hope before the mind. I consider these words of yours as Shruti.

11. O you of great wisdom, one doubt, however, is in my mind. You should, O sage, explain it fully to me.

12. What is slenderer than your body? Tell me this, O holy one, if, however, O best of sages, the subject is one, which may fairly be dealt with.

**The emaciated sage said:—**

13. It is highly difficult to find a contented applicant. Perhaps, there is none such in the world. Still rare, O sire, is the man who never disregards an applicant.

14. The hope in persons who do not, after making promises, do good to others, to the best of their abilities and according to the fitness of the applicants, is slenderer than even my body.

15. The hope in an ungrateful man, or in one who is cruel, or in one who is idle, or in one who injures others, is slenderer than even my body.

16. The hope entertained by a father who has only one son, of once more seeing him after he has been lost or missed, is slenderer than even my body.

17. The hope that old women hold of giving birth to sons, O king, and which is cherished by rich men, is slenderer than even my body.

18. The hope of marriage in grown up maidens when they hear any body only talk of it in their presence, is slenderer than even my body.

19. Hearing these words, O monarch, king Viradyumna, and the ladies of his household, laid themselves low before that foremost of Brahmanas and touched his feet with their bent heads.

**The king said:—**

20. I beg your favour, O holy one. I wish to meet with my child. What you have said, O best of Brahmanas, is very true. There is no doubt of the truth of your words.

**Rishabha continued:—**

21. The holy Tannu, that best of virtuous persons, smiling, caused, by virtue of his learning and his penances, the king's son to be brought there.

22. Having caused the prince to be brought there, the sage remonstrated with the king (his father). That foremost of virtuous persons then showed himself to be the god of righteousness.

23. Indeed, having shown his own wonderful and celestial form, he entered an adjacent forest, with heart shorn of anger and the desire of revenge.

24. I saw all this, O king, and heard the words I have said. Dispell your hope that is even slenderer than any of those which the sage pointed out.

**Bhishma said:—**

25. Thus addressed, O king, by the great Rishabha, king Sumitra quickly renounced the hope that was in his heart and which was slenderer than any of the various sorts of hope pointed out by the emaciated Rishi.

26. Do you also, O son of Kunti, hearing these words of mine, be calm and composed like Himavat.

27. Stricken with distress you have questioned me and heard my answer. Having heard it, O monarch, you should remove these regrets of yours.

## CHAPTER CXXIX.

### (RAJADHARMANUSHASANA PĀRVA).—Continued.

**Yudhishtira said:—**

1. "Like one who drinks ambrosia my thirst is never satiated with the nectar of your words of wisdom as they fall from your mouth. As a person endued with a knowledge of self is never satiated with meditation, even so I am never satiated with hearing you.

2. Do you, therefore, O grandfather, describe again morality. I am never satiated with drinking the ambrosia of your discourses upon morality."

**Bhishma said:—**

3. 'Regarding it is cited the old discourse between Gotama and the illustrious Yama.

4. Gotama had a wide retreat on the Paripatra hills. Listen to me as to how many years he lived in that asylum. For sixty thousand years that sage practised ascetic austerities in that asylum.

5. One day, the Regent of the dead, Yama, O foremost of men, went to that great sage of purified soul while he was practising the severest austerities. Yama saw the great ascetic Gotama of rigid penances.

6. Understanding that it was Yama who had come, the twice-born quickly saluted him and sat with closed hands in an attentive attitude.

7. Beholding that foremost of Brahmanas, the royal Dharma duly saluted



him and addressing him asked what he should do for him.

**Gotama said :—**

8. How does a man liberate his self from the debt he owes to his parents? How, also, does he succeed in acquiring blissful regions which it is so difficult to acquire.

**Yama said :—**

9. Practising truth, purity and penances, one should continuously adore his parents.

10. One should, also, celebrate Horse-sacrifices with profuse presents to the Brahmanas. By such acts one acquires many happy and wonderful regions.'

## CHAPTER CXXX.

### (RAJADHARMANUSHASANA

PARVA).—*Concluded.*

**Yudhishtira said :—**

1. "How should a king behave who is shorn of friends, has many enemies, and an exhausted treasury, and is destitute of troops, O Bharata.

2. Again how should he behave himself when he is surrounded by wicked ministers, when his counsels are all divulged, when he does not find his way clearly before him, when he attacks another kingdom, when he is engaged in grinding a hostile kingdom, and when though weak he is at war with a powerful king? How should a king act whose affairs are ill-managed and who disregards the requirements of place and time, who is unable, for his oppressions, to bring about peace and create disunion among his enemies? Should he try to acquire wealth by foul means or should he sacrifice his life without seeking wealth?"

**Bhishma said :—**

5. 'Conversant as you are with duties, you have, O foremost of Bharata's race, asked me a question dealing with the mystery of duties.

6. Without being asked, O Yudhishtira, I could not venture to dwell upon this duty. Morality is very subtle. One understands it, O foremost of Bharata's race, by the help of scriptural texts. By remembering what one has heard and by doing good acts, some one in some place may become a righteous person.

7. By acting intelligently the king may or may not acquire wealth. Guided by

your own intelligence do you think what reply should be given to your query on this subject.

8. Listen, O Bharata, to the highly meritorious expedient which kings should follow (during times of distress). For the sake of true morality, however, I would not call those means fair.

9. If the treasury be filled by oppression, such a conduct brings the king to the brink of destruction. Such is the conclusion of all intelligent men who have deliberated upon the subject.

10. The scriptures or science which one always studies imparts him the knowledge which it can give. Such Knowledge becomes agreeable to him.

11. Ignorance yields barrenness of invention about means. Finding out of expedients, again, through the help of knowledge, becomes the source of great happiness. Without cherishing any misgivings and any malice, hear these instructions.

12. Through the decrease of the treasury, the king's army suffers deterioration. The king should, therefore, replenish his treasury like one creating water in a forest which is without water.

13. In pursuance of this code of morality practised by the ancients, the king should, when the opportunity presents itself, show mercy to his subjects. This is eternal duty.

14. For able and competent men the duties are of one kind. In times of distress, however, one's duties assume a different aspect. Without riches a king may, by penances acquire religious merit. Life, however, is much more important than religious merit.

15—16. By acquiring only religious merit, a king, who is weak never succeeds in acquiring just and proper means for maintenance; and because he cannot, by even his best endeavours, acquire power by the help of only religious merit, therefore the practices in time of distress are sometimes regarded as quite of a piece with morality. The learned, however, opine that those practices beget sinfulness.

17. After the time of distress is over, what should the Kshatriya do? He should act in such a way that his merit may not be dissipated. He should also act in such a way that he may not have to yield to his foes. These are his duties. He should not be despondent.

18—19. He should not try to save the merit of others or of himself. On the other hand, he should save his own self. This is the settled conclusion. There runs

this Shruti, viz., that the Brahmanas, who are conversant with duties, should be proficient in them. Likewise, as regards the Kshatriya, his proficiency should be in exertion, since might of arms is his great wealth.

20. When a Kshatriya's means of sustenance are gone, what should he not take excepting what belongs to ascetics and Brahmanas?

21. Even as a Brahmana in a time of distress may officiate at the sacrifice of a person for whom he should never officiate and eat forbidden food, so there is no doubt that a Kshatriya may take riches from every one save ascetics and Brahmanas.

22. For one attacked (by an enemy and seeking the means of escape) what can be an unfair means? For a person confined in a dungeon and seeking escape what can be an improper path? When a person becomes afflicted, he escapes by even an improper way.

23. For a Kshatriya who has, for his insufficient treasury and army, become exceedingly humiliated, neither a life of mendicancy nor the profession of a Vaishya or that of a Shudra has been sanctioned.

24. The profession prescribed for a Kshatriya is the acquisition of wealth by battle and victory. He should never beg of a member of his own caste. The person who maintains himself ordinarily by following the practices primarily sanctioned, for him, may, in times of distress, support himself by following the practices laid down in the alternative.

25. In a time of distress, when ordinary practices cannot be followed, a Kshatriya may support himself by even unjust and improper means. The very Brahmanas, it is seen, do the same when their means of living run out.

26—27. When the Brahmanas act thus, what doubt is there regarding the [conduct of the Kshatriyas]? This is, indeed, settled. Without despairing and yielding to destruction, a Kshatriya may, by force, take what he can, from rich persons. Know that the Kshatriya is the protector and the destroyer of the people. Therefore, a Kshatriya in difficulty should take by force, what he can, with a view to protect the people.

28. No person in this world, O king, can maintain himself without injuring other creatures. The very ascetic leading a solitary life in the forest is no exception.

29. A Kshatriya should not live, depending upon destiny, especially he, O chief of the Kurus, who wishes to rule.

30. The king and the kingdom should always mutually protect each other. This is an eternal duty.

31. As the king protects, by spending all his money, the kingdom, when it is in distress, so should the kingdom protect the king when he is in distress.

32. The king, even when reduced to straits, should never abandon his treasury, his machinery for punishing the wicked, his army, his friends and allies, and other necessary institutions and the chiefs living in his kingdom.

33. Masters of duty say that one must keep his seeds, even from his very food. This is a truth cited from the work of Shamvara, well-known for his great powers of illusion.

34. Fie on the life of that king whose kingdom is weakened. Fie on the life of that man who from want of means goes to a foreign country in quest of a living.

35. The king depends upon his treasury and army. His army, again, depends on his treasury. His army is the source of all his religious merits. His religious merits, again, are the root of his people.

36. The treasury can never be replenished without oppressing others. How then can the army be maintained without oppression? The king, therefore, in times of difficulty, commits no sin by oppressing his subjects for filling the treasury.

37. For celebrating sacrifices many improper deeds are done. Therefore a king commits no sin by doing improper acts (when he seeks to fill his treasury in a time of distress).

38. For the sake of wealth improper practices are followed in seasons of distress. If (at such times) such improper practices be not followed, evil is the sure consequence. All those institutions that are maintained for working destruction and misery exist for the sake of collecting wealth. Guided by such considerations, an intelligent king should settle his conduct.

39. As animals and other articles are necessary for sacrifices, as sacrifices are for purifying the heart, and as animals, sacrifices, and purity of the heart, are all for final liberation, even so policy and punishment exist for the treasury, the treasury exists for the army, and policy and treasury and army all the three exists for defeating enemies and protecting or enlarging the kingdom.

40—41. I shall here quote an example illustrating the true way of morality. A large tree is cut down for making out of it a



sacrificial stake. In cutting it, other trees which stand in its way have also to be cut down. These, also, while falling down, kill others standing thereabout.

42. So they who stand in the way of replenishing a treasury must be killed. I do not see how else success can be acquired.

43. By wealth, both the worlds, *vis.*, this and the other, can be acquired, as also Truth and religious merit. A person who has no wealth is more dead than alive.

44. Wealth for the celebration of sacrifices should be won by every means. The demerit of an act, done in an hour of difficulty, does not equal to that which permeates the same, if done at other times, O Bharata.

45. The acquisition of wealth and its abandonment cannot both be possibly seen in the same individual, O king. I do not see a rich man in the forest.

46. With respect to wealth which is seen in this world, every one fights with every one else, saying,—This shall be mine,—This shall be mine.

47. There is nothing, O scorcher of foes, which yields greater merit to a king than the possession of a kingdom. It is sinful for a king to oppress his subjects with heavy taxes at ordinary times. In a season of distress, it is quite different.

48. Some acquire wealth by gifts and sacrifices; some who like penances acquire the same by penances; some acquire it by the help of their intelligence and cleverness.

49. A person who has no wealth is said to be weak, while he who has wealth becomes powerful. A man of riches may acquire everything. A king who has a well-replenished treasury can accomplish everything.

50. By his treasury a king may acquire religious merit, gratify his desire for pleasure, acquire the next world, and this also. The treasury, however, should be filled by the help of righteousness and never by unrighteous deeds, which pass for righteousness in times of difficulty.

## CHAPTER CXXXI.

### (APADJAHARMANUSHASANA PARVA).

**Yudhishtira said:—**

1. "What, besides this, should be done by a king, who is weak and procrastinating, who does not engage in battle from

anxiety for the lives of his friends, who is always stricken with fear, and who cannot keep his counsels close?

2—3. What, indeed, should that king do whose cities and kingdoms have been divided and appropriated by enemies, who is divested of wealth, who cannot honor his friends and win them over to himself, whose ministers are disunited or brought over by his enemies, who is obliged to stand in the face of enemies, whose army has been diminished, and whose heart has been agitated by some strong enemy?"

**Bhishma said:—**

4. 'If the attacking enemy be of pure heart and if he be a master of both virtue and profit, a king of the sort you have pointed out, should, forthwith, make peace with the invader and secure the restoration of those parts of the kingdom which have already been conquered.

5. If, again, the invader be powerful and iniquitous and seek to acquire victory by unfair means, the king should make peace with him, too, by leaving off a portion of his kingdom.

6. If the invader be reluctant to make peace, the king should then leave his very capital and all his properties for escaping from danger. If he can save his life he may expect to make similar acquisitions in future.

7. What man who knows virtue is there, who would sacrifice his own self, which is a more valuable property, for meeting that danger from which he can escape by abandoning his treasury and army?

8. A king should protect the ladies of his seraglio. If these fall into the hands of the enemy, he should not show any mercy. As long as he can, he should never surrender his own self to the enemy.'

**Yudhishtira said:—**

9. "What should a king do when his own people are dissatisfied with him, when he is oppressed by invaders, when his treasury is exhausted and when his counsels are given out?"

**Bhishma said:—**

10. 'A king, under such circumstances, should (if his enemy be righteous) try to make peace with him. If the enemy be vicious, he should then display his courage. He should by such means, try to cause the enemy to retire from his kingdom; or, fighting bravely, he should sacrifice his life and ascend to heaven.

11. A king can conquer the whole Earth with the help of even a small army if that

army be loyal, contented, and devoted to his well-being.

12. If killed in battle, he is sure to ascend to heaven. If he succeed in killing (his enemies), he is sure to enjoy the Earth. By sacrificing one's life in battle, one lives with Indra himself.'

## CHAPTER CXXXII.

(APADDHARMANUSHASANA  
PARVA).—Continued.

**Yudhishtira said :—**

1—2. "When virtuous practices calculated to be beneficial the world, disappear, when all the means and resources for subsistence fall into the hands of robbers, when such a calamitous time appears, by what means should a Brahmana, O grandfather, who from affection cannot leave his sons and grandsons maintain himself?"

**Bhishma said :—**

3. 'When such a time appears the Brahmana should live by the help of knowledge. Everything in this world is for the good. Nothing here is for the wicked.

4. He, who, himself being an instrument of acquisition, takes wealth from the wicked and gives it to the good, is said to be conversant with the virtue of adversity.

5. Desirous of preserving his rule, the king, O monarch, without making his subjects indignant and rebellious may take what is not given to him by the owner, of his own accord, saying,—'This is mine.

6. That wise man, who, purified by the possession of knowledge, power and righteous conduct at other times, acts censurably in such times, does not really deserve to be blamed.

7. They, who always support themselves by displaying their power, never prefer any other mode of living. The powerful, O Yudhishtira, always live by the help of prowess.

8. The ordinary injunctions of the scriptures, without exceptions of any kind, should be followed by a king at such times, while following those scriptures, an intelligent king would do something more.

9. At such times, however, the king should not oppress Ritwijas, Purohitas preceptors and Brahmanas, all of whom are respected and held in high esteem. By oppressing them, even at such times, he incurs blame and sin.

10. This is considered as an authority in the world. Indeed, this is the eternal eye. One should be guided by this authority. This determines whether a king is to be called good or wicked.

11. It is seen that moved by jealousy and anger many persons, living in villages and towns, vilify one another. The king should never, as said by them, honor or punish any body.

12. Slander should never be circulated. If spoken, it should never be heard. When any slanderous conversation goes on, one should close one's ears or leave the place immediately.

13. Slanderous conversation becomes only wicked men. It is a sign of depravity. They, on the other hand, O king, who mention the virtues of others in assemblies of the good, are good men.

14. As a pair of good-tempered bulls, governable and well-trained to bear loads, put their necks to the yoke and drag the cart willingly, so should the king bear his burden in times of difficulty.

15. Others say that a king should behave in such a way that he may succeed in acquiring a large number of allies. Some consider ancient practices as the highest mark of righteousness.

16. They, however, who laud the conduct followed by Shankha towards Likhita, do not hold this opinion. They do not pass such an opinion through either malice or covetousness.

17. There are even great Rishis who have laid down that even preceptors, if addicted to evil practices, should be punished. But there is no recognised authority for such a holding.

18. The gods will punish such men when they happen to be vile and guilty of wicked practices. The king, who replenishes his treasury by fraudulent means, certainly deviates from the path of righteousness.

19. That code of morality which is honored by good persons in affluent circumstances, and which is approved by every honest man, should be followed.

20. He is the master of duty who knows it as depending on all the four foundations. It is as difficult to find out the reasons of duties as it is difficult to find out the legs of the snake.

21. As a hunter discovers the track of a deer wounded with arrow by marking spots of blood on the ground, so should one try to find out the reasons of duties.

22. Thus should a man follow humbly



the path of the good. Such was the conduct of the great royal sages of yore, O Yudhishthira—

### CHAPTER CXXXIII.

(APADDHARMANUSHASANA

PARVA).—*Continued.*

**Bhishma said:—**

1. 'By taking riches from his own kingdom as also from the kingdoms of his enemies, the king should, replenish his treasury. Religious merit springs from the treasury, O son of Kunti, and it is through the treasury that the roots of his kingdom extend.
2. For these reasons the treasury must be replenished; and when filled, it should be carefully kept, and even sought to be increased. This is the eternal practice.
3. The treasury cannot be replenished by (acting with) purity and fairness, nor by (acting with) ruthless cruelty. It should be filled by following a middle course.
4. How can a weak king have a treasury? How can a king who has no treasury have strength? How can a weak man maintain a kingdom? How, again, can one, who has no kingdom of his own, acquire prosperity?
5. Adversity is like death to a person of high rank. Therefore, the king should always multiply his treasury, and army, and allies and friends.
6. All men disregard a king, who has an empty treasury. Without being pleased with the little that such a king can give, his servants never show any zeal in his business.
7. By riches, the king acquires great honors. Indeed, riches conceal his very sins, as a dress conceals such parts of a female form as should not be exposed to the public gaze.
8. The former enemies of the king become stricken with grief on seeing his newly acquired riches. Like dogs they once more serve him, and though they only seek an opportunity to kill him, he treats them as if nothing has taken place.
9. How, O Bharata, can such a king enjoy happiness? The king should always try for acquiring greatness.
10. He should never bend low in humility. Exertion is manliness. He should rather break when an unfavourable opportunity comes than bend low before any one.

He should rather go to the forest and live there with wild animals.

11. But he should not, however, live in the midst of ministers and officers who have like robbers transgressed all restraints. Even the wild robbers may supply a large number of soldiers for the performance of the fiercest of deeds, O Bharata.

12. If the king disregards all healthy restraints, all people are filled with terror. The very robbers who know not what mercy is, fear such a king.

13. Therefore, the king, should always set down rules and restraints for pleasing his subjects. People always welcome rules even regarding insignificant matters.

14. There are men who hold that this world is nothing and the future also is a myth. He, who is such an unbeliever, though his heart is moved by secret fears, should never be trusted.

15. If the wild robbers, while observing other virtues, commit robberies, in respect of properties those deeds may be considered as innocent. The lives of thousands of creatures are protected when robbers follow such restraints.

16—17. Killing a retreating enemy, ravishment of wives, ingratitude, plundering the property of a Brahmana, depriving a person of his entire property, violation of maidens, continued occupation of villages and towns as their lawful lords, and adultery with other people's wives,—these are known as sinful acts among even robbers, and robbers should always stand aloof from them.

18. It is again certain that those kings, who try to create confidence in the robbers, succeed, after watching all their ins and outs, in rooting them out.

19. Therefore, in dealing with robbers, it is necessary that they should not be destroyed outright. They should be gradually brought under the king's sway. The king should never treat them cruelly, thinking that he is more powerful than they.

20. Those kings, who do not root them out outright have no fear of their ruin. They, however, that do root them out, stand always in dread of them.'

## CHAPTER CXXXIV.

(APADDHARMANUSHASANA  
PARVA).—*Continued.***Bhishma said :—**

1. 'Regarding it, persons well read in the scriptures declare this text about duty, *vis*, for a learned and intelligent Kshatriya, (the acquisition) of religious merit and wealth is his obvious duty. By ingenuous discussions on duty and about the future world, he should not, abstain from performing those two duties.

2. As it is useless, upon seeing certain foot-prints on the ground, to argue, whether they are the wolf's or not, so is all discussion regarding the nature of righteousness and unrighteousness. Nobody in this world ever witnesses the fruits of righteousness and unrighteousness.

3. A Kshatriya, therefore, should try to acquire power. A powerful person is master of everything. Wealth secures the possession of an army. He, who is powerful, gets intelligent advisers.

4. He is truly degraded who has no wealth. A little is considered as the filthy residue of a feast. If a strong man commits even many bad deeds, nobody, through fear, speaks ill of him. If Righteousness and Power be associated with Truth, they can save men from great dangers.

5. If, however, the two be compared, Power will appear as superior to Righteousness. From Power originates Righteousness. Righteousness depends upon Power as all immobile things upon the Earth.

6. As smoke depends upon the wind, so Righteousness depends upon Power. Righteousness which is the weaker of the two depends upon a tree.

7. Righteousness depends on the powerful does as pleasure on the pleasure hunters. There is nothing which powerful men cannot do. Everything is pure with the powerful.

8. By committing evil acts, a powerless man, can never escape. Men fear his conduct even as they are alarmed on seeing a wolf.

9. One becoming poor after being rich leads a life of humiliation and sorrow. A life of humiliation and censure is like death itself.

10. The learned have said that when on account of one's sinful deeds he is forsaken by friends and companions, he is cut again

and again by the wordy arrows of others and has to burn with grief on that account.

11—14. Teachers of scriptures have held that for the expiation of sins one should study the three Vedas, serve and adore the Brahmanas, please all men by looks, words, and acts, shake off all meanness, marry in high families, sing the praises of others while admitting his own worthlessness, recite Mantras, perform the usual water-rites, assume a mildness of conduct, and abstain from too much speaking, and practise austere penances, seek refuge with the Brahmanas and Kshatriyas. Indeed, one who has perpetrated many evil acts, should do all this, without being angry at the censures of other men.

15. By behaving thus, one is soon purged off of all his sins and wins the esteem of the world. Indeed, one acquires great respect in this world and in the next, and enjoys various sorts of happiness here by behaving thus and by sharing his riches with others.'

## CHAPTER CXXXV.

(APADDHARMANUSHASANA  
PARVA).—*Continued.***Bhishma said :—**

1. 'Regarding it is cited the old story of a robber who having in this world observed restraints was not ruined in the next.

2. There was a robber by name Kayavya, born of a Kshatriya father and a Nishada mother. Kayavya followed Kshatriya duties. Capable of grinding, endued with intelligence and bravery, well-read in the scriptures, shorn of cruelty, devoted to the Brahmanas, and adoring his elders and preceptors with respect, he protected the ascetics who practised religious penances. Though a robber, he still acquired happiness in the celestial region.

4. Morning and evening he used to excite the anger of the deer by chasing them. He knew very well the practices of the hunters as also of all animals living in the wilderness.

5. Well acquainted with the requirements of time and place, he roamed over the mountains. Knowing full well the habits of all animals, his arrows never missed their aim, and his weapons were strong.

6. Alone, he could defeat many hundreds of soldiers. He adored daily his old, blind, and deaf parents in the forest.



7. With honey, meat, fruits, roots and other kinds of excellent food, he hospitably treated all persons worthy of honor and did them many good offices.

8. He showed great reverence for those Brahmanas who had retired from the world for living in the forest. Killing the deer, he often took meat to them.

9. As regards those who were reluctant, from fear of others, to accept gifts from him for the profession he followed, he used to repair to their houses before dawn and leave meat at their doors.

10. One day many thousands of irregular and merciless robbers desired to elect him as their leader.

**The robbers said :—**

11. You are acquainted with the requirements of place and time. You have wisdom and courage. Great is your firmness in everything you take up! Be you our chief of leaders, adored by all of us!

11. We will follow your behest! Protect us duly, even as a father or a mother.

**Kayavya said :—**

3. Never kill you, a woman, or a person who retreats in fear from fight, or a child, or an ascetic! You should not kill one who abstains from fight, nor should you seize or carry women by force.

14. None of you should ever kill a woman amongst all creatures. Let Brahmanas be always blessed and you should always fight for their well-being.

15. You should never sacrifice truth. You should never obstruct the marriages of men. You should never injure those houses in which the deities, the Pitris, and guests are adored.

16. Amongst creatures, Brahmanas should always be exempted by you in your plunders. By giving away everything you have you should adore them.

17. He, who incurs the anger of the Brahmanas, he, whose discomfiture they seek, cannot find a rescuer in the three worlds.

18. He, who vilifies the Brahmanas and wishes for their destruction, is himself ruined like darkness at sunrise.

19. Living here, you shall acquire the fruits of your valour. Troops will be sent against those who will refuse to give us our dues.

20. The rod of punishment is intended for the wicked. It is not intended for self-

seeking. They who oppress the good should be killed.

21. They who seek to multiply their fortunes by afflicting kingdoms unscrupulously, are as vermins in a dead body.

22. Those robbers, again, who would follow the restraints of the scriptures, would soon acquire salvation although leading a plundering life.

**Bhishma said :—**

23. Thus addressed, those robbers obeyed all the commands of Kayavya. By desisting from sin, they acquired great prosperity.

24. By behaving thus, by thus doing good to the honest and by thus restraining the robbers from bad practices, Kayavya acquired great success (in the next world).

25. He, who always meditates on this narrative of Kayavya will have no fear from the forestrangers, in fact, from any earthly creature.

26. Such a man will have no fear from any creature, O Bharata. He will have no fear from wicked men. If such a man goes to the forest, he will be able to live there as securely as a king.

## CHAPTER CXXXVI.

### (APADDHARMANUSHASANA PARVA).—Continued.

**Bhishma said :—**

1. 'Regarding the way in which a king should fill his treasury, persons well read in the scriptures of olden days, cite the following verses sung by Brahmana himself.

2. The wealth of persons who celebrate sacrifices, as also the wealth dedicated to the deities, should never be taken. A Kshatriya should take the wealth of such persons as never perform religious rites, and sacrifices, and who are, therefore, considered to be equal to robbers.

3. All the creatures of the Earth and all the enjoyments of sovereignty, O Bharata, belong to the Kshatriyas. All the wealth of the Earth is the Kshatriya's and not any one's else.

4. The Kshatriya should use that wealth for maintaining his army and for the celebration of sacrifices. Tearing up useless creepers and plants, men burn them for cooking vegetables of food.

5. Men knowing duty have said that useless is his wealth who does not, with libations of clarified butter, feed the gods, the Pitris, and men.

6. A virtuous ruler, O king, should appropriate such riches. By that wealth, a large number of good people can be pleased. He should not, however, amass that wealth in his treasury.

7. He, who is the instrument of acquisition and, taking away wealth from the wicked, gives them to those that are good, knows well the science of virtue.

8. A king should conquer the next world according to the measure of his power, and as gradually as vegetables grow. As some ants are seen to originate from an insignificant cause, even so sacrifice springs from insufficient wealth.

9. As flies, gnats, and ants are driven off from the bodies of kine and other domestic animals, so should all persons, who are averse to the celebration of sacrifices, should be similarly driven off from the kingdom. This is quite of a piece with morality.

10. As being pounded between two stones, the dust becomes finer and finer, so questions of morality, the more they are discussed, becomes subtler and subtler.

## CHAPTER CXXXVII.

(APADDHARMANUSHASANA  
PARVA).—*Continued.*

**Bhishma said :—**

1. 'The two, *viz.*, one, who provides for the future, and one, who has presence of mind—always enjoy happiness. An idle man gains nothing.

2. About it, listen attentively to the following excellent story of an idle person.

3. In a shallow lake which abounded with fishes, there lived three Shakula fishes who were friends and constant companions.

4. Of those three, one had much forethought and always liked to provide for the future. Another had great presence of mind. The third was idle.

5. One day certain fishermen came to that lake and began to draw out its waters to a lower ground through various channels.

6. Seeing the water of the lake gradually decreasing, the fish that had much

foresight, said to his two companions about the coming danger.

7. A great danger is, about to befall the aquatic animals living in this lake. Let us quickly go to some other place before our path becomes obstructed.

8. He, who resists future evil by the help of good policy, never meets with serious danger. You follow my advice. Let us all quit this place.

9. That one, amongst the three, who was idle then answered,—It is well said. There is, however, no necessity of such haste. This is my opinion.

10. Then the other fish, who had presence of mind, said to his idle companion,—When the time for anything comes, I take the necessary precautions.

11. Hearing the replies of his two companions, the one, which had forethought and intelligence, immediately started by a current and reached another deep lake.

12. Seeing that all the water had been drawn out, the fishermen shut in the fishes which remained by various means.

13. Then they began to agitate the little remaining water, and as they began to catch the fish, the idle Shakula was caught with many others.

14—15. When the fishermen began to tie up the fishes they had caught, the Shakula who was known for presence of mind placed himself in the midst of those that had been so tied and remained quietly among them, biting the string, for he thought that by it they would take him to have been caught. The fishermen believed that all the fishes tied to the string had been caught.

16. They then removed them to a deep water for washing them. Just then the Shakula known for presence of mind, left the string, and quickly escaped.

17. That fish, however, who had been idle, foolish, and senseless and without intelligence, and, therefore, unable to escape, met with his death.

18. Like the idle fish, who from want of intelligence could not foresee the danger, every one meets with destruction.

19. Again, a man, who knowing himself as clever, does not seek his own good in proper time, is visited by great dangers like the Shakula who had presence of mind.

20. Therefore these two only, *viz.*, he, who has much forethought and he, who has presence of mind, can secure happiness.



ness. An idle person, however, meets with destruction.

21. There are various divisions of time, such as *Kashtha*, *Kala*, *Muhurta*, day, night, *Lava*, month, fortnight, the six seasons, *Kalpa*, year.

22. The divisions of the Earth are called place. Time is not seen. Regarding the success of any object or purpose, it is gained or not gained according to the manner in which the mind is engaged to think of it.

23. Therefore, the person of forethought and the person of presence of mind, have been described by the *Rishis* to be the foremost of men in all works on virtue, profit and emancipation.

24. One, however, who does everything after reflection and scrutiny, one, who takes the advantage of proper means for the achievement of his objects, always succeeds in achieving much. Those, again, who work with proper attention to time and place, succeed in acquiring fruits better than the mere man of foresight and the man of presence of mind.

## CHAPTER CXXXVIII.

### (APADHARMANUSHASANA

PARVA).—*Continued.*

**Yudhishtira said :—**

1. " You have, O foremost of Bharata's race, said that that intelligence which provides for the future, as well as that which can meet present difficulties, is always superior, while idleness brings about destruction.

2. I wish, O grandfather, to hear of that superior intelligence by which a king, conversant with the scriptures and well-versed in virtue and profit, may not be stupefied even when surrounded by many enemies.

3. I ask you this, O Kuru chief ! You should describe it to me.

4. I wish to hear everything in connection with the duties of a king when he is attacked by many foes, as has been laid down in the scriptures.

5. When a king meets with distress, a large number of enemies, provoked by his past deeds, rise against him and try to defeat him.

6. How can a king, weak and alone, hold his own, when attacked on all

sides by many powerful kings joined in a body ?

7. How does a king at such times make friends and enemies ? How should he, O foremost of Bharata's race, treat at such a time, both his friends and enemies ?

8. When those, who are friends really become his enemies, what should the king then do if he is to secure happiness ?

9. With whom should he make war and with whom should he make peace ? Even if he be strong, how should he act by his foes ?

10—11. O scorcher of foes, this I consider to be the most momentous of all questions regarding the satisfaction of royal duties. There are few men, who wish to listen to the answer of this question, and none to answer it except Shantanu's truthful son Bhishma, who has all his senses under control. O you, who are highly blessed, think on it and describe it to me."

**Bhishma said :—**

12. 'O Yudhishtira, this question certainly becomes you. Its answer yields great happiness. Listen to me, O son, as I describe to you, O Bharata, all the duties which are not generally known, but which should be practised in times of distress.

13. An enemy becomes a friend, and a friend also becomes an enemy. Through combination of circumstances, human actions become uncertain.

14. Regarding what should be done and what should not, it is necessary that in view of the requirements of time and place, one should either trust one's enemies or make war.

15. Trying his very best, one should make friends with intelligent and wise men who desire his welfare. One should make peace with even his enemy, when, O Bharata, his life cannot be saved by any other means.

16. That foolish wight, who never makes peace with enemies, cannot acquire any profit or any of those fruits for which others try.

17. He, again, who makes peace with enemies and falls out with even friends after carefully considering all circumstances, acquires great fruits.

18. Regarding it is cited the old story of the conversation between a cat and a mouse at the foot of a banian tree.

**Bhishma said :—**

19. There was a huge banian tree in the midst of a vast forest. Covered with

many sorts of creepers, and various sorts of birds used to live on it.

20. It had a large trunk from which numerous branches spread on all sides. Delightful to look at, its shade was very refreshing. It stood in the midst of the forest, and various animals lived on it.

21. A highly wise mouse, named Palita, lived at the foot of that tree, having made a hole there with a hundred outlets.

22. On the branches of the tree there lived happily a cat, by name Lomasha, daily devouring a large number of birds.

23. Sometime after, a Chandala came to that forest and built a hut for himself. Every evening after sunset he spread his traps.

24. Spreading his nets made a leathern strings, he returned to his hut, and, passing the night happily in sleep, returned there at the dawn of day.

25. Various sorts of animals fell into his traps nightly. And it so took place that one day the cat in a moment of carelessness was caught in the trap.

26. O you of great wisdom, when his enemy the cat, who is always an enemy of the mice, was thus caught in the trap, the mouse Palita came out of his hole and began to move about fearlessly.

27. While confidently passing through the forest in search of food, the mouse after a little while saw the meat.

28. Getting upon the trap, the little animal began to eat the flesh. Laughing in his mind, he even got upon his enemy caught in the net.

29. Busy with eating the flesh, he did not see his own danger, and as he suddenly cast his eyes, he saw there a dreadful enemy of his.

30. It was a restless mongoose of coppery eyes, of the name of Harita. Living in holes underneath, its body resembled the flower of a reed.

31. Tempted to come there by the scent of the mouse, the animal came quickly for devouring his prey. He stood on his haunches, with head raised up and licking the corners of his mouth with his tongue.

32. The mouse saw at the same time another enemy living in the holes of trees, then sitting on the branch of the banian. It was a night-ranging owl, by name Chandraka having sharp beaks.

33. Being seen both by the mongoose and the owl, the mouse, in great fear, began to think thus.

34. In such a great danger, when death itself is staring me in the face, when fear prevails on every side, how should one act who seeks his own well being?

35. Beset with danger, and seeing fear on all sides, the mouse, stricken with fear for his safety, made a high resolution.

36. Preventing numberless dangers by hundreds of means, one should always save his life. Danger, now, besets me on every side.

37. If I were to descend from this trap on the ground, without sufficient precautions, the mongoose will surely catch and devour me. If I remain on this trap, the owl will surely catch me. If, again, the cat can free himself from the net, he, also, is certain to devour me.

38. It is not proper, therefore, that a person intelligent like myself should lose his wits. I shall, therefore, try my best to save my life, by having recourse to proper means and intelligence.

39. An intelligent and wise person and conversant with the science of policy never sinks, however great and terrible may be the danger which threatens him.

40. At present, however, I do not see any other refuge than this cat. He is an enemy. But he is in difficulty. The service that I can do him is very great.

41. Three enemies are trying to devour me, and how should I now act for saving my life? I should now seek refuge with one of those enemies, *viz.*, the cat.

42. Following policy, let me advise the cat for his behoof, so that I may, with my intelligence, escape from all the three.

43. The cat is my great enemy, but the danger into which he has fallen is very great. Let me see if I can make this foolish creature understand his own interests. Having fallen into such difficulty he may make peace with me.

44. A person, when attacked by a stronger one, should make peace with even an enemy. People conversant with policy say that such should be the conduct of one, who being beset with danger seeks to save his life.

45. It is better to have a learned person for an enemy than a fool for a friend. As for myself, my life now depends entirely on the hands of my enemy the cat.

46. I shall now speak to the cat about his own liberation. Perhaps, now it would not be wrong to consider the cat an



intelligent and learned enemy. Thus did that mouse, surrounded by foes, think.

47—48. Having thought thus, the mouse, well-read in the science of Profit and well-acquainted with times when war should be declared and peace made, gently spoke to the cat, saying,—I speak to you as a friend. O cat! Are you alive? I with you to live! I seek the good of us both.

49. O amiable one, you have no cause for fear. You will live in happiness! I shall save you, if, indeed, you do not kill me.

50. There is a very good means I see by which you may obtain escape and I may acquire great benefit.

51. By thinking I have found out this expedient for your sake and for my sake, for it will do us both good.

52. There are the mongoose and the owl, both waiting with evil desire. O cat, so long as they do not attack me, my life is safe.

53. There that wretched owl with restless looks and dreadful cries is seeing me from the branch of that tree! I am stricken with great fear.

54. Good men become friends by walking together only seven steps. Highly wise as you are, you are my friend. I shall treat you as a friend. You need have no fear now.

55. Without my help, O cat, you will not be able to tear the net. I, however, shall cut the net for serving you, if you do not kill me.

56. You have lived on this tree and I have lived at its foot. Both of us have lived here for many long years. All this is known to you.

57. The wise never laud him whom nobody trusts, nor him who never trusts another. Both of them are unhappy.

58. Therefore, let our love for each other increase, and let us be united. The wise never speak highly of the attempt of doing an act when its opportunity is gone.

59. Know this to be the proper time for such a compact between us. I wish that you should live, and you also wish that I should live.

60. A man crosses a deep and large river by a piece of wood. It is seen there that the man takes the piece of wood to the other side, and the piece of wood also takes the man to the other side.

61. Like this, our agreement will lead to our happiness. I will save you, and you, also, will save me.

62. Having said so, which was beneficial to both of them, highly reasonable and acceptable, the mouse Palita waited for an answer.

63. Hearing these well-selected, reasonable and good words of the mouse, the mouse's enemy, endued with judgment and forethought, the cat said these words in reply.

64. Reflecting upon his own condition, the highly intelligent and eloquent cat praised the words of the speaker and honored him by gentle words in return.

65. Quietly looking at the mouse, the cat, called Lomasha, having sharp fore-teeth and having eyes that resemble the stones called lapis lazuli answered as follows:—

66. I am pleased with you, O amiable one! Blessed be you who wish me to live! Do that, without hesitation, which you think would do us good.

67. I am surely in great distress. You are, if possible, in greater distress still! Let there be an agreement made between us forthwith.

68. I will do that which is opportune and necessary for the success of our business, O powerful one! If you save me, your service will not go for nothing.

69. I leave myself in your hands! I am devoted to you. I shall attend and serve you like a disciple. I seek refuge with you and shall always obey you.

70. Thus accosted, the mouse Palita, speaking again to the cat, who was entirely under his control, said these highly significant and wise words:—

71. You have spoken most magnanimously. It could be expected from one like you. Hear I shall describe the expedient I have thought of for benefiting both of us.

72. I will crouch myself beneath your body. I am in great fear of the mongoose. Do you save me. Kill me not. I am capable of save you.

73. Save me also from the owl, for that wretch too wishes to catch me for his prey. I shall cut the noose that fetters you. I swear by Truth, O friend.

74. Hearing these wise and reasonable words, Lomasha filled with joy looked at Palita and praised him with exclamations of welcome.

75. Having praised Palita, the cat which was friendly disposed, thought for a moment, and gladly said without losing any time,—

76. Come quickly to me. Blessed be you, who are, indeed, a friend dear to me as life. O you of great wisdom, through your grace I have almost regained my life.

77. Whatever I can do, tell me and I shall do it for you. Let there be peace between us, O friend.

78. Freed from this danger, I shall, with all my friends and relatives, do what is agreeable and good to you.

79. O amiable one, freed from this danger, I shall surely try to please you, and adore and honour you on every occasion in return for your good offices.

80. By returning even sufficient services a man cannot equal the person who did him good in the first instance. The former does them for the sake of services rendered. The latter, however, acted without any such motive.

**Bhishma said :—**

81. Having thus made the cat understand his own interests, the mouse trustfully brouched beneath his enemy's body.

82. Learned, and thus assured by the cat, the mouse confidently laid himself thus under the breast of the cat as if it were the lap of his father or of his mother.

83. Seeing him thus enclosed within the body of the cat, the mongoose and the owl both gave up hopes of catching their prey.

84. Marking that close intimacy between the mouse and the cat, both Harita and Chandraka became stricken with fear and wonder.

85. Both of them were endued with strength and intelligence. Clever in catching their prey; though near, the mongoose and the owl could not make the mouse and the cat break that agreement.

86. Indeed, seeing the cat and the mouse make that agreement for fulfilling their mutual object, the mongoose and the owl both left that spot and repaired to their respective quarters.

87. Thereafter, the mouse Palita, who knew well the requirements of time and place, began, as he lay under the body of the cat, to cut the strings of the noose slowly, waiting for the proper time to finish his work.

88. Pained by the strings that fettered him, the cat became impatient upon seeing the mouse slowly cutting away the noose.

89. Seeing the mouse so slow in the work, the cat wishing to hurry it on, said :—

90. How is it, O amiable one, that you do not proceed quickly with your work? Do you disregard me now, having accomplished your own work? O slayer of foes, cut off these strings quickly! The hunter will soon come here.—

91. Thus addressed by the impatient cat, the intelligent mouse said these beneficial words to the cat who did not seem to possess much wisdom :—

92. Wait silently, O amiable one! Quickness is not necessary. Remove all your fears. We know the requirements of time. We are not wasting time.

93. When a work is begun at an improper time, it never becomes profitable when finished. That act, however, which is undertaken at the proper time, yields rich fruits.

94. If you are freed at an improper time, I shall have to fear you. Therefore, do you wait for the proper moment. Do not be impatient, O friend.

95. When I shall see the hunter come here armed with weapons, I shall cut the strings at that very moment of fear to both of us.

96. Freed then, you will get upon the tree and not think of anything else except the safety of your own life.

97. And when you, O Lomasha, will fly away in fear. I shall enter my hole and you will ascend the tree.

98. Thus addressed by the mouse with these beneficial words, the intelligent and eloquent cat, impatient of saving his life, addressed the mouse in the following words.

99. Indeed, the cat, who had quickly and properly carried his own part of the agreement, addressing the mouse who was not quick enough in fulfilling his part, said,—

100. I saved you from a great danger with considerable promptness. Alas, honest persons never thus do the business of their friends. Filled with joy while doing it, they do it otherwise.

101. You should do quickly what is for my well-being. O you of great wisdom, do you try a little so that good may be done to both of us.

102. If, however, remembering our former hostility you are only allowing the time to slip away, know, O wicked creature, that the consequence of this your act will surely lessen your own life.

103. If I have ever, before this, unknowingly done you any wrong, you



should not bear it in mind. I beg your pardon. Be pleased with me.

104. After the cat had said these words, the intelligent and wise mouse, well-read in the scriptures, said these excellent words to him :—

105. I have, O cat, heard what you have said to further your own object. Listen, however, to me as I tell you what is proper for my own objects.

106. That friendship which is beset with fear and which cannot be maintained without fear, should be preserved with great caution like the hand (of the snake-charmer) from the snake's fangs!

107. The person that does not protect himself after having made an agreement with a stronger individual, sees that it yields injury instead of good.

108. Nobody is nobody's friend; nobody is nobody's wellwisher; persons become friends or enemies only from motives of interest.

109. Interest brings interest even as tame elephants catch wild elephants. [Again, when a work is done, the doer is hardly thought of. Therefore, all works should be so done that something may remain undone.

110. When I shall liberate you, you will, from fear of the hunter, fly away for your life without ever thinking of catching me.

111. See, all the strings of this net have been cut by me. Only one remains to be cut. I will cut that also soon. Be comforted, O Lomasha.

112. While the mouse and the cat were thus conversing, both in serious danger, the night gradually passed away. A great fear, however, possessed the heart of the cat.

113—114. When the dawn set in, the Chandala, whose name was Parigha, came there. His appearance was terrible. His hair was black and twany. His hips were huge and his look was very fierce. Of a large mouth extending from ear to ear, and highly filthy, his ears were very long. Armed with weapons and accompanied by a pack of dogs, the grim-visaged man came there.

115. Seeing that man who resembled a messenger of Yama, the cat was stricken with fear. Filled with fear, he addressed Palita, saying,—What will you do now?

116. The mouse very quickly cut the remaining string which held fast the cat.

Freed from the noose, the cat run quickly and got upon the banian.

117. Palita also, freed from that perilous position and from the presence of a terrible enemy quickly fled and entered his hole. Lomasha meanwhile had got upon the high tree.

118. Seeing everything, the hunter took up his net. His hopes defeated, he also quickly left that place.

119—120. Indeed, O foremost of Bharata's race, the Chandala returned to his house freed from that great danger, and having regained his precious life, the cat from the branches of that tree addressed the mouse Palita then living within the hole, and said,—Without having talked to me, you have suddenly run away. I hope you do not suspect me of any evil motive. I am certainly grateful and you have done me a great service.

121. Having created confidence in me and having given me my life, why do you not come to me at a time when friends should enjoy the sweets of friendship?

122. Having made friends, he who forgets them afterwards, is a wicked person and never gets friends at times of danger and necessity.

123. I have been, O friend, respected and served by you to the best of your power. You should now enjoy the company of my poor self who has become your friend.

124. Like disciples adoring their preceptor, all the friends I have, all my relatives and kinsmen, will respect and adore you.

125. I myself too shall adore you with all your friends and kinsmen. What grateful person is there who will not adore the giver of his life.

126. Be you the master of both my body and home! Be you the disposer of all my wealth and properties.

127. Be you my respected adviser and do you govern me like a father! I swear by my life that you need not fear us.

128. In intelligence you are like Ushanas himself. By the power of your understanding you have conquered us. Clever in policy, you have given us our life.

129. Accosted thus with sweet words by the cat, the mouse, who knew all which produces the highest good, replied in these sweet words that were beneficial to himself.

130. I have heard, O Lomasha, all that you have said. Listen now as I say what I think.

131. Friends should be well tried. Enemies also should be well studied. In this world, a task like this is considered by even the learned as a difficult one requiring sharp intelligence.

132. Friends appear like enemies, and enemies appear like friends. When agreements of friendship are made, it is difficult for the parties to know whether they are really actuated by lust and anger.

133. There is no such thing as a friend. It is circumstances which make friends and enemies.

134. He, who considers his own interests safe as long as another lives, and thinks himself in danger when the latter dies takes him as his friend so long as those interests of his are not clashed against.

135. There is no condition that passes for ever by the name either of friendship or enemies. Both friends and enemies arise from considerations of interest and gain.

136. Friendship becomes enmity in the course of time. An enemy also becomes a friend. Self-interest is very powerful.

137. He, who blindly places confidence in friends and always treats enemies mistrustfully without paying any heed to considerations of policy, finds his life unsafe.

138. He, who, neglecting all considerations of policy, seeks either friends or foes, is regarded as a person whose understanding has been unhinged.

139. One should not trust a person undeserving of trust, nor should one trust too much a person worthy of trust. The danger from blind confidence is such that it cuts the very roots.

140. The father, the mother, the son, the maternal uncle, the sister's son, and other relatives and kinsmen, are all moved by interest and profit.

141. Father and mother may be seen to discard the dear son if he is addicted to irregular practices. People take care of their own selves. See the efficacy of self-interest.

142. O highly wise one, his escape is very difficult, who, immediately after he is freed from danger, seeks the means of his enemy's happiness.

143. You have come down from the top of the tree to this very spot. You could not, from foolishness know that a net had been spread here.

144. A person, who has no sense, cannot protect his own self. How can he protect others? Such a person, forsooth, ruins all his acts.

145. You speak sweetly that I am very dear to you. Hear me, however, O friend, the reasons which I have on my side.

146. One becomes dear from a sufficient cause. One becomes an enemy from sufficient cause. The entire world of creatures is actuated by the desire of gain. One never becomes dear to another without cause.

147. The friendship between two uterine brothers, the love between husband and wife, rests upon interest. I do not know any kind of love amongst persons that does not depend upon some motive of self-interest.

148. It is sometimes seen that uterine brothers or husband and wife having quarrelled are united again from a natural affection. But such a thing is not to be seen in persons who are not connected with one another.

149. One becomes dear for his liberality. Another becomes dear for his sweet words. A third becomes so for his religious acts. Generally, a person becomes dear for the purpose he serves.

150. The love between us originated from an adequate cause. That cause no longer exists. On the other hand, from sufficient reasons that friendship between us has terminated.

151. What is that reason, I ask, for which I have become so dear to you, besides your desire for eating me up? You should know that I am not forgetting of this.

152. Time spoils reasons. You seek your own interests. Otherwise men, again, understand their own interests. The world is guided by the example of the wise. You should not thus speak to a person who is learned and capable of understanding his own interests.

153. You are powerful. The reason which you show for your love for me now is ill-timed. Moved, however, by my own interests, I am always very strong about peace and war that are themselves very unstable.

154. The circumstances under which peace is to be made or war declared change as speedily as the clouds change their form. This very day you were my enemy. This very day again, you became my friend. This very day you have again become my enemy. Mark the considerations that move living creatures!

155. There was friendship between us as long as there was necessity for the same.



That reason, the outcome of time, is gone. Without it, that friendship also has passed away.

156. You are by nature my enemy. From circumstances you became my friend. That state of things has gone away. The old but natural state of enmity has returned.

157. I am well-read in the dictates of policy; tell me, why shall I enter to-day, for your sake, the net that is spread for me?

158. Through your power I was freed from a great danger. Through my power you have been freed from a similar danger. Each of us has served the other. There is no need for us for becoming friends again.

159. O amiable one, your object has been accomplished. The object I had, has also been accomplished. You do not require me except to make me your food.

160. I am your food. You are the eater. I am weak. You are strong. There cannot be any friendship between us when we are so unevenly placed.

161. I understand your wisdom. Having been released from the net, you speak highly of me so that you may easily make food of me.

162. You were entangled in the net for the sake of food. You have been freed from it. You feel now the pangs of hunger. Following wisdom of the scriptures, you try to eat me up to-day.

163. I know that you are hungry. I know that this is the time of your taking food. You are seeking your prey, and you have your eyes on me.

164. You have sons and wives. You still try to make friends hip with me and wish to treat me with affection and do me vices. O friend, I cannot accept this proposal.

165. Seeing me with you, why will not your dear wife and your loving children cheerfully eat me up?

166. I shall not, therefore, make friendship with you. There is no reason any longer for such a union. If, indeed, you do not forget my good offices, think of what will be good for me and be comfortable.

167. What sane man will place himself under the power of an enemy who is not well-known for virtue, who is hungry, and who is in search of a prey?

168. Be happy then; I will presently leave you. I am afraid even to see you

from a distance. I shall not mix with you, give up your attempts, O Lomasha!

169. If you think that I have done you a service, do me a friend's work when I may happen to move trustfully or carelessly. Even that will be gratitude in you.

170. To live near a powerful and strong person is never praiseworthy. Even if the estimated danger no longer exists, I should always fear one more powerful than myself.

171. If you do not seek your own interests, tell me then what is there that I can do for you. I shall certainly give you everything save my life.

172. For protecting one's own self one should abandon his very children, kingdom, jewels, and wealth. One should sacrifice one's all for protecting one's own self.

173. If a person lives he can recover all the wealth that he may have to give to enemies for protecting his life.

174. It is not desirable to abandon life like one's riches. Indeed, one's own self should always be protected by, as I have already said, even removing his wives and wealth.

175. Persons who care to protect their own selves and who do all their works after a proper consideration, never suffer from dangers as the consequence of their acts.

176. The weak always regard the powerful as their enemies. Their understanding, based firmly on the truths of the scriptures, is never unhinged.

177. "Thus rebuked by the mouse Palita the cat, blushing with shame, said to the mouse.

Lomasha said:—

178. Truly I swear by you that I consider it highly censurable to injure a friend. I know your wisdom. I know also that you are devoted to my well-being.

179. Guided by the science of profit, you have said that there is sufficient cause for a breach between you and me. You should not, however, O good friend, take me for what I am not!

180. I consider you a great friend for your having saved my life. I am, again, familiar with duties. I always appreciate other people's merits. I am very grateful for services received.

181. I am devoted to the service of friends. I am, again, especially devoted to you. For these reasons, O good friend, you should reunite yourself with me.

182. If I am ordered by you, I can, with all my kinsmen and relatives, sacrifice my very life. The learned and wise see sufficient reasons for reposing their confidence in persons of such mental disposition as ourselves. O you who are a master of the truths of morality, you should not suspect me.

183. Thus addressed by the cat, the mouse, thinking a while, said these weighty words to the former.

184. You are highly good. I have heard all that you have said and am glad to hear you. For all that, however, I cannot trust you. It is impossible for you, by such eulogiums or by present of great wealth, to induce me to unite with you again.

185. I tell you, O friend, that the wise never place themselves, without sufficient reason, under the power of an enemy.

186. Having made an agreement with a stronger one, when both are threatened by enemies, a weak person should act carefully after considerations of policy. Having gained his object, the weaker of the two parties should not again trust the stronger.

187. One should never trust a person unworthy of trust. Nor should one blindly trust a person deserving of trust. One should always try to secure other's confidence. One should not, however, himself trust his foes.

188. For these reasons one should, under every circumstances, protect his own self. One's possessions, children and everything else are so long valuable as he is alive.

189. In short, the highest truth of all works on policy is Mistrust. Therefore, mistrust of all persons yields the greatest good.

190. However weak people may be, if they mistrust their enemies, the latter, even if strong, never succeed in reigning supreme over them.

191. O cat, one like myself should always guard his life from persons like you. Do you also protect your own life from the Chandala whose anger has been worked up.

192. While the mouse thus spoke, the cat frightened at the mention of the hunter, hastily left the branch of the tree, ran away with great speed.

193. Having thus shown his power of understanding, the mouse Palita also, who was conversant with the truths of scrip-

ture and endued with wisdom, entered another hole.

**Bhishma continued:—**

194. Thus did the wise mouse Palita, though weak, and alone, succeed in baffling many powerful enemies.

195. An intelligent and learned man should make peace with a powerful enemy. The mouse and the cat escaped by their reliance upon each other's services.

196. I have thus pointed out to you fully the course of Kshatriya duties. Listen now to me in brief.

197. When two persons who were once enemy make peace with each other, it is certain that each of them has it in his heart to control the other.

198. In such a case the wise man succeeds by the power of his understanding in controlling the other. He, on the other hand, who has no wisdom suffers himself, for his carelessness, to be defeated by the wise.

199. It is necessary, therefore, that in fear one should appear to be fearless, and, while really mistrusting others, one should seem to be trustful. One, who acts with such carefulness never loses his steps, or, even losing it, is never ruined.

200. When the opportunity presents itself, one should make peace with an enemy; and when the time comes, one should make war with even a friend. Those, who are well read in peace and war, say that one should conduct himself thus, O king.

201. Knowing this, O king, and remembering the truths of scripture, one should, sensibly and carefully, act like a person in fear before the cause of fear actually arrives.

202. One should before the cause of fear actually arrived, act like a person in fear, and make peace with enemies. Such fear and carefulness beget keenness of understanding.

203. If one acts like a man in fear before the cause of fear is so near, one is never filled with fear when that cause actually arrives. And from the fear of a person, who always acts with fearlessness, very great fear originates.

204. Never cherish fear,—such an advice should never be given to any one. The person, who entertains fear from a consciousness of his weakness, always seeks the advice of wise and experienced men.

205. For these reasons, one should, when afraid, appear to be fearless, and



when mistrusting (others) should seem to be trustful. One should not, even in serious acts, treat others with falsehood.

206. Thus have I recited to you, O Yudhishthira, the old story (of the mouse and the cat). Having listened to it, do you act properly in the midst of your friends and kinsmen.

207. Deriving a great lesson from that story, and learning the difference between friend and enemy and the proper time for war and peace, you will discover means of escape when beset with dangers.

208. Making peace, at a time of common danger, with a powerful enemy, you should act with proper consideration when uniting yourself with him (when the common danger is gone). Indeed, having gained your object, you should not trust the enemies again.

209. This path of policy is quite of a piece with the three-fold objects of life, (*vis.*, Virtue, Profit, and Pleasure). O king! Guided by this Shruti, do you acquire prosperity by once more protecting your subjects.

210. O son of Pandu, always try to associate with Brahmanas in all your acts! Brahmanas give great benefit both in this world and the next.

211. They are teachers of duty and morality. They are always grateful, O powerful one! If adored, they are sure to do you good. Therefore, O king, you should always adore them.

212. You will then, O king, duly acquire kingdom, great good, fame, achievements, and offsprings in their proper order.

213. Always looking at this history of peace and war between the mouse and the cat, written in excellent words and capable of sharpening the intellect, a king should always act in the midst of his enemies.

## CHAPTER CXXXIX.

(APADDHARMANUSHASANA  
PARVA).—Continued.

**Yudhishthira said :—**

1. "You have prescribed, O mighty one, that no confidence should be reposed in enemy. But how would the king maintain himself if he were not to confide in anybody?"

2. O king, you have said, great danger arises to kings from confidence. But how,

O monarch, can a king, without trusting others, conquer his enemies.

3. Kindly dispell this doubt of mine. My mind is confused, O grandfather, at what I have heard you say on the subject of mistrust."

**Bhishma said :—**

4. 'Hear, O king, what took place at the residence of Brahmadata, *vis.*, the conversation between Pujani and king Brahmadata.

5. There was a bird named Pujani who lived for a considerable time with king Brahmadata in the inner apartments of his palace at Kampilya.

6. Like the bird Jivajivaka, Pujani could imitate the cries of all animals. Though a bird by birth, she had acquired great knowledge and was conversant with every truth.

7. While residing there, she brought forth a highly effulgent young one. Simultaneously the king also begat on his queen a son.

8. Out of gratefulness for the shelter of the king's roof, Pujani used to go daily to the shores of the ocean and bring a couple of fruits for the nourishment of her own young one and the infant prince.

9. She gave one of those fruits to her own child and the other to the prince.

10. The fruits she brought were sweet like ambrosia, and capable of increasing strength and energy. Every day she brought them and every day she distributed them in the same way. The infant prince gained great strength from the fruit which Pujani gave him.

11. One day the infant prince, while carried by the nurse on her arms saw the little young one of Pujani. Going down from the nurse's arms, the child ran towards the bird, and out of childish impulse, began to sport with it, liking the same very much.

12. At length, raising the bird which was of the same age with himself with his hands, the prince pressed it to death and then returned to his nurse.

13. The bird, O king, who had as usual been out in her search of fruits, returning to the palace, and saw her young one lying on the ground, killed by the prince.

14—15. Seeing her son dead, Pujani, with tears trickling down her cheeks, and heart burning with grief, wept bitterly and said,—Alas nobody should live with a Kshatriya or contract friendship with him,

or take pleasure in having any connection with him! When they have any object in view, they behave with courtesy. When that object is accomplished, they abandon the instrument.

16. The Kshatriyas do evil to all. They should never be trusted. Even after doing an injury they always try to solace and assure the injured for nothing.

17. I shall, forsooth, wreak vengeance, for this act of enmity upon this ruthless and ungrateful betrayer of trust.

18. He has been guilty of three-fold sins in taking the life of one that was born on the same day with him and that was being brought up with him in the same place, that used to eat with him, and that depended on him for protection.

19—20. Having said these words aside, Pujani, with her talons, pierced the eyes of the prince, and finding some comfort from that act of vengeance, once more said,—A sinful deed, committed with deliberation, assails the doer without any loss of time. They, however, who avenge an injury, never lose their merit.

21. If the fruits of a sinful act be not seen in the perpetrator himself, they would certainly be seen, O king, in his sons; or son's sons, or daughter's sons!

22. Seeing his son blinded by Pujani, and considering the act to have been a proper vengeance for what his son had done, Brahmadatta said these words to Pujani.

**Brahmadatta said :—**

23. An injury, was done by us to you. You have avenged it by doing an injury in return. The account is settled. Do not leave your present residence. On the other hand, continue to live here, O Pujani.

**Pujani said :—**

24. The learned never speak high of the conduct of a person, who having once injured another continues to live with that other. Under such circumstances it is always better for the injurer to quit his old place.

25. One should never trust the soothing assurances received from an injured party. The fool that trusts such assurances is soon ruined. Enmity is not quickly cooled.

26. The very sons and grandsons of persons, who have injured each other, meet with destruction. For such destruction of their children, they lose the next world also.

27. Amongst men who have injured one another, distrust would yield happiness. One who has betrayed confidence should never be trusted in the least.

28. One, who is not worthy of confidence, should not be trusted; nor should too much trust be reposed in a person worthy of trust. The danger originating from blind confidence engenders absolute destruction. One should try to secure the confidence of others. One, however, should never place confidence in others.

29. The parents only are the best of friends. The wife is merely a soil for sowing seeds. The son is only one's seed. The brother is an enemy. The friend or companion wants to have his palms oiled if he is to continue so. One's own self enjoys or suffers one's happiness or misery.

30. Real peace cannot live amongst persons who have injured one another. No such necessity exists any longer for which I lived here.

31. The mind of a person who has once injured another, becomes naturally filled with want of confidence, if he sees the injured person adoring him with gifts and honors. Such conduct especially when shorn by the strong, always strikes the weak with tear.

32. An intelligent person should leave that place where he first meets with honor in order to meet next with dishonor and injury. Despite any subsequent honor that he might get from his enemy, he should act thus.

33. I have lived in your house for a long time, respected all along by you. A cause of enmity, however, has at last taken place. I should, therefore, quit this place without any hesitation.

**Brahmadatta said :—**

34. One, who does return injury for an injury, is never considered as offending. Indeed, the avenger closes his account by such behaviour. Therefore, O Pujani, continue to live here without quitting this place!

**Pujani said :—**

35. No friendship can again be formed between a person who has injured and him who has inflicted an injury in return. The hearts cannot forget what has taken place.

**Brahmadatta said :—**

26. It is necessary that an injurer and the avenger of the injury should be united. Mutual enmity upon such a union has been



seen to cool down. No fresh injury has taken place.

**Pujani said :—**

37. Enmity originating from mutual injuries can never die. The person injured should never trust his enemies, thinking—O I have been comforted with assurances of good will!—In this world, men, frequently suffer destruction for (misplaced) confidence. Therefore, it is necessary that we should no longer meet each other.

38. Those, who cannot be subdued by force and sharp weapons, can be conquered by insincere professions of love like (wild) elephants through a (tame) she-elephant.

**Brahmadatta said :—**

39. For two persons living together, even if one inflicts upon the other deadly injury, fraternal love and mutual trust naturally raise between them, as in the case of the Chandala and the dog.

40. Amongst persons who have injured one another, living together blunts the sharpness of enmity. Indeed, that enmity does not last long, but disappears quickly like water poured upon the leaf of a lotus.

**Pujani said :—**

41. Enmity originates from five causes. Learned persons know it. Those five causes are woman, land, harsh words, natural disagreement, and injury.

42. When the person, with whom enmity takes place, happens to be a liberal man, he should never be killed, particularly by a Kshatriya, openly or by hidden means. In such a case, the man's fault should be duly considered.

43—44. When enmity has arisen with even a friend, no further trust should be placed in him. Feelings of enmity lie hidden like fire in forest.

44. Like the *Aurvyā* fire within the waters of the ocean, the fire of enmity can never be put out by presents of riches, by display of prowess, by conciliation or by scriptural learning.

45. The fire of enmity, once lighted,—the result of an injury once inflicted,—is never extinguished, O king, without destroying the right one of the parties.

46. One, having injured a person, should never trust him again as his friend, even though he might have (after the infliction of the injury) adored him with wealth and honors. Injury thus inflicted fills the injurer with fear.

47. I never injured you. You also did never do me an injury. Therefore I lived in your house. All that is changed, and at present I cannot trust you.

**Brahmadatta said :—**

48. It is Time that does every work. There are various sorts all of which proceed from Time. Who, therefore, injures whom?

49. Birth and Death take place in the same way. Creatures act under the influence of Time; and it is in consequence also of Time that they cease to live.

50. Some are seen to die at once. Some die one at a time. Some are seen to live for a long time. Like fire consuming the fuel it gets, Time destroys all creatures.

51. O blessed lady, I am, therefore, not the cause of your sorrow, nor are you the cause of mine. It is Time which always ordains the happiness and misery of embodied creatures.

52. Do you then continue to live here at your pleasure, with love for me and without fear of any injury from me. What you have done has been forgiven by me. Do you also forgive me, O Pujani.

**Pujani said :—**

53. If Time, as you say, be the cause of all acts, then, of course, nobody can entertain feelings of enmity towards anybody on Earth. I ask, however, why do friends and kinsmen, when friends and kinsmen are killed, try to avenge the latter.

54—55. Why also did the gods and the Asuras in days of old kill each other in battle? If it is Time that begets happiness and misery and birth and death, why do physicians then seek to administer medicines to the sick? If it is Time that is shaping the course of everything, what need is there of medicines?

56. Why do people, deprived of their senses by grief, indulge in such lamentations? If Time, as you say, be the cause of all works, how can religious merit be acquired by persons performing religious acts?

57. Your son killed my child. I have injured him for that. I have by that act, O king, become liable to be killed by you.

58. Moved by grief for my son, I have thus injured your son. Listen now to the reason why I should be killed by you.

59. Men wish either to kill birds for food or to keep them in cages for sport.

There is no third reason except killing or caging for which men would seek birds.

60. Birds again, from fear of being either killed or put into cage by men, seek safety in flight. Persons conversant with the Vedas have said that death and imprisonment both painful.

61. Life is dear to all. All creatures are made miserable by grief and pain. All creatures wish for happiness.

62. Misery originates from various sources. Decrepitude, O Brahmadatta, is misery. The loss of wealth is misery. The nearness of anything disagreeable or evil is misery. Separation or dissociation from friends and beloved objects is misery.

63. Misery originates from death and imprisonment. Misery arises from women and from other natural causes. The misery that originates from the death of children changes and afflicts all creatures very greatly.

64. Some foolish persons say that there is no misery in seeing other's misery. Only he who has not felt any misery himself can say so before men.

65. He, however, who has felt sorrow and misery, would never venture to say so. One, who has felt the pangs of all sorts of misery, sympathizes with the misery of others.

66. What I have done to you, O king, and what you have done to me, cannot be washed away by even a century.

67. There cannot be a reconciliation after what we have done to each other. Whenever you will think of your son, your enmity towards me will become fresh.

68. If a person after avenging an injury, wishes to make peace with the injured, the parties cannot be properly reunited even like the pieces of an earthen vessel.

69. Men well read in scriptures have laid it down that trust never yields happiness. Ushanas himself sang two verses to Prahlada in days of yore.

70. He, who trusts the words, true or false, of an enemy, meets with destruction like a seeker of honey, in a pit covered with dry grass.

71. Enmities outlive the enemies, for there is no want of persons who speak of the quarrels of deceased fathers before their surviving children.

72. Kings kill animosities by means of conciliation but, when the opportunity presents itself, they break their enemies to pieces like earthen jars full of water dashed against stone.

73. If the king injures any one, he should never trust him again. By trusting a person who has been injured, one suffers great misery.

**Brahmadatta said :—**

74. No man can secure the fruit of any object by distrusting other. Cherishing fear one always is compelled to live as a dead person.

**Pujani said :—**

75. He whose feet have become sore, certainly meets with a fall if he seeks to move, however cautiously he may do it.

76. By opening his eyes against the wind, a man, who has got sore eyes, finds them greatly pained by the wind.

77. He, who, without knowing his own strength, treads a wicked path and persists in walking along it, soon loses his very life as the result of it.

78. The man, who, shorn of exertion, tills his land, without taking care of the season of rain, never reaps a harvest.

79. He, who takes daily nutritive food, be it bitter or astringent or palatable or sweet, lives long.

80. He, on the other hand, who neglects wholesome food and takes injurious ones regardless of consequences, soon meets with death.

81. Destiny and Exertion depend upon each other. The high-minded perform good and great feats, while eunuchs only flatters Destiny.

82. Whether it is harsh or mild, a beneficial act should be done. The unfortunate man of inaction, however, is always assailed with all sorts of calamity.

83. Therefore, casting off everything else, one should display his energy. Indeed, disregarding everything, men should do what does good to themselves.

84. Knowledge, courage, cleverness, strength and patience, are one's natural friends. The wise live in this world with the help of these five.

85. Houses, precious metals, land, wife, and friends,—these are spoken by the learned as the secondary sources of good. A man may obtain them everywhere.

86. A wise man may be delighted everywhere. Such a man shines everywhere. He never strikes anybody with fear. If tried to be frightened, he never yields to fear himself.

87. The wealth, however little, of an intelligent man is certain to increase. Such



a man does every act cleverly. By self-restraint he acquires great fame.

88—89. Home-sick foolish wights have to put up with shrew wives who eat up their flesh like the young ones of a crab eating up their mothers. There are men who through loss of understanding become very dissipated at the prospect of leaving home. They say,—These are our friends! This is our country! Alas, how shall we leave these?

90. One should, forsooth, leave his mother-country if it be affected by plague or famine. One should live in one's own country, respected of all, or go to a foreign country for living there.

91. I shall, therefore, repair to some other region. I do not venture to live any longer in this place, for I have greatly injured your child, O king.

92. One should from a distance renounce a bad wife, a bad son, a bad king, a bad friend, a bad ally and a bad country.

93. One should not confide in a bad son. One cannot find delight in a bad wife. There can be no happiness in a bad kingdom. One cannot obtain a livelihood in a bad country.

94. There can be no permanent friendship with a bad friend whose attachment is very uncertain. There is disgrace in a bad connection, when there is no necessity for it.

95. She, indeed, is a wife who speaks only what is pleasant. He is a son who makes the father happy. He is a friend whom one can trust. That, indeed, is one's country where one acquires his living.

96. He is a strict king who does not oppress, who supports the indigent and in whose kingdom there is no fear.

97. One can have wife, country, friends, son, kinsmen, and relatives, if the king be accomplished and virtuous.

98. If the king happens to be sinful, his subjects, for his oppressions, meet with destruction. The king is the root of threefold objects, *i.e.*, Virtue, Wealth, and Pleasure. He should protect his subjects carefully.

99. Taking from his subjects a sixth part of their riches, he should protect them all. That king, who does not protect his subjects, is indeed, a thief.

100. That king, who, after holding out hopes of protection, does not, from rapacity satisfy them,—that sinful king is visited by the sins of all his subjects and ultimately goes into hell

101. On the other hand, that king, who, having given hopes of protection, fulfils them, is honored as a universal benefactor in consequence of his protecting all his subjects.

102. The lord of all creatures, *viz.*, Manu, has declared that the king has seven attributes: he is mother, father, preceptor, protector, fire, Vaishravana, and Yama.

103. The king by treating his people mercifully is called their father. The subject who plays him false, is born in his next life as an animal or a bird.

104. By doing good to them and by supporting the poor, the king becomes a mother to his people. By consuming the wicked he is regarded as fire, and by restraining the sinful he is called Yama.

105. By making presents of riches to his dear ones, the king is regarded as Kuvera, the grantor of wishes. By delivering instructions on morality and virtue, he becomes a preceptor, and by exercising the duty of protection he becomes the protector.

106. That king who pleases the inhabitants of his cities and provinces by means of his virtues, is never divested of his kingdom for observing such a duty.

107. That king who knows how to honor his subjects, never suffers misery either in this world or in the next.

108. That king whose subjects are always stricken with anxiety or laden with taxes, and overwhelmed with all sorts of evils is defeated by his enemies.

109. That king, on the other hand, whose subjects grow like a large lotus in a lake, acquires every reward here and at last meets with honor in the celestial region.

110. Enmity with a powerful person, O king, is never spoken lightly of. That king who has incurred the hostility of one more powerful than himself, loses both kingdom and happiness.

**Bhishma said:—**

111. O monarch, having said so, the bird, took the king's leave and went away of her pleasure.

112. I have thus recited to you, O foremost of kings, the conversation between Brahmadata and Pujani. What else do you wish to hear?

CHAPTER CXL  
(APADDHARMANUSHASANA  
PARVA).—Continued.

**Yudhishtira said :—**

1. "When both virtue and men, O Bharata, suffer for the gradual lapse of a cycle and when the world is assailed by robbers, how, O Grandfather should a king then behave."

**Bhishma said :—**

2. 'I shall tell you, O Bharata, the policy the king should pursue amid such distress. I shall tell you how he should behave himself at such a time, casting off mercy.

3. Regarding it is cited the old story of the conversation between Bharadwaja and king Shatrunjaya.

4—5. There was a king name Shatrunjaya among the Sauviras. He was a great car-warrior. Going to Bharadwaja, he asked the Rishi about the truths of the science of Profit, saying,—How can an unattained object be attained. How, again, when acquired, can it be multiplied? How also, when increased, can it be protected? And how, when protected, should it be used.

6. Thus accosted about the truths of the science of Profit, the twice-born one said the following reasonable words to that king for explaining those truths.

**The Rishi said :—**

7. The king should always remain with the rod of punishment in his hand. He should always show his prowess. Himself without shortcomings, he should mark those of his enemies. Indeed, his eye should always be used for that object.

8. On seeing a king who has the rod of punishment ever uplifted in his hand, every one is filled with fear. Therefore, the king should rule all creatures with the rod of punishment.

9. Men endued with learning and knowledge of truth speak high of Punishment. Hence, of the four-fold means, *vis.*, Conciliation, Gift, Dissention and Punishment, Punishment is said to be the foremost.

10. When the root of a refuge is cut off, all the refugees die. When the root of a tree cut off, how would the branches live?

11. A wise king should cut off the very roots of his enemy. He should then win over and bring under his control the allies and partisans of that enemy.

12. When calamities befall the king, he should advise wisely, show his prowess properly, fight with ability, and even retreat with wisdom.

13. In words only should the king show his humility, but at heart he should be sharp as a razor. He should renounce lust and anger, and speak sweetly and mildly.

14. When the time for communication with an enemy arrives, a far-sighted king should make peace, without trusting him blindly. When the transaction is finished, he should speedily renounce the new ally.

15. One should conciliate an enemy with sweet assurances as if he were a friend. One, however, should always fear that enemy like a room within which there is a snake.

16. You should assure him with references to the past whose sense you want to control. A wicked man should be assured by promises of future well-being.

17. The wise person should be assured by present services. The person who is desirous of acquiring prosperity should join hands, swear, use sweet words, adore by bending down his head, and shed tears.

18. One should carry his enemy, on his shoulders as long as time is unfavorable. When, however, the opportunity presents itself, one should break him into pieces like an earthen jar on a stone.

19. It is better, O monarch, that a king should burn up for the time being like charcoal of ebony-wood than that he should smoulder and smoke like chaff for many years.

20. A man who has many things to do, should not hesitate to deal with even an ungrateful person. If successful, one can enjoy happiness. If unsuccessful, one loses respect.

21. Therefore, in doing the works of such persons, one should, without finishing them completely, always keep something undone. A king should do what is for his well-being, imitating a kokila, a boar, the mountains of Meru, an empty chamber, an actor, and a devoted friend.

22. The king should, always, with careful application, go to the houses of his enemies, and even if calamities overtake them, ask them about their well-being.

23. Those who are idle never acquire riches; nor those who are shorn of manliness and exertion; nor those who are vain; nor those who fear unpopularity; nor those who are always dilatory.



24. The king should act in such a way that his foe may not see his shortcomings. He should, however, himself notice the weak points of his enemy. He should imitate the tortoise which conceals its limbs. He should always keep hidden his own holes.

25. He should think of all financial matters like a crane. He should show his prowess like a lion. He should lie in ambush like a wolf and attack and pierce his foes like an arrow.

26. He should be careful in his enjoyments regarding drink, dice, women, hunting, and music. Addiction to these produces evil.

27. He should make his bow of bamboos; he should sleep like the deer; he should be blind when it is necessary for him to be so, or he should even be deaf when it is necessary to be deaf.

28. The wise king should display his prowess, considering time and place. If these are not favorable, prowess becomes useless.

29. Noting the opportune and inopportune moment, reflecting upon his own strength and weakness, and improving his own strength by comparing it with that of the enemy, the king should take up his work.

30. That king who does not crush down an enemy by military force, provides for his own death like the crab when she conceives.

31. The king should show blossoms but not fruits. When showing fruits he should be difficult of climbing; and though unripe he should seem to be ripe. If he acts thus he would succeed in upholding himself against all enemies.

32. The king should first strengthen the hopes (of the suitors). He should then put impediments in the way of the fulfilment of those hopes. He should say that those impediments are merely due to time. He should next represent that those occasions are really the outcome of weighty causes.

33. As long as the cause of fear does not actually arrive, the king should make all his arrangements like a person filled with fear. When, however, the cause of fear arrives, he should smite fearlessly.

34. No man can derive benefit without incurring danger. If, again, he succeeds in preserving his life in the midst of danger's he is sure to acquire great benefits.

35. A king should determine all future dangers; when they are present, he should

conquer them; and lest they may grow again, he should, even after conquering them, consider them, as unconquered.

36. The relinquishing of present happiness and the pursuit of the future one, is never the policy of an intelligent person.

37. That king who having made peace with an enemy sleeps happily and confidently is like a man who sleeping on the top of a tree awakes after a fall.

38. When one is in distress, he should raise himself by any means in his power, mild or stern; and after such advancement, he should, if able, practise virtue.

39. The king should always honor the enemies of his foes. He should consider his own spies as agents employed by his enemies.

40—42. The king should see that his own spies are not made out by his enemy. He should appoint atheists and ascetics as spies and despatch them to the kingdom of his enemies. Sinful thieves, who violate the laws of virtue and who are thorns with every person, enter gardens and places of amusement and houses set up for giving drinking water to thirsty travellers and public restaurants and drinking spots and houses of ill fame and Tirthas and public assemblies. These should be recognised and arrested and suppressed.

43. The king should not confide in an unworthy person; nor should he overconfide in a person who is worthy of trust. Danger originates from confidence. Confidence should never be placed without previous examination.

44. Having by ostensible reasons created confidence in the enemy, the king should strike him when he makes a mistake.

45. The king should fear him from whom there is no fear; he should also always fear them who should be feared. Fear rising from a person who is not feared, may bring on total extermination.

46. By devotion to religious pursuits, by taciturnity, by assuming the orange garb of monks, and wearing matted locks skins, one should create confidence in his enemy, and then, when the time comes, should pounce upon him like the wolf.

47. A king seeking prosperity should not hesitate to kill son or brother or father or friend, if any of these seek to thwart his objects.

48. The very preceptor, if he is haughty, ignorant of what should be done and what should not, and an impious person, should be restrained by Punishment.

49. As sharp-stinged insects cut off all the flowers and fruits of the trees on which they sit, the king should, after having created confidence in his enemies by honors, salutations and gifts, go against him and deprive him of everything.

50. Without cutting the very vitals of others, without performing many cruel deeds, without killing living creatures like fishermen, one cannot win great prosperity.

51. There is no separate order of creatures called enemies or friends. Persons become friends or enemies according to the trend of circumstances.

52. The king should never allow his enemy to escape even if he bewails piteously. He should never be moved by these; on the other hand, he should destroy the person who has done him an injury.

53. A king seeking prosperity should studiously win over as many men as he can, and do them good. In his conduct towards his subjects he should always be shorn of malice. He should also studiously punish and restrain the wicked and disaffected.

54. When he wishes to take wealth, he should say what is agreeable. Having collected wealth, he should say similar things. Having severed one's head with his sword, he should grieve and shed tears.

55. A king seeking prosperity should win over others by sweet words, honors, and gifts. Thus should he take men into his service.

56. The king should never engage in idle disputes. He should never cross a river with the help only of his two arms. To eat cow-horns is useless and never gives strength. By eating them one's teeth are broken while the taste is not gratified.

57. The three-fold objects have triple disadvantageous adjuncts. Carefully considering them, the disadvantages should be avoided.

58. The unpaid residue of a debt, the unquenched remnant of a fire, and the unkillable remnant of foes, by and by grow and increase. Therefore, all those should be completely rooted out.

59. Debt which always multiplies is sure to remain unless it is wholly paid up. Likewise are the defeated foes and neglected diseases. These always create great fear.

60. Every work should be done completely. One should be always careful. If extracted badly, such a minute thing as a thorn leads to obstinate gangrene.

61. By killing its inhabitants, by breaking its roads and otherwise injuring them, and by burning and pulling down its houses, a king should devastate an enemy's realm.

62. A king should be far-sighted like the vulture, stable like a crane, watchful like a dog, brave like a lion, dreadful like a crow, and enter into the kingdom of his enemies like a snake with ease and without anxiety.

63. A king should win over a hero by clasping his hands, a coward by terrorising him, and a covetous man by presents of money, and with an equal he should wage war carefully.

64. He should take care to create dissension among the leaders of sects and of conciliating those that are dear to him. He should protect his ministers from dissension and destruction.

65. If the king becomes mild, the people disrespect him. If he becomes stern, the people are afflicted. The rule is that he should be stern when sternness is necessary, and mild when mildness is necessary.

66. By mildness the mild should be conquered. By mildness one may destroy that which is dreadful. There is nothing which mildness cannot do. Therefore, mildness is said to be sharper than fierceness.

67. That king who becomes mild when mildness is necessary and who becomes stern when sternness is necessary, gains all his ends, and represses his enemies.

68. Having created an enemy in a person endowed with knowledge and wisdom, one should not be satisfied with the belief that he is at a distance from his foe. The arms of an intelligent man are extensive by which he injures when injured.

69. The uncrossable should not be sought to be crossed. That which the enemy would be able to recover should not be snatched from him. One should not try to dig at all if by digging one could get at the root of the thing for which one digs. One should never strike him whose head one would not cut off.

70. A king should not always act in this way. The course of conduct that I have pointed out should be followed only in times of distress. Actuated with the desire of doing you good I have said this for instructing you as to how you should act when attacked by enemies.

**Bhishma said:—**

71. Hearing these words given vent to by that Brahmana with the desires



of doing him good, the king of the Sauviras obeyed those instructions gladly and attained with his kinsmen and friends shining prosperity.'

## CHAPTER CXLI.

### (APADHARMANUSHASANA PARVA).—Continued.

**Yudhishtira said :—**

1—8. "When virtue is deteriorated and is transgressed by all, when sin is considered as virtue, and virtue becomes vice, when all healthy restraints are washed away, and all truths regarding righteousness are disturbed and confounded, when people are oppressed by kings and robbers, when men of all the four modes of life become stupefied about their duties, and all works are shorn of merit, when men see cause of fear on all sides for lust and covetousness and folly, when all creatures cease to trust one another, when they kill one another by deceitful means and impose upon one another, when houses are consumed throughout the country, when the Brahmanas are greatly assailed, when the clouds do not discharge a drop of rain, when every one's hand is turned against his neighbour, when all the necessities of life are misappropriated by robbers, when, indeed, such a season of dreadful distress sets in, by what means should a Brahmana live who is reluctant to renounce mercy and his children? How, indeed, should a Brahmana maintain himself at such a time? Tell me this, O grandfather! How also should the king live at such a time when iniquity possess the world? How, O scorcher of enemies, should the king live so that he might not deviate from both virtue and profit."

**Bhishma said :—**

9. 'O mighty-armed one, the peace and prosperity of subjects, profuse and seasonable rain, disease, death, and other calamities, all depend on the king.

10. I have no doubt also in this, O foremost of Bharata's race, that the setting of Krita, Treta, Dwapara and Kali, all depend on the king's conduct.

11. When such a time of calamity as has been described by you sets in, virtuous men should support themselves by the help of judgment.

12. Regarding it is cited the old story of the conversation between Vishamitra

and the Chandala in a village of Chandalas.

13. Towards the end of Treta and the commencement of Dwapara, a dreadful drought took place, extending for twelve years, in consequence of what the gods had ordained.

14—15. At that time which was the end of Treta and the commencement of Dwapara, when the time came for many sufficiently old creatures to give up their lives, the thousand-eyed god poured no rain. The planet Vrihaspati began to move in an opposite course, and Soma, giving up his own orbit, receded towards the south.

16. Not even could a dew-drop be seen, what to speak of the gathering clouds? The rivers were all reduced into narrow stream-lets.

17. Everywhere, lakes, wells and springs disappeared and lost their beauty for that change brought about by the gods.

18. Water becoming scarce, the places for the distribution of charities became desolate. The Brahmanas abstained from the celebration of sacrifices and recitation of the Vedas. They did no longer utter Vashats and performed other propitiatory rites.

19. Agriculture and tending of cattle were given up. Markets and shops were abandoned. Stakes for binding sacrificial animals disappeared. People no longer collected various sorts of articles for sacrifices. All festivals and amusements died.

20. Everywhere heaps of bones were seen and every place was filled with the shrill cries and yells of of terrific creatures. The cities and towns of the Earth were shorn of inhabitants. Villages and hamlets were burnt down.

21. Some assailed by robbers, some, by weapons, and some, by bad kings, and in fear of one another, began to fly away.

22. Temples and places of worship became desolate. The aged were forcibly turned out of their houses. Kine, goats, sheep and buffaloes fought (for food) and died in large numbers. The Brahmanas began to die on all sides.

23. Protection was at an end. Herbs and plants were dried up. The Earth was divested of all her beauty and looked highly awful like the trees in a crematorium.

24. In that dreadful period, when righteousness was lost, O Yudhishtira, men in hunger, lost their senses and began to eat one another,

24. The very Rishis, giving up their vows and their fires and deities, and deserting their forest-retreats, began to walk about in quest of food.

26. The holy and great Rishi Vishwamitra, endued with great intelligence, wandered homeless and stricken with hunger.

27. Leaving his wife and son in some place of shelter, the Rishi walked about, fireless and homeless, without caring for pure or impure food.

28. One day he arrived at a hamlet, in the midst of a forest, inhabited by cruel hunters given to the destruction of living creatures.

29. The little hamlet was filled with broken jars, and pots made of earth. Dog-skins were seen here and there. Heaps of bones and skulls, of boars and asses, lay in various places.

30. Clothes of the dead lay here and there, and the huts were adorned with garlands of used up flowers. Many of the denizens again were dressed with sloughs cast off by snakes.

31. The place was resonant with the loud crowing of cocks and hens and the discordant bray of asses. The inhabitants quarrelled with one another, uttering harsh words in shrill voices.

32. There were temples of gods on all sides bearing emblems of owls and other birds. Resounding with the sound of iron bells, the hamlet was filled with dogs standing or lying on every on every side.

33. Stricken with hunger and engaged in search after food, the great Rishi Vishwamitra entered that hamlet and tried his level best to find something to eat.

34. Though the son of Kushika begged again and again, yet he could not get any meat or rice or fruit or root or any other kind of food.

35. He then, exclaiming—Alas, great is my suffering!—dropped down from weakness in that hamlet of the Chandalas.

36. The sage began to reflect, aside,—What is best for me to do now?—Indeed, O best of kings, he then thought only of the means by which he could avoid immediate death.

37. He saw, O king, a huge piece of flesh, of a dog that had recently been killed with a weapon, spread on the floor of a Chandala's hut.

38. The sage thought and decided that he should steal that meat. And he

said to himself,—I have no means now of keeping up my life.

39. Theft is sanctioned in an hour of distress for even a great man. It will not divest him of his eminence. Even a Brahmana for saving his life may do it. This is certain.

40. First of all one should steal from a degraded person. Failing such a person one may steal from one's equal. Failing an equal, one may steal from even a great and virtuous man.

41. I shall then, at this time when my life itself is almost gone, steal this meat. I do not see sin in such theft. I shall, therefore, steal this haunch of dog's meat.

42. Having thus resolved this resolution, the great sage Vishwamitra lay down for sleep where the Chandala was.

43. Seeing sometime after that the night had advanced and that the whole Chandala hamlet were in sleep, the holy Vishwamitra, quietly rising up, entered that hut.

44. The Chandala who was the owner of it, with eyes covered with plegm, was lying like one asleep. Of disagreeable look; he said these harsh words in a broken and discordant voice.

**The Chandala said :—**

45. Who is there, busy with opening up the latch? The whole Chandala hamlet is asleep. I, however, am awake and not asleep. Whoever you are, you are about to be killed!—These were the harsh words that met the sage's ears.

46—47. Stricken with fear, his face reddened with the blushes of shame, and his heart filled with anxiety caused by that act of theft which he had tried, he answered, saying,—Oh you long-lived one, I am Vishwamitra! I have come here suffering from hunger. O you of righteous soul, do not kill me, if your vision be clear!

48. Hearing these words of that great Rishi of pure soul the Chandala rose up in fear from his bed and approached the sage.

49. Claspings his hands from respect and with eyes bathed in tears, he addressed Kushika's son, saying,—What do you seek here in the night, O Brahmana?

50. Conciliating the Chandala, Vishwamitra said,—I am greatly hungry and about to die of starvation. I wish to take away that haunch of dog's meat.

51. Being hungry I have become sinful. One who seeks food has no shame. It is



hunger which is actuating me to commit this sin. It is for this that I wish to take away that haunch of dog's meat.

52. My life is on the point of departure. Hunger has sullied my Vedic learning. I am weak and have lost my senses. I have no scruple about pure and impure food. Although I know it is sinful still I wish to take away that haunch of dog's meat.

53. After I had failed to secure any alms, having wandered from house to house in this your hamlet, I determined to perpetrate this sinful act of taking away this haunch of dog's meat.

54. Fire is the mouth of the gods. He is also their priest. He should, therefore, take nothing save pure and clean things. At times, however, that great god becomes a consumer of everythings. Know that I have now become like him.

55. Hearing these words of the great Rishi, the Chandala is answered him, saying, — Listen to me. Having heard these truthful words of mine, act in such a way that your religious merit may not suffer.

56. Hear, O regenerate Rishi, What I say to you about your duty. The wise say that a dog is impurer than a jackal. The haunch, again, of a dog is impurer than any other part of his body.

57. This is not wise resolution of yours, therefore, O great Rishi, this act, this theft of what belongs to a Chandala this theft, moreover of impure food, is not right.

58. Blessed to you, do you look out for some other means for keeping your life. O great sage, let not your penances suffer destruction for this your strong desire for dog's meat.

59. Knowing as you do the duties sanctioned in the scriptures, you should not do an act which leads to a confusion of duties. Do not renounce righteousness, for you are the foremost of all pious persons.

60—61. Thus addressed, O king, the great Rishi Vishwamitra, stricken with hunger, O foremost of Bharata's race, once more said, — A long time has passed away without my having taken any food, I do not see any means again for keeping up my life.

62. One should, when he is about to die, keep up his life by any means in his power without judging of their character. Afterwards, when able, he should seek the acquisition of merit.

63. The Kshatriyas should follow the conduct of Indra. It is the duty of the Brahmanas to behave like Agni. The Vedas are fire. They form my strength. I shall, therefore, eat even this impure food for satisfying my appetite.

64. That by which life may be preserved should, forsooth, be done unhesitatingly. Life is better than death. By living, one may acquire virtue.

65. Seeking to preserve my life, I wish, with my perfect sense, to eat this impure food. You just order me.

66. Continuing to live I shall try to acquire virtue and shall dissipate by penances and by knowledge the calamities which have befallen me, like the luminaries of the sky destroying even the thickest darkness.

**The Chandala said :—**

67. By eating this food one like yourself cannot live long. Nor can one (like you) get strength (from such food), nor that gratification which ambrosia yields. Do you beg for some other kind of alms. Be not bent upon eating dog's meat. The meat of dog is, forsooth, an impure food for the twice-born ones.

**Vishwamitra said :—**

68. Any other sort of meat cannot be easily had during a famine like this. Besides, O Chandala, I have no money. I am very much hungry. I cannot move any longer. I am utterly hopeless. I think that all the six sorts of taste exist in that piece of dog's meat.

**The Chandala said :—**

69. Only five sorts of meat are clean food for Brahmanas and Kshatriyas and Vaishyas, as sanctioned in the scriptures. Do not wish to have forbidden food.

**Vishwamitra said :—**

70. While hungry, the great Rishi Agastya ate up the Asura named Vatapi. I am in distress. I am hungry. I shall, therefore, eat that haunch of dog's meat.

**The Chandala said :—**

71. Do you beg for something else. You should not do such a thing. Verily you should not do such an act. If, however, you like, you may take away this piece of dog's meat.

**Vishwamitra said :—**

72. The good are the authorities in matters of duty. I am following their example. I now consider this dog's haunch to be better food than any other pure food.

**The Chandala said:—**

73. The act of an impious man can never be regarded as an eternal practice. An improper act can never be a proper one. Do not commit a sin by deception.

**Vishwamitra said:—**

74. A man who is a Rishi cannot commit a sin. In the present case, deer and dog, I think, are the same. I shall, therefore, eat this dog's haunch.

**The Chandala said:—**

75. Begged by the Brahmanas, the Rishi (Agastya) did that act. Under the circumstances it could not be a sin. Righteousness is that in which there is no sin. Besides, the Brahmanas, who are the preceptors of the three other orders, should be protected and maintained by all means.

**Vishwamitra said:—**

76. I am a Brahman. This my body is my friend. It is very dear to me and deserves the highest respect from me. In order to keep up the body I wish to take away that dog's haunch. I have become so eager that I do not fear you and your dreadful brethren any longer.

**The Chandala said:—**

77. Men give up their lives but still they do not seek impure food. All their wishes are fulfilled who can conquer appetite in this world. Do you also conquer your hunger and obtain those rewards.

**Vishwamitra said:—**

78. About myself, I always observe rigid vows and my heart is set on peace. For preserving the root of all religious merit, I shall eat impure food.

79. It is clear that such an act would be considered moral for a person of pure soul. To a person, however, of impure soul the eating of dog's flesh would appear sinful. Even if my conclusion be wrong (and if I eat this dog's meat) I shall not, for that act, become one like you.

**The Chandala said:—**

80. It is my settled conclusion that I should try my best to prevent you from this sin. By doing a wicked act a Brahmana goes down from his elevated station. It is for this that I am remonstrating with you.

**Vishwamitra said:—**

81. Kine go on drinking without caring for the croaking of the frogs. You have

no right to decide what is right (and what, not). Do not speak highly of yourself.

**The Chandala said:—**

82. I have become your friend, therefore, I am speaking thus to you. Do what is good. Do not, from temptation, do what is sinful.

**Vishwamitra said:—**

83. If you be a friend who wishes me happiness, do you then extricate me from this distress. In that case, casting off this dog's haunch, I may think myself saved by the help of righteousness (and not by that of sinfulness).

**The Chandala said:—**

84. I dare not present this piece of meat to you, nor can I quietly allow you to rob me of my own food. If I give you this meat and if you take it, yourself being a Brahmana, both of us will go down to regions of misery in the next world.

**Vishwamitra said:—**

85. By committing this sin to-day I shall certainly save my life which is very sacred. Having saved my life I shall afterwards practise virtue and purify my soul. Tell me which of these two is preferable.

**The Chandala said:—**

86. One's own self is the best judge, while discharging the duties of his own caste or family. You yourself know which of those two acts is sinful. He who would consider dog's meat as pure food, I think, would not shrink from taking anything and everything.

**Vishwamitra said:—**

87. There is sin in accepting (an unclean present) or in eating (unclean food). When one's life is in peril, there is no sin in accepting such a present or eating such food. Besides, the eating of unclean food, when it does not involve destruction and deception and when the act will excite only mild rebuke, is not a very important matter.

**The Chandala said:—**

88. If this be your argument for taking impure food, it is then evident you do not respect the Veda and Aryan morality. Taught by what you are about to do, I see, O foremost of Brahmanas, there is no sin in neglecting the difference between pure and impure food.

**Vishwamitra said:—**

89. It is not seen that a person commits



a grave sin by taking interdicted food. It is only an oral precept which says that one becomes fallen by drinking wine. The other forbidden acts,—in fact, every sin,—cannot destroy one's merit.

**The Chandala said :—**

90. That learned man who takes away dog's meat from an unworthy place like this, from an impure wretch (like me), from an wicked man (like me), commits an act which is never done by the good. On the other hand for his connection with such act, he is sure to undergo the pangs of repentance.

**Bhishma said :—**

91. Having said these words to Kushika's son, the Chandala became silent. Vishwamitra then, of refined understanding, took away that haunch of dog's meat.

92. Having secured that piece of dog's meat for saving his life, the great ascetic took it away into the forest and wished with his wife to eat it.

93. He thought that having first duly pleased the gods, he should then eat that haunch of dog's meat at his pleasure.

94. Lighting up a fire according to the Brahma rites, the ascetic, in pursuance of the rites of Aindragneya, began himself to cook that meat into sacrificial Charu.

95. He then, O Bharata, began to perform the ceremonies in honor of the gods and the departed manes, by dividing that Charu into as many parts as were necessary, according to the injunctions of the scriptures, and by invoking the gods headed by Indra.

96. Meanwhile, the king of the gods began to pour profusely. Reviving all creatures by those showers, he made plants and herbs grow once more.

97. However, having completed the rites in honor of the gods and the Pitris and having pleased them duly, Vishwamitra, himself took that meat.

98. Consuming all his sins afterwards by his penances, the sage after a long time, gained the most wonderful (ascetic) success.

99. Thus, having the preservation of life itself in view, a high-souled person, endued with learning and acquainted with means, should rescue his own cheerless self when fallen into distress, by all means in his power.

100. With such a view one should always preserve his life. A person, if alive, can acquire religious merit and enjoy happiness and prosperity.

101. Therefore, O son of Kunti, a person of purified soul and endued with learning should live and act in this world, depending upon his own intelligence in ascertaining virtue and vice.'

## CHAPTER CXLII.

### (APADDHARMANUSHASANA PARVA).—Continued.

**Yudhisthira said :—**

1. 'If such a terrible act which should always be discarded like falsehood, be pointed (as duty), then what act is there from which I should forbear? Why also should not robbers then be honored?

2. I am stupefied! My heart is pained. All the bonds that tie me to morality are loosened. I cannot compose my mind and dare act in the way pointed out by you.

**Bhishma said :—**

3. 'I do not instruct you regarding duty, taught by what I have heard from the Vedas alone. What I have told you is the result of wisdom and experience. This is the honey that the learned have gleaned.

4. Kings should collect wisdom from various sources. One cannot go successfully through the worldly course with the help of a one-sided morality.

5. Duty must originate from the understanding! and the practices of the good should always be determined, O son of Kuru. Obey these words of mine.

6. Only kings of superior intelligence can rule, expecting victory. A king by the help of his understanding and guided by knowledge gathered from various sources, should so arrange that moral laws may be observed.

7. The duties of a king can never be satisfied by rules drawn from a one-sided morality. A weak king can never show wisdom for his not having drawn it from the examples before him.

8. Righteousness sometimes appears like unrighteousness. The latter also sometimes appears like the former. He who does not know this, becomes confused when an actual instance presents itself before him. Before the time comes, one should, O Bharata, understand the circumstances, under which righteousness and its opposite become confused.

9. Having gained this knowledge, a wise king should, when the time comes, act accordingly, helped by his judgment. His acts at such a time are misunderstood by ordinary people.

10. Some persons are endued with true knowledge. Some persons have false knowledge. Truly determining the nature of each kind of knowledge, a wise king derives knowledge from the good.

11. The violators of moral laws find fault with the scriptures. They who have themselves no money, point out the inconsistencies of the works on the laws of wealth.

12. Those who wish to gain knowledge merely for carrying their sustenance, are, O king, sinful, besides being enemies of morality.

13. Wicked men of unripe understandings, can never know things truly, as persons ignorant of scriptures are unable in all their acts to be guided by reason.

14. Always seeing the faults of the scriptures, they decry them. Even if they understand the true import of the scriptures, they are still in the habit of saying that scriptural injunctions are unsound.

15. By decrying the knowledge of others, such men announce the superiority of their own knowledge. They have words for their weapons and arrows and speak, as if they are well grounded in those sciences.

16. Consider them, O Bharata, as traders in learning and Rakhasas among men. By the help of mere pretext they renounce that morality, which has been established by good and wise men.

17. We have heard that the texts of morality cannot be understood by either discussion or one's own intelligence. Indra himself has said that such is the opinion of the sage Vrihaspati.

18. Some hold that no scriptural text has been written without a reason. Others again, even if they properly understand the scriptures, never follow them.

19. One section of wise men say that morality is nothing else than the approved conduct of the world. The man of true knowledge should find out for himself the moral laws laid down for the good.

20. If even a wise man speaks of morality when he is angry or bewildered or ignorant, his speech produces no effect.

21. Discourses on morality made with the help of an intelligent understanding of the true letter and spirit of the scriptures, should be lauded and not those which are

made with the help of anything else. Sensible words, even if heard from an ignorant person, are regarded as pious and wise.

22. In days of yore, Ushanas said to the Daiteyas this truth, which dispells all doubts, that scriptures are no scriptures if they cannot stand the crucible test of reason.

23. The possession or absence of doubtful knowledge is the same thing. You should root out and drive off such knowledge.

24. He who does not listen to these words of mine, is to be known as one who has suffered himself to be misguided. Do you not observe that you were created for the performance of terrific deeds?

25. See me, O dear child, how, by following the duties of my own order, I have sent innumerable Kshatriyas to heaven! There are some who are not pleased with me for this.

26. Goat, horse, and Kshatriya, were created by Brahman for the same purpose (of being useful to everybody). A Kshatriya, therefore, should always seek the happiness of all creatures.

27. The sin of killing a person unworthy of being killed is tantamount to that which is incurred by not killing one who deserves to be killed. Such is the established order of things which a weak-minded king never thinks of attending to.

28. Therefore, a king should force all his subjects to observe their respective duties. If this is not done, they will prowl like wolves, devouring one another.

29. He is a wretch among Kshatriyas in whose kingdom robbers go about pillaging the property of other people like crows taking little fishes from water.

30. Appointing high-born men with Vedic knowledge as your ministers, do you govern the Earth, protecting your subjects piously.

31. That Kshatriya who, innocent of the established customs and contrivances, improperly taxes his people, is considered as a eunuch of his order.

32. A king should neither be severe nor mild. If he rules fairly he deserves praise. A king should not renounce both the qualities; on the other hand, becoming severe when (it is necessary), he should be mild when it is necessary to be so.

33. The observance of Kshatriya duties is highly difficult. I love you greatly. You are created for the performance of severe acts. Therefore, do you rule the kingdom.



34. The highly intelligent Shakra has said that in times of distress the great duty of a king is to punish the wicked and protect the good.'

**Yudhishtira said:—**

35. "Is there any such rule (regarding royal duties) which should, under no circumstances, be violated? I ask you this, O foremost of virtuous persons! Tell me, O grandfather."

**Bhishma said:—**

36. 'One should always adore Brahmanas respected for learning, devoted to penances, and observant of Vedic injunctions. This, indeed, is a high and sacred duty.

37. You should always treat the Brahmanas like the gods. The Brahmanas, if enraged, can inflict pains in a variety of ways, O king.

38. If they be pleased, you will win high fame. If otherwise, great will be your fear. If pleased, the Brahmanas become like ambrosia. If enraged, they become like poison."

## CHAPTER CXLIII.

(APADDHARMANUSHASANA  
PARVA).—Continued.

**Yudhishtira said:—**

1. "O grandfather, O you of great wisdom, O you who are a master of scriptures, tell me what the merit is of one who supports a person seeking his protection."

**Bhishma said:—**

2. 'Great is the merit, O king, in supporting a suppliant. It is worthy of you, O best of the Bharatas, to ask such a question.

3. Those great kings of yore, *viz.*, Shivi and others, O king, acquired supreme heavenly bliss by having supported suppliants.

4. We have heard that a pigeon received reverentially a suppliant enemy according to due rites and even fed him with his own flesh.'

**Yudhishtira said:—**

5. "How, indeed, did a pigeon in days of yore feed a suppliant enemy with his own flesh? What end, O Bharata, did he win by such conduct,"

**Bhishma said:—**

6. 'Listen, O king, to this most beautiful story which cleanses the hearer of every sin, and which Bhṛigu's son (Rama) had recited to king Muchukunda.

7. This very question, O son of Pritha, had been put humbly to Bhṛigu's son by Muchukunda.

8. The son of Bhṛigu described this story to him of how a pigeon, O king, won success.

**The sage said:—**

9. O mighty-armed king, listen to me as I describe to you this story containing lessons on Virtue, Profit, and Desire.

20. A wicked and dreadful fowler, resembling the Destroyer himself, used in days of yore to wander through the great wilderness.

11. He was black as a raven and his eyes were blood red. He looked like Yama himself. He had long legs, short feet, large mouth, and protruding cheeks.

12. He had no friend, no relative, no kinsman. He had been discarded by them all for the exceedingly cruel life he led.

13. Indeed, a wicked man should be shunned from a distance by the wise, for he who injures his ownself cannot be expected to do others good.

14. Those cruel and wicked men who destroy the lives of other creatures are always like venomous snakes, a source of trouble to all creatures.

15. Taking his nets with him, and killing birds in the forests, he used to sell the meat, O king.

16. Thus working, the wicked wretch lived for many long years without ever understanding the sinfulness of his life.

17. He was in the habit of sporting with his wife in the forest for many long years in the pursuit of this profession, and, stupefied by destiny, he liked no other profession.

18. One day as he was wandering through the forest carrying on his business, a great storm took place that shook the trees, almost uprooting them.

19. In a moment dense masses of clouds set in the sky, accompanied with lightning and presenting the view of a sea covered with merchant boats and vessels.

20. The god of a hundred sacrifices having entered the clouds with a profuse

supply of rain, the Earth became flooded with water in a moment.

21. While the rain fell in torrents, the fowler lost his senses from fear. Trembling with cold and stricken with fear, he roamed through the forest.

22. He could not find any elevated spot (which was not under water). The paths of the forest were all under water.

23. For the force of the rain, many birds dropped down dead on the ground. Securing some elevated spots they had found, lions and bears and other animals lay down to rest.

24. All the dwellers of the forest were stricken with fear for that dreadful storm and rain. Terrified and hungry, they roved through the forest in small and large packs.

25. With limbs benumbed by cold, the fowler, however, could neither stop where he was, nor could he move. While in this state he saw a she-pigeon lying on the ground, benumbed with cold.

26. Beholding the bird, the sinful person, though he himself was in no better circumstances, picked her up and put her in a cage. Himself afflicted with distress, he did not hesitate to overwhelm a fellow-creature with painful affliction.

27. Indeed, through force of habit alone, the wretch committed that sin even at such a time. He then saw in the midst of that wood a huge tree blue as the clouds.

28. It was the refuge of numberless birds seeking shade and shelter, as if it were placed there by the Creator for the behoof of all creatures like a good man in the world.

29. Soon the sky cleared and became spangled with myriads of stars appearing like a splendid lake smiling with blooming lilies.

30. Looking at the clear sky, rich with stars, the fowler began to advance, still trembling with cold. Seeing the sky cleared of clouds, he looked around and finding that he had already been benighted, he began to think,

31. My house is at a great distance from where I am !—He then thought of passing the night under the shade of that tree.

32. Bowing down to it with clasped hands, he addressed that king of the forest, saying,—I seek refuge with all the gods who have this tree for their resting place.

33. Having said so, he spread some leaves for a bed, and laid himself down on it,—placing his head on a stone. In spite

of his being overwhelmed with affliction, the man soon fell asleep.

## CHAPTER CXLIV.

(APADDHARMANUSHASANA

PARVA.)—Continued.

**Bhishma said :—**

1. 'In one of the branches of that tree, a pigeon having beautiful feathers, O king, lived for many years with his family.

2. That morning his wife had gone out in quest of food but had not yet come back. Seeing the approach of night and his wife still not returning, the bird began to bewail, saying,—

3. O, what a great storm and a terrible shower took place to-day ! Alas, you have not come back yet, O dear wife ! Woe is on me, what must be the cause of her not returning yet.

4. Is everything right with that dear wife of mine in the forest ? Separated from her, this my home appears to me void.

5. A house-holder's home, even if filled with sons, grandsons daughters-in-law and servants, is regarded empty if there is no housewife.

6. One's house is not his home ; one's wife only is his home. A house without the wife is desolate like a forest.

7. If that dear wife of mine, having red eyes, variegated plumes, and sweet voice, does not return to-day, my life itself will have no value.

8. Fractising most excellent vows, she never eats before I eat, and never bathes before I bathe. She never sits before I sit down, and never lies before I lie down.

9. She rejoices when I rejoice, and becomes sorry when I am sorry. She is cheerless when I am away, and she is all sweetness when I am angry.

10. Always devoted to her husband and ever relying upon him, she always did what was agreeable to and beneficial for her lord. Indeed, such a person deserves praise on Earth who has such a wife.

11. That amiable creature knows that I am worn out and hungry. Devoted to me and firm in her love, my genial wife is devout in her adoration to me.

12. Even the foot of a tree is one's home, if he lives there with his wife as a compa-



nion. Without one's wife, even a palace is a desolate forest.

13. One's wife is his companion in all his acts of virtue, profit and desire. When one starts for a strange country his wife is his trusted companion.

14. It is said that the wife is the richest treasure of her husband. In this world the wife is the only companion of her husband in all the worldly affairs.

15. The wife is the best of panaceas in sickness and woe.

16. There is no friend like wife. There is no refuge better than the wife. There is no better associate in the world than the wife in acts undertaken for the acquisition of religious merit.

17. He who has not in his house a wife, chaste and of sweet speech, should go to the forest. For such a one there is no difference between a home and a forest.

## CHAPTER CXLV.

(APADDHARMANUSHASANA  
PARVA)—Continued.

**Bhishma said :—**

1. Hearing these piteous cries of the pigeon on the tree, the she-pigeon caught by the fowler began to say aside thus.

**The she-pigeon said :—**

2. Whether I have any merit or not, indeed, there is no limit to my good fortune when my dear husband thus speaks of me.

3. She is no wife with whom her husband is not pleased. If their husbands are pleased with women all the gods also become pleased with them.

4. Since the marriage union takes place in the presence of fire, the husband is the wife's greatest god.

5. That wife with whom her husband is not pleased is reduced to ashes, like a creeper adorned with flowers in a forest fire.

6. Having thought thus, the she-pigeon, stricken with woe, and engaged by the fowler, thus spoke to her woe-stricken husband.

7. I shall say what is now good for you. Hearing me follow my advice, O dear husband, be you the rescuer of a suppliant.

8. This fowler lies here by your house stricken with cold and hunger. Treat him hospitably.

9. The sin that a person commits by killing a Brahmana or that mother of the world, *vis.*, a cow, is equal to what one commits by allowing suppliant to die.

10. You are endued with the knowledge of self. You should, therefore, follow that course which has been ordained for us as pigeons on account of our birth.

11. We have heard that the house-holder who practises virtue according to his abilities, acquires hereafter endless regions of bliss.

12. You have sons. You have progeny. O bird, casting off all love for your own body, therefore, and for acquiring virtue and profit, adore this fowler so that he may be pleased.

13. Do not, O bird, grieve for me. You may live, marrying other wives.

14. The amiable she-pigeon, laden with sorrow, and casting her eyes upon her husband from the fowler's cage within which she had been put, said these words to him.'

## CHAPTER CXLVI.

(APADDHARMANUSHASANA  
PARVA).—Continued.

**Bhishma said :—**

1. Hearing these words of morality and reason spoken by his wife, the pigeon was filled with great delight and his eyes were bathed in tears of joy.

2. Seeing that fowler whose profession was to kill birds, the pigeon honored him scrupulously according to scriptural rites.

3. Addressing him, he said,—You are welcome to-day. Tell me what I shall do for you. You should not repent. This is your home.

4. Tell me quickly what I am to do and what is your pleasure. I ask you this in good spirit, for you have sought protection of us.

5. Hospitality should be shown to even one's enemy when the latter comes to his house. The tree does not withdraw its shade from even the person who comes for cutting it down.

6. One should, with diligence do the duties of hospitality towards a person who seeks shelter. Indeed, one is particularly

bound to do so if he leads the life of a house-holder that consists of the five sacrifices.

7. If one, while living like a house-holder, does, not from want of judgment, celebrate the five sacrifices, one loses, as laid down in the scriptures, both this and the next world.

8. Tell me then clearly and confidently what your wishes are. I will accomplish them all. Do not think of grieving.

9. Hearing these words of the bird, the fowler replied to him, saying,—I am benumbed with cold. Just make arrangements for warming me.

10. Thus addressed, the bird collected a number of dry leaves on the ground, and taking a leaf in his beaks quickly went away for fetching fire.

11—12. Going where fire is kept, he got a little fire and returned. He then set fire to those dry leaves, and when they blazed up into a powerful fire, he said to his guest, Do you with confidence and fearlessness warm your limbs.

13—15. Thus addressed, the fowler said—So be it!—and began to warm his stiffened limbs. Regaining as if his life, the fowler said to his host,—Hunger is distressing me. I wish you to give me some food!—Hearing his words the bird said,—I have nothing in store by which you may satisfy your hunger. We, dwellers of the forest, always live upon what we get every day.

16. Like the ascetics of the forest we never amass for the morrow!—Having said so, the bird's face grew pale.

17. He began to think aside as to what he should do and mentally blamed his own mode of living.

18. Soon, however, his mind became clear. Addressing the destroyer of birds, he said,—I shall please you!—Wait for a moment!

19—20. Saying these words he lighted up a fire with the help of some dry leaves, and filled with joy, said,—I heard formerly from great Rishis, gods and Pitris that there is great merit in honoring a guest.

21. O amiable one, be kind to me. To tell you the truth my heart is bent upon honoring you my guest.

22. Having thus made up his mind, the great bird, with a smiling face, thrice went round that fire and then entered its flames.

23. Seeing the bird enter that fire, the fowler began to think, and asked himself,—What have I done.

24. Alas, dreadful will be the sin, the outcome of my own acts. I am highly ruthless and blameable.

25. Indeed, seeing the bird lay down his life, the fowler, considering his own acts, began to bewail thus pitiously.

## CHAPTER CXLVII.

(APADDHARMANUSHASANA  
PARVA).—Continued.

Shishma said :—

1—2. Beholding the pigeon fall into the fire, the fowler filled with compassion once more said,—Alas, cruel and senseless that I am, what have I done! I am, forsooth, a mean wretch! Great will be my sin which will last for ever.

3. Thus censuring himself he began to say again and again,—I do not deserve any credit! My understanding is wicked! I am ever sinful!

4. Alas, renouncing all sorts of honorable occupation, I have become a fowler! A cruel wretch that I am, forsooth, this noble pigeon, by sacrificing his own life, has taught me a great lesson.

5. Renouncing wives and sons, I shall certainly cast off my very life which is so dear! The great pigeon has taught me that duty.

6. From this day, denying every comfort to my body, I shall exhaust it like a shallow tank in summer.

7. Capable of bearing hunger, thirst, and penances, and being emaciated with veins visible all over, I shall by various sorts of fasts, practise such vows as will take me to the other world.

8. Alas, by giving up his body the pigeon has shown how a guest should be adored! Taught by his example, I shall hereafter practise righteousness. Righteousness is the greatest refuge! Indeed, I shall practise the righteousness shown by the virtuous pigeon, that foremost of all winged creatures.

9. Having thus made up his mind and said these words, that fowler, once of dreadful deeds, started on a journey never to end, observing all the while the most rigid vows.

10. He threw away his strong staff, his sharp iron-stick, his nets and springes, and his iron cage, and liberated the sheepigeon that he had caught and imprisoned.



## CHAPTER CXLVIII.

(APADDHARMANUSHASANA  
PARVA).—*Continued.***Bhishma said :—**

1. After the fowler had left there, the she-pigeon, remembering her husband and stricken with grief for him, wept profusely and bewailed thus :—

2. I cannot, O dear husband, remember a single instance of your having done me an injury! Widows, even when they are mothers of many children, are still miserable! Bereft of husband, a woman becomes helpless and an object of pity to her friends.

3. I was always supported by you and for the great respect you had for me I was always honored by you with sweet, agreeable, charming, and delightful words.

4. I sported with you in valleys, in springs and on charming trees.

5. I was also made happy by you while passing with you through the skies! I used to sport with you before, O dear husband, but where are those joys now.

6. The gifts of the father, of the brother, and of the son to a woman are but limited. But unlimited are the gifts that her husband alone makes to her! What woman is there that would not, therefore, worship her husband.

7. A woman has no protector like her husband, and no happiness like her husband. Casting off all her riches and possessions, a woman should follow her husband as her only refuge.

8. Useless is life to me, O lord, now that I am separated from you! What chaste woman is there who would, when bereft of her husband, venture to bear the burden of life.

9. Filled with sorrow and bewailing thus, the she-pigeon, devoted to her husband cast herself on the burning fire.

10. She then saw her husband bedecked with bracelets, seated on a (celestial) car, and worshipped of many great and meritorious beings standing around him.

11. Indeed, there he was in the sky, decked with excellent garlands and clad in excellent robes, and adorned with every ornament. There were numberless celestial cars around him ridden by beings who had acted meritoriously while in this world.

12. Seated on his own celestial car, the bird went to heaven, and getting proper honors for his deeds in this world, con-

tinued to sport in joy, accompanied by his spouse.

## CHAPTER CXLIX.

(APADDHARMANUSHASANA  
PARVA).—*Continued.***Bhishma said :—**

1. 'It so chanced that the fowler, O king, saw that pair while seated on their celestial car. Seeing the couple he became filled with sorrow and began to think of the means of acquiring the same end.

2. And he said to himself,—I must, by austerities like those of the pigeon, acquire such a high end!—Having made this resolution, the fowler, who had lived by the destruction of birds, started on an unreturning journey,

3. Without any attempt (for getting food) and living upon air alone, he renounced all other desires for acquiring heaven.

4. After he had gone for some distance, he saw an extensive and charming lake full of cool and pure water, adorned with lotuses and abounding with various sorts of water-fowl.

5—6. Forsooth, the very sight of such a lake is capable of satisfying the thirst of a person. Physically reduced with fasts, the fowler, however, O king, without casting his eyes upon it, gladly entered into a forest inhabited by beasts of prey, having previously learnt its wide extent. After he had entered the forest, he was painfully cut by sharp-pointed thorns.

7. Cut and torn by prickles, and bathed in blood, he began to wander in that forest, shorn of men but abounding with animals of various species.

8. Sometime after, on account of the friction of some huge trees caused by a strong wind, a wide spread forest-fire arose.

9. The raging element, appearing like the fire at the end of the Cycle, the powerful fire began to consume that large forest abounding with tall trees and thick bushes and creepers.

10. Indeed, with flames fanned by the wind and numberless sparks flying about in all directions, the all-consuming god began to consume that dense forest teeming with birds and beasts.

11. The fowler, desirous of renouncing his body, ran with a delighted heart towards that spreading fire.

12. Consumed by that fire the fowler became purged of all his sins and acquired, O best of the Bharatas, high success.

13. The anxiety of his mind gone, he at last saw himself in heaven, shining like Indra in the midst of Yakshas and Gandharvas and persons endowed with ascetic success.

14. Thus the pigeon and his devoted wife, with the fowler, went to heaven for their meritorious acts.

15. The woman who thus follows her husband speedily ascends to heaven and shines there like the she-pigeon of whom I have spoken.

16. This is the ancient history of the great fowler and the pigeon. Thus did they acquire highly meritorious end by their righteous acts.

17. No evil overtakes the person who listens every day to this story or who recites it every day, even if error possesses his mind.

18. O Yudhishtira, O foremost of all righteous persons, the protection of a suppliant is, indeed, a great act of merit. By following this duty, even the killer of a cow may be cleansed of sin.

19. That man, however, will never be cleansed who kills a suppliant. By listening to this sacred and sin-destroying story one becomes freed from distress and goes to heaven at last.

## CHAPTER CL.

### (APADDHARMANUSHASANA PARVA).—Continued.

**Yudhishtira said :—**

1. "O best of the Bharatas, when a person commits sin from want of discrimination, how may he be purified by it? Tell me all about it."

**Bhishma said :—**

2. 'In this connection I shall recite to you the old narrative, spoken highly of by the Rishis, of what the twice-born Indrota, the son of Shunaka, said to Janamejaya.

3. There was, in days of old, a highly energetic king, called Janamejaya, who was the son of Parikshit. On one occasion from want of discrimination, that king became guilty of Brahmanicide.

4. Upon this, all the Brahmanas together with his priests cast him off,

Burning day and night with grief, the king retired into the forest.

5. Deserted by his subjects too, he adopted this course for acquiring great merit. Reduced by repentance, the king practised the most rigid austerities.

6. For purifying himself of the sin of Brahmanicide he asked many Brahmanas, and traveled from one country to another over the whole Earth.

7. I shall now tell you the story of his expiation. Burning with the recollection of his sin, Janamejaya wandered about.

8. One day, in course of his peregrinations, he met Indrota, the son of Shunaka, of rigid vows, and approaching him touched his feet.

9. Seeing the king before him, the sage reproved him, saying,—You have committed a great sin. You have been guilty of feticide. Why have you come here.

10. What have you to do with us? Do not touch me! Go, go away! Your presence does not give us pleasure!

11. Your body smells like blood. You look like a corpse. Though impure, you appear as pure, and though dead you move like a living being!

12. Dead within, you are of impure soul for you always wish to commit sin. Though you sleep, and wake, your life, however, is spent in great misery.

13. Useless is your life, O king. You live most miserably. You have been created for ignoble and sinful acts.

14. Fathers wish for sons for obtaining various kinds of blessings, and hoping they would perform penances and sacrifices, adore the gods, and practise renunciation.

15. See all your ancestors have fallen into hell for your acts. All the hopes your fathers had placed upon you have been frustrated.

16. You live in vain, for you, always entertain hatred and malice towards the Brahmanas,—by worshipping whom other men acquire long life, fame, and heaven.

17. Leaving this world, you shall have to fall (into hell) with head downwards and remain in that posture for numberless years for your sinful deeds.

18. There you will be tortured by vultures and peacocks having iron beaks. Returning thence into this world, you will be born again in a wretched order of creatures.



19. If you think, O king, that this world is nothing and that the next world is but a shadow, the attendants of Yama in the infernal regions will convince you, removing your scepticism.

## CHAPTER. CLI.

### (APADDHARMANUSHASANA PARVA).—Continued.

**Bhishma said :—**

1. Thus accused, Janamejaya replied to the sage, saying,—You chastise one who deserves to be chastised. You censure one who is worthy of being censured.

2. You blame me and my acts. I beg you to be kind to me ! All my acts have been sinful. I burn, however, with repentance as if I am in the midst of burning fire.

3. Remembering my deeds, I am cheerless. Indeed, I am much afraid of Yama.

4. How can I live without taking out that dart from my heart ? O Shaunaka, suppressing all your anger, instruct me now !

5. Formerly I used to show a great reverence to Brahmanas. I solemnly say that I shall once more show the same respect to them. Let not my family be extinct. Let not the family in which I am born be reduced to the dust.

6. It is not proper that they who have injured Brahmanas and have for that, on account of Vedic injunctions, forfeited all claim to the respect of the world and to social intercourse with their fellowmen, should have any one who will continue the name of their family.

7. I am overwhelmed with despair. I, therefore, repeat my promises. I pray you to protect me like sages who always protect the poor.

8. Abstaining from sacrifices, sinful persons never attain to heaven. Leaving (this world), they have to pass their time in hell like the degraded tribes of Pulindas and Khasas.

9. Ignorant as I am, give me wisdom like a learned preceptor to his pupil or like a father to his son. Be pleased with me, O Shaunaka !

**Shaunaka said :—**

10. What wonder is there that an ignorant wight should do many improper acts ?

Knowing this, a really wise person is never angry with foolish creatures.

11. By getting upon the top of wisdom's palace, one grieves for others, his own self being then too pure to be grieved by others. For his wisdom one surveys all creatures in the world like a person on a mountain-top seeing people below.

12. The person who is censured by good men, who hates good men and who hides himself from their view, never acquires any blessing and never understands the fitness of acts.

13. You know the energy and the nobility of the Brahmanas laid down in the Veda and other scriptures. Act now in such a way that you may have tranquillity of heart and let Brahmanas be your refuge.

14. If the Brahmanas do not be angry with you, you will, forsooth, enjoy happiness in heaven. If, again, you repent for sins, your sight will be clear and you will succeed in seeing righteousness.

**Janamejaya said :—**

15. I am repenting for my sins. I will never again try to suppress virtue. I wish to obtain blessedness. Be you pleased with me.

**Shaunaka said :—**

16. Removing arrogance and pride, O king, I wish you to respect me. Do good to all creatures, always remembering the dictates of virtue.

17. I am not blaming you from fear or narrowness of mind or covetousness. Listen now, with these Brahmanas here, to the words of truth.

18. I do not ask for anything. I shall, however, instruct you in the ways of virtue. All persons will croak and bray and cry for me.

19. They will even call me sinful. My kinsmen and friends will renounce me. However, hearing the words I speak, my kinsmen and friends will surely succeed in vigorously crossing the difficulties of life.

20. The wise will understand me aright. Know, O child, what are my views, O Bharata, regarding the Brahmanas.

21. Do you act in such a way that they may, through my efforts, obtain every blessing ! Do you also, O king, promise that you will not, again injure the Brahmanas.

**Janamejaya said :—**

22. I swear, touching even your feet,

that I shall never again, in thought, word, or deed, harm the Brahmanas.

## CHAPTER CLII.

### (APADDHARMANUSHASANA PARVA).—Continued.

**Shaunaka said:—**

1. I shall for these reasons describe to you virtue, you whose heart has been exceedingly agitated. Endued with knowledge, great strength, and a contented heart, you seek virtue of your own accord.

2. First becoming exceedingly stern, a king then shows mercy and does good to all creatures by his acts. This is certainly very wonderful.

3. People say that that king who begins with sternness consumes the entire world. You were stern before. But you now seek righteousness.

4. Forsaking luxurious food and all articles of enjoyment, you are now practising rigid penances for a long time. All this, O Janamejaya, is sure to appear wonderful to those kings who are sunk in sin.

5. It is not at all wonderful that he who has wealth should become liberal, or that he who has wealth of asceticism should become unwilling to spend it. It has been said that the one does not live far off from the other.

6. An ill-judged thing produces enough of miseries. That, on the other hand, which is done with the help of sound judgment yields excellent results.

7. Sacrifice, gift, mercy, the Vedas, and truth, O king,—these five,—are purifying. The sixth is penance well-practised. This last, O Janamejaya, is highly purifying for kings.

8. By following it duly, you are sure to acquire great merit and blessedness. Pilgrimage to sacred places has also been described to be highly purifying.

9. Regarding it is cited the following verse sung by Yayati:—That mortal who would acquire life and longevity should, after having celebrated sacrifices with devotion, renounce them and practise penances.

10. The field of Kuru has been described to be sacred. The river Saraswati is considered more so. The Tirthas of the Saraswati are more sacred than the Saraswati herself; and the Tirtha called Prithudaka is more sacred than all the Tirthas of

the Saraswati. One that has bathed in Prithudaka and drunk its waters will not have to be sorry for a premature death.

11. You should go to Mahasaras, to all the Tirthas known by the name of Pushkara, to Prabhasa, to the northern lake Manasa, and to Kalodaka. You will then regain life and acquire longevity.

12. Lake Manasa is where the Saraswati and the Drishadwati join each other. A person endued with Vedic lore should bathe in these places. Manu has said that liberality is the highest of all duties, and that renunciation is better than liberality.

13. Regarding it is cited the following verse composed by Satyawat. (One should act) as a child full of simplicity and shorn of either merit or sin.

14. For all creatures there is in this world neither misery nor happiness. Such is the true nature of all living creatures.

15. Of all creatures, they are superior who have betaken themselves to renunciation and abstained from acts both meritorious and sinful. I shall now tell you those acts which are best for a king.

16. By showing your power and liberality do you conquer heaven, O king. That man who is endued with might and energy acquires righteousness.

17. Do you govern the Earth, O king, for the sake of the Brahmanas and for the sake of happiness. You used formerly to blame the Brahmanas. Do you please them now.

18. Though they have censured you and though they have deserted you, do you still, guided by knowledge of self, solemnly promise never to injure them. Engaged in becoming acts, try to do what is for your highest good.

19. Amongst kings some one becomes as cool as snow; some one, as fierce as fire; some one becomes like a plough; and some one, again, becomes like a thunder-bolt.

20. He who wishes to prevent self-destruction, should never mix with wicked persons for general or particular purposes.

21. From a sinful act committed only once, one may clear himself by repenting for it. From an act committed twice, one may purify himself by vowing never to repeat the act.



22. From such an act committed thrice, one may purify himself by determining to act virtuously all along afterwards. By committing such an act again and again, one may purify himself by visiting sacred places. One who wishes to acquire prosperity should do all that yields blessedness.

23. They who live amidst fragrance themselves become fragrant by virtue thereof. They, on the other hand, who live in the midst of foul smell themselves become foul.

24. One who practises ascetic austerities is soon purged of all one's sins. By adoring the sacrificial fire for a year, one sullied by various sins becomes purified.

15. One guilty of fœticide is purified by adoring the fire for three years. One guilty of fœticide becomes purified at even a hundred Yojanas from Mahasara, or the Tirthas called Pushkara, or Prabhasa, or Manasa on the north, if only he sets out for any of them.

26. A slayer of creatures is purged of his sins by saving from impending danger as many creatures of that particular kind as have been killed by him.

27. Manu has said that by diving in water after reciting thrice the sin-destroying Mantras, one reaps the fruits of the final bath in a Horse-sacrifice.

28. Such an act very soon purifies one of all his sins, and he becomes, once again, the esteemed of the world. All creatures obey such a person, like helpless idiots.

29. Approaching, in days of yore, the celestial preceptor Vrihaspati, the gods and Asuras, O king, humbly enquired of him, saying,—You are cognizant, O great Rishi, of the fruits of virtue, as also the fruits of those other acts which lead to hell in the next world.

30. Can not that person free himself from both virtue and sin who regards the two (happiness and misery) equally? Tell us, O great Rishi, what are the fruits of righteousness, and how does a virtuous person remove his sins!

**Vrihaspati answered :—**

31. If, having committed sin through foolishness, one performs meritorious acts understanding their nature, he succeeds, by such righteousness, in cleansing himself from sin even as a piece of dirty cloth is washed clean by some saline substance.

32. One should not brag after having committed sin. By having faith and by

freeing one's self from malice, one acquires blessedness.

33. That person who screens the faults of good men, even when exposed, acquires blessedness even after committing sins.

34. As the sun rising on the morning removes all darkness, so does one dissipate all his sins by acting virtuously.

**Bhishma said :—**

35. Having said these words to king Janamejaya, Indrota, the son of Shunaka, assisted him in the celebration of the Horse-sacrifice.

36. Purged of his sins, and regaining blessedness, the king shone like a burning fire, and that slayer of enemies then entered his kingdom like Soma in his full form entering the celestial region.'

## CHAPTER CLIII.

(APADDHARMANUSHASANA  
PARVA).—Continued.

**Yudhisthira said :—**

1. "Have you, O grandfather, ever seen or heard of any mortal restored to life after having met with death."

**Bhishma said :—**

2. 'Listen, O king, to the discourse between a vulture and a jackal as it took place in days of yore. This incident happened in the forest of Naimisha.

3. Once upon a time a Brahmana had, after great difficulties, got a son of large eyes. The child died of infantile convulsions.

4. Violently agitated by grief and bewailing aloud, some of his kinsmen took up the little boy who was the only wealth of his family.

5. Taking the dead child they went in the direction of the crematorium. Going there they began to take the child from one another's breast and cry more bitterly in sorrow.

6. Remembering with sorrowful hearts the former speeches of their minion again and again, they could not return home casting the body on the naked earth.

7. Hearing their cries, a vulture came there and said :—Go away, and do not delay, you who have to cast off but one child!

8. Kinsmen always go away leaving here thousands of men and women brought here in course of Time.

9. See, the entire universe is subject to happiness and misery. Union and disunion are seen in turns.

10. They who have come to the crematorium with the dead bodies of their relatives, and they who sit by those bodies themselves go away from the world for their own acts when the allotted periods of their own lives expire.

11. There is no necessity of your waiting in the crematorium, this dreadful place, which abounds with vultures, jackals and skeletons and fills every creature with fear.

12. Whether friend or enemy, no one becomes alive having once yielded to the power of Time. Such, indeed, is the destiny of all creatures.

13. In this world of mortals, every one who is born is sure to die. Who shall restore to life one that is dead and gone on the way ordained by the Destroyer?

15. At this hour when men are about to terminate their daily labours, the Sun is retiring to the setting hills. Go to your homes, renouncing this love for the child.

15. Hearing these words of the vulture, the grief of the kinsmen seemed to decrease, and placing the child on the naked earth they were about to go away.

16. Knowing very well that the child had died and giving up every hope to see him again, they began to go back, bewailing loudly.

17. Firmly assured, and giving up all hopes of restoring the dead to life, they cast off that offspring of their family and prepared to turn back from that spot.

18. At this time a jackal, black as a raven, came out of his hole and said to those departing kinsmen, forsooth, you who are kinsmen of that dead child have no affection.

19. There the Sun still shines in the sky, ye fools! Give vent to your feelings, fearlessly! Many are the virtues of the hour. This child may regain its life.

20. Spreading a few blades of Kusha grass on the ground and leaving that dear child on the crematorium, why do you go away with hearts of steel and renouncing every affection for the darling.

21. Surely, you have no love for that sweet-speeched little child, whose words, as

soon as they left his lips, used to please you greatly!

22. Mark the affection that even birds and beasts cherish for their young ones. They get no return for rearing up their young ones!

23. Like the sacrifice of the Rishis, the love of quadrupeds, of birds, and insects, yields no reward in heaven.

24. Though they love their children, they are never seen to derive any benefit from the latter either in this world or in the next. Yet they love their young ones.

25. Growing up, their children never maintain them in age. Still do they not feel pained when they do not see their little ones?

26. How is affection to be seen in human beings since they only indulge in grief? Where would you go leaving here this child who is the perpetuator of his family.

27. Do you shed tears for him for some time, and look at him a little longer with affection. It is difficult to cast off objects which are so dear.

28. It is friends and not others who wait by the side of the weak, of the prosecuted in a court of law, and of him who is borne towards the burning place.

29. Life is dear to all, and all feel the influence of love. See the affection that is cherished by beasts and birds.

30. How can you go away, casting off this boy having eyes large as the lotus petal, and beautiful as a newly-wedded youth washed clean and bedecked with garlands.

31. Hearing these words of the jackal who had been thus giving vent to expressions of grief, the men turned back for the sake of the dead body.

**The Vulture said :—**

32. Alas, ye men shorn of strength of mind, why do ye turn back at the call of a cruel, mean and little-witted jackal.

33. Why do you lament for that compound of five elements deserted by their presiding gods, no longer occupied (by the soul), motionless, and stiff as a piece of wood? Why do you not grieve for your own selves.

34. Do you practise austerities by which you will succeed in purifying yourselves from sin! Everything may be got by penances. What will lamentations do?

35. Death is born with the body. It is



for ill-luck that this boy has departed, plunging you into infinite grief!

36. Wealth, kine, gold, precious gems, children, all originate from penances. Penance again are the outcome of Yoga.

37. Amongst creatures, the measure of happiness or misery depends on pristine deeds. Every creature is born in the world, taking with him his own measure of happiness and misery.

38. The son is not fettered by the acts of the father, or the father by those of the son. Fettered by their own acts good and bad, all have to wend this common road.

39. Duly follow all the duties, and abstain from acts of unrighteousness! Reverentially wait, according to scriptural injunctions, upon the gods and the Brahmanas!

40. Shake off sorrow and cheerlessness, and abstain from parental affection! Leave the child on this open ground, and go away forthwith.

41. The doer alone reaps the fruits of his good or bad acts. What concern have kinsmen with them.

42. Leaving dead kinsman however dear, kinsman leave this spot. With eyes full of tears, they go away, ceasing to show affection for the dead.

43. Wise or ignorant, rich or poor, every one yields to Time, endued with good and bad acts.

44. Of what use is mourning? Why do you grieve for the dead? Time is the master of all, and he by his very nature looks impartially on all things.

45. In proud youth or in helpless infancy, in age or while lying in the mother's womb, every one is subject to be attacked by Death. Such is the course of the world.

#### The Jackal said:—

46. Alas, the love which you entertain for your dead child, and manifested in your sorrowing eyes and mournful looks, has been lessened by that foolish vulture.

47. It is, indeed, so, since influenced by his well-applied words teaching tranquillity and capable of producing conviction, that man there returns to the town, casting off affection that is so hard to throw off.

48. Alas, I had thought that the grief felt by men bewailing aloud for the death of a child and for the corpse on a crematorium, is great like that of kine bereft of calves.

49. To-day, however, I perceive the

extent of grief of human beings on earth, Seeing their great affection I had shed tears myself.

50. One should always exert. From it and through destiny one succeeds. Exertion and destiny, joining together, yield fruits.

51. One should always exert hopefully. How can happiness be secured from despondency? Objects of desire may be acquired by resolution. Why then do you return so heartlessly?

52. Where do you go, leaving in the forest this your own begotten son, this perpetuator of the race of his father.

53. Stay here till the sun sets and the evening comes. You may then take away this boy with yourselves or remain here with him.

#### The Vulture said:—

54. I am, ye men, thousand years old this day, but I have never seen a dead creature, male or female or eunuch, revive after death.

55. Some die in the womb; some die soon after birth; some die while crawling; some die in youth; and some in old age.

56. The fortunes of all creatures, including beasts and birds, are fickle. The extent of life of all mobile and immobile creatures is fixed beforehand.

57. Shorn of wives and dear ones and filled with sorrow for children, men leave this spot every day with aggrieved hearts for returning home.

58. Leaving here thousands of both friends and enemies, kinsmen stricken with grief go back to their homes.

59. Leave off this dead body which has no longer any animal heat in it and which is as stiff as a piece of wood. Why then do you not go away, leaving the body of this child which is like a piece of wood and whose life has entered a new body?

60. This your love has no meaning, and this caressing of the child is useless. He does not see with his eyes or hear with ears.

61. Leaving him here, go away forthwith.

62. Thus addressed by me in words which are seemingly cruel but which in reality are reasonable and are directly connected with the great religion of emancipation, return he to your respective homes.

63. Addressed thus by the vulture gifted with wisdom and knowledge [and capable of giving intelligence and awakening the

Understanding, those men were about to go away from the crematorium. Grief becomes two-fold on seeing its object and on remembering the acts of that object (in life).

64. Having heard these words of the vulture, the men resolved to leave that place. Just at that time the jackal, coming there quickly, spied the child lying in the sleep of death.

### The Jackal said :—

65. Why, indeed, do you leave, at the vulture's suggestion, this child bearing golden hue, adorned with ornaments, and capable of giving the obsequial cake to his departed manes?

66. If you abandon him, your love will not terminate, nor these piteous cries. On the other hand, your grief will multiply itself.

67. We have heard that a Shudra named Shamvuka having been killed and virtue having been upheld by the powerful Rama, a (dead) Brahmana child was restored to life.

68. Likewise the son of the royal sage Shweta had died (prematurely). But the virtuous monarch succeeded in reviving his dead child.

69. Similarly, in your case also, some sage or god may be willing to grant your desire and show mercy to you that are crying piteously.

70. Thus accosted by the jackal, the men, stricken with grief and full of affection for the child, returned, and placing the child's head on their laps one after another, began the bewail piteously. Hearing their cries, the vulture, coming there, once more spoke to them as follows.

### The Vulture said :—

71. Why are you bathing this child with your tears? Why are you pressing him with your palms in this way? At the behest of the grim king of justice the child has been sent to that sleep which will never be broken.

72. Those who have acquired the merit of penances, those who are gifted with wealth, those who are endued with great intelligence, in fact, all yield to death. This is the place intended for the dead.

73. It is always seen that casting off thousands of kinsmen, young and old kinsmen pass their nights and days in grief, rolling on the naked earth.

74. Stop this ardour in putting on the trappings of woe. It is impossible that this child would be restored to life again.

75. He will not regain his life at the call of the jackal. If a person once dies and deserts his body, his body never regains animation.

76. By sacrificing their own lives, hundreds of jackals will not be able to revive this child in hundreds of years.

77. If, however, Rudra, Kumara, Brahman, or Vishnu, grant him a boon, then only may this child be restored to life.

78. Neither the shedding of tears, nor the heaving of long sighs, nor profuse lamentations, will restore this one to life.

79. Myself, the jackal, you all, and all the relatives of this one, with all our virtues and sins, are wending the same way.

80. Therefore a wise man should, from a distance, avoid behaviour that displeases others, harsh words, the infliction of injury on others, the cohabitation with other people's wives, and sin and falsehood.

81. Seek with care virtue, truth, the good of others, justice, mercy for all creatures, sincerity, and honesty.

82. They incur sin who, while living, do not take care of their parents, kinsmen and friends.

83. What will you profit by crying, for him after death, who does not see with his eyes and stir in the least.

84. Thus addressed, the men, laden with sorrow and burning with grief on account of their love for the child, departed for their homes, leaving the body.

### The jackal said :—

85. Alas, dreadful is this world of mortals! Here no creature can escape. Every creature's life is short. Beloved friends are always going.

86. It is full of vanities and falsehoods, accusations and evil reports! Witnessing again this incident which increases pain and grief, I do not for a moment like this world of men.

87. Alas, shame on you, ye men, who thus return like foolish persons, on hearing the vulture's words, though you are burning with grief on account of the death of this child.

88. You cruel men, how can you go away, renouncing parental affection upon hearing the words of a sinful vulture of impure soul.

89. Happiness is followed by misery, and misery by happiness. In this world which has both happiness and misery, none of these two exists without break.



90. You little-witted men, where will go, casting off on the naked earth this beautiful child, this son who is an ornament of your family.

91. Verily, I cannot conceive that this child endued with grace, youth and beauty is dead.

92. It is not proper that he should die. It seems that you are sure to gain happiness. You who are stricken with grief for the death of this child will, forsooth, have good luck to-day.

93. Anticipating inconvenience and pain and seeking your own comfort, where will you, like persons of little intelligence, go, leaving this darling.

**Bhishma said :—**

94—95. Thus, O king, the kinsmen of the dead child, unable to settle what they should do, were, for fulfilling his own purpose, induced by that sinful jackal who uttered sweet falsehoods,—that dweller of the crematorium who went there every night in search of food.

**The Vulture said :—**

96. Dreadful is that spot, this wilderness, which resounds with the screams of owls and is filled with spirits and Yakshas and Rakshasas.

97. It appears dreadful like a mass of blue clouds. Casting off the body, perform the funeral rites.

98. Throwing away the body, perform those rites before the sun sets and before the points of compass are covered with darkness.

99. The hawks are uttering hideous cries. Jackals are howling hideously. Lions are roaring. The sun is setting.

100. The trees on the crematorium are appearing dark for the blue smoke of the funeral pyres. Stricken with hunger the carnivorous animal are yelling in rage.

101. All those creatures of dreadful forms which live in this fearful place, all those grim-visaged animals that haunt this desert, will soon attack you.

102. This forest is certainly dreadful. Danger will beset you.

103. Indeed, if you listen to these false and useless words of the jackal against your own good sense, all of you will surely meet with death.

**The Jackal said :—**

104. Remain where you are. There is no fear even in this desert as long as the sun shines. Do you remain here hopefully,

moved by parental affection till the sun sets.

105. Without any fear, bewailing as you please, continue to look at this child with loving eyes. Though this forest is dreadful, no danger will overtake you.

106. In sooth, this wilderness is quiet and peaceful. It is here that the Pitris by thousands departed from the world. Wait as long as the sun shines. Of what avail are this vulture's words to you ?

107. If, being stupefied, you follow the cruel and harsh words of the vulture, then your child will never regain life.

**Bhishma said :—**

108. The vulture then said to those men, that the sun had set. The jackal said that it was not so. Both the vulture and the jackal fell hungry and thus addressed the kinsmen of the dead child.

109. Both of them were determined upon accomplishing their respective purposes. Exhausted with hunger and thirst, they thus quarrelled, taking advantage of the scriptures.

110. Moved by these words, sweet as ambrosia, of those two creatures, *vis.*, the bird and the beast, both of whom had wisdom and knowledge, the kinsmen at one time desired to go away and at another to remain there.

111. At last, actuated by sorrow and depression, they waited there, bewailing piteously. They did not know that the beast and the bird, very clever in achieving their ends, had only stupefied them (by their words.)

112. While both the bird and the beast were thus disputing and while the kinsmen of the dead child sat listening to them, the great god Shankara, urged by his divine consort (Uma), arrived there with eyes bathed in tears of mercy.

113—114. Addressing the kinsmen of the dead child, the god said,—I am Shankara the granter of boons!—With hearts laden with grief, those men laid themselves low before the great god and said to him in reply,—Bereft of this our only child, all of us are on the brink of death. Be you pleased to grant us life by granting life to this our son.

115. Thus begged, the illustrious god, taking up some water in his hands, granted to that dead child life extending for a hundred years.

126. Ever engaged in the behoof of all creatures, the illustrious holder of Pinaka

grained. A boon to both like jackal and the vulture, for which their hunger was appeased.

117. Filled with joy and having gained great prosperity, the men bowed to the god. Gaining success, they then, O king, left that spot in great glee.

118. Through continued hopefulness and firm determination and the grace of the great god, the fruits of one's acts are gained forthwith.

116. Mark the combination of circumstances and the determination of those kinsmen. While crying with heavy hearts, their tears were wiped and dried up.

120. See, how within only a short time, through their firmness of resolution, they gained the grace of Shankara, and their sorrows removed, they were made happy.

121. Indeed, through Shankara's favour, O chief of the Bharatas, those sorrowing kinsmen were filled with wonder and joy at the restoration of their child to life.

122. Then, O king, shaking off that grief caused by their child, those Brahmanas, filled with joy, quickly returned to their town, taking the restored child with them. Such a conduct has been laid down for all the four castes.

133. By frequently listening to this auspicious story fraught with virtue, profit, and emancipation, a man acquires happiness both in this world and the next.

#### CHAPTER CLIV.

(APADDHARMANUSHASANA  
PARVA).—Continued.

**Yudhisthira said:—**

1—3. "If a weak, worthless and light-hearted person, O grandfather, does from folly excite, by improper and boastful words, a powerful enemy always living near him, capable of doing good and chastising and always ready for action, how should the former, relying on his own strength, act when the latter proceeds against him in anger for extirpating him?"

**Bhishma said:—**

4. Regarding it is cited, O chief of the Bharatas, the old discourse between Shalmali and Pavana.

5. There was a huge (Shalmali) tree on one of the peaks of Himavat. Having grown for many hundred years, he had spread out his branches wide around. His

trunk also was huge and his twigs and leaves were numberless.

6. Under his shade elephants, exhausted and covered with temporal juice and sweat, used to rest, and as also many other animals.

7. The circumference of his trunk was four hundred cubits, and the shade of his branches and leaves, was dense. Laden with flowers and fruits, it was the abode of numberless parrots male and female.

8. While travelling, caravans of merchants and traders, and ascetics living in the forest, used to rest under the shade of that charming king of the forest.

9—10. One day, O foremost of Bharata's race, seeing the wide-extending and numberless branches of that tree and the circumference of his trunk, the sage Nārada, approached and addressed him, saying,—O, you are delightful! O, you are charming! O foremost of trees, O Shalmali, I am always pleased to see you.

11. O charming tree, beautiful birds of various kinds, and elephants and other animals gladly live on your branches and under their shade.

12. Your branches, O wide-branched king of the forest, are lofty and majestic as huge is your trunk! I never see any of them broken by the god of wind.

13. Is it, O child, because that Wind-god is pleased with you and is your friend so that he protects you always in these woods?

14. The illustrious Pavana of great speed and force unfixes the tallest and strongest trees, and even mountain summits.

15. That sacred carrier of perfumes, blowing at his pleasure dries up rivers, lakes and seas, including the very nether region.

16. Forsooth, Pavana protects you out of friendship. It is, therefore, that, though possessed of numberless branches, you have still leaves and flowers.

17. O king of the forest, this your hue is delightful since these birds, O child, filled with joy, sport on your twigs and branches.

18. When you put forth your blossoms, the sweet notes of all these dwellers of your branches are heard separately when they sing their melodious songs.

19. Again, O Shalmali, these most beautiful elephants, bathed in sweat and indulging in cries (of joy), approach you and enjoy happiness here.



20. Similarly various other animals living in the woods, also adorn you. Indeed, O tree, you appear beautiful even like the mountains of Meru, peopled by all creatures.

21. Resorted to also by Brahmanas endued with ascetic success, by others engaged in penances, and by Yatis devoted to meditation this your region, I think, is like the celestial region itself.

## CHAPTER CLV.

### (APADDHARMANUSHASANA PARVA).—Continued.

**Narada said:—**

1. Forsooth, O Shalmali, the dreadful and irresistible god of wind always protects you from friendliness.

2. It seems, O Shalmali, that a close intimacy exists between you and the Wind. It seems, you have said him these words, *vis*,—I am yours—and it is, therefore, that the Wind-god protects you.

3. I do not see the tree or mountain or palace in this world which may not, I think, be broken by the Wind.

4. Forsooth, you stand here with all your branches and twigs and leaves, simply because, O Shalmali, you are protected by the Wind for some reason, or reasons (unknown to us)!

**The Shalmali said:—**

5. The Wind, O twice-born one, is neither my friend nor companion nor well-wisher. Nor is he my great Creator that he should protect me.

6. My terrific energy and power, O Narada, are the greater than the Wind's. In sooth, the strength of the Wind is only an eighteenth part of mine.

7. When the Wind blows fearfully, tearing up trees and mountains and other things, I abate his strength by displaying mine.

8. Indeed, the Wind that breaks many things has himself been again and again broken by me. Therefore, O celestial Rishi, I am not afraid of him even when he comes in fury.

**Narada said:—**

9. O Shalmali, what you think seems to be quite the reverse of truth. There is no doubt in this. There is no created thing which is so strong as the Wind.

10. Even Indra, Yama, Vaishravana, or Varuna the king of the waters, is not equal to the god of wind in might. What to speak of you who are only a tree.

11. The illustrious Wind-god is always the root of all the acts of creatures in this world, since it is he that is the giver of life.

12. When that god does his work properly, he makes all living creatures live at their ease. When, however, he does it improperly, calamities visit the Earth.

13. What else can it be but weakness of understanding which induces you not to adore the god of wind, that foremost of beings in the universe, and worthy of adoration.

14. You are worthless and of a wicked understanding, you are but making an idle-boast. Your intelligence being confounded by anger and other passions, you indulge in untruths, O Shalmali.

15. I am certainly angry with you, for your giving vent to such words.

16. I shall myself communicate to the Wind-god all these derogatory words of yours.

17. Chandanas, Syandanas, Shalas Saralas, Devadarus, Vetastas and Dhanwanas and other noble trees that are far stronger than you, have never, O you or wicked understanding, spoken such evil words against the Wind.

18. All of them are cognizant of the power of the Wind as also the power that each of them possesses. For these reasons those foremost of trees respectfully salute that god.

19. However, through folly, you are only unaware of the infinite power of the Wind. I shall, therefore, go to that god.

## CHAPTER CLVI.

### (APADDHARMANUSHASANA PARVA).—Continued.

**Bhishma said:—**

1. Having said these words to the Shalmali, that foremost of all persons conversant with Brahma, *vis*, Narada, communicated to the Wind-god all that the Shalmali had said about him.

**Narada said:—**

2. There is a certain Shalmali on the Himalaya, adorned with branches and leaves. His roots have gone deep into the

Earth and this branches have spread wide around. That tree, O Wind-god, disrespects you.

3. He spoke many insulting words against yourself. It is not meet, O Wind, that I should repeat them in your hearing.

4. I know, O Wind, that you are greatest of all created things. I know too that you are a very superior and very powerful being, and that in anger you resemble the Destroyer himself.

**Bhishma said :—**

5. Hearing these words of Narada, the Wind-god going to that Shalmali, said to him angrily as follows.

**The Wind-god said :—**

6. O Shalmali, you have uttered derogatory words against me before Narada. Know that I am the the god of wind. I shall certainly show you my power and might.

7. I know you well. You are no stranger to me. While creating the world, the powerful Grandfather had for a time rested under you.

7. For this incident I have hitherto shown you favour. O worst of trees, it is for this that you stand uninjured and not for your own power. You consider me lightly as if I were a vulgar thing. I shall, however, appear to you in such a way that you may not disrespect me again.

**Bhishma said :—**

10. Thus addressed, the Shalmali laughed in contempt and replied, saying,—O Wind-god, you are angry with me. Do not stop showing the extent of your power.

11. Do you vomit all your anger upon me. By becoming angry, what will you do to me? Even if your power had been all your own, I would not still have been afraid of you. I am superior to you in power. I am not afraid of you.

12. Those who are strong in understanding are strong in reality. Those who endued with only physical strength are not to be regarded strong.

13. Thus addressed, the Wind-god said,—Tomorrow I shall test your strength. —Thereafter night came.

14. Determining in his mind the extent of the Wind's might and seeing his ownself to be inferior to the god, the Shalmali began to say aside,—

16. All that I said to Narada is untrue. I am, forsooth, inferior in power to the Wind. Verily, he is superior in strength.

16. The Wind, as Narada said, is always powerful. Forsooth, I am weaker than other trees.

17. But in intelligence no tree is equal to me. Therefore, depending upon my intelligence I shall view this fear which arises from the Wind.

19. If the other trees in the forest all depend upon the same kind of intelligence, then, no injury can come to them from the Wind-god when he is irate.

19. All of them, however, are shorn of understanding, and, therefore, they do not know, as I know, why or how the Wind succeeds in shaking and tearing them up.

## CHAPTER CLVII.

### (APADDHARMANUSHASANA PARVA).—Continued.

**Bhishma said :—**

1. Having thus determined, the Shalmali, himself sorrowfully caused all his branches, main and minor, to be cut off.

2. Casting off his branches, leaves and flowers, in the morning the tree looked firmly at the Wind as he came towards him.

3. Filled with anger and breathing hard, the Wind came, felling large trees, where the Shalmali stood.

4. Seeing him divested of top, branches, leaves and flowers, the Wind, filled with joy, smilingly said to that lord of the forest which had before such a huge appearance.

**The Wind said :—**

5. Filled with anger, O Shalmali, I would have done to you exactly what you have done to yourself by cutting off all your branches.

6. You are now shorn of your proud top and flowers, and you are now without your shoots and leaves. For your own bad counsels, you have been brought under my control.

**Bhishma said :—**

7. Hearing these words of the Wind, the Shalmali felt great shame. Remembering also the words of Narada, he began to repent greatly for his mistake.

8. Thus, O foremost of kings, a weak and foolish person, by exciting the enmity of a powerful enemy, is at last compelled to repent like the Shalmali in story.



9. Even when gifted with equal might, people do not suddenly create enmities with those who have injured them. On the other hand, they show their power gradually, O king.

10. A foolish person should never excite the hostility of an intelligent person. In such cases the intelligence of the intelligent man works like fire penetrating a heap of dry grass.

11. Intelligence is the most valuable thing that a person can have. Likewise, O king, a man can have nothing here more valuable than power.

12. One should, therefore, pass over the wrongs inflicted by a person possessed of superior strength, as one should overlook the acts of a child, an idiot, or one who is blind or deaf. The wisdom of this saying is seen in your case, O slayer of foes.

13. The eleven Akshauhinis' (of Duryodhana), and the seven (collected by yourself), were not, in power, equal to the single-handed Arjuna of great soul.

14. All the troops (of Duryodhana), therefore, were dispersed and killed by that illustrious Pandava, that son of Paka's chastiser, as he moved about in the field of battle, depending on his own strength.

15. I have, O Bharata, described to you the duties of kings and ethics; of con- in detail. What else, O king, do you wish to hear.

## CHAPTER CLVIII.

### (APADHARMANUSHASANA PARVA).—Continued.

**Yudhishtira said :—**

1. "I wish, O foremost of Bharata's race, to hear fully the source from which sin proceeds and the basis upon which it depends."

**Bhishma said :—**

2. 'Hear, O king, what is the origin of sin ! Covetousness alone is a great destroyer. From covetousness originates sin.

3. Sin and impiety proceed from this source, along with great misery. This covetousness is the root of also all the cunning and hypocrisy in the world. It is covetousness that makes men perpetrate sin.

4—5. From covetousness originates anger, from covetousness grows lust ; and it is covetousness which begets loss of judgment, deception, pride, haughtiness,

malice, vindictiveness shamelessness, loss of prosperity, loss of virtue, anxiety, and infamy.

6—10. Covetousness also begets miser- liness, cupidity, inclination for every sort of improper deed, pride of birth, pride of learning, pride of beauty, pride of riches, mercilessness for all creatures, malevolence towards all, trustlessness in respect of all, insincerity towards all, appropriation of other people's property, ravishment of other people's wives, harshness of speech, anxiety, desire to speak ill of others, strong lustful desire, gluttony, liability to prema- ture death, strong inclination to malice, strong desire for falsehood, irrepressible desire for indulging the passions, insati- able desire for indulging the ear, evil- speaking, boastfulness, arrogance, neglect of duties, rashness, and perpetration of every kind of evil deed.

11. Men are unable, whether infants or youths or men, to cast off covetousness in life. Such is the nature of covetousness that it never disappears even with the loss of life.

12. Like the ocean that can never be filled by the continued flow of even numberless rivers of immeasurable depths, covetousness is incapable of being con- quered by any number of acquisitions.

13—14. That covetousness, however, which is never satisfied by acquisitions and satiated by the fulfilment of desires, that the real nature of which is not known to the gods, the Gandharvas, the Asuras, the great snakes, and, in fact, to all beings, that irresistible passion, together with that foolishness which draws the heart to the unrealities of the world, should always be conquered by a person of purified soul.

15. Pride, malice, slander, wiliness and incapacity to hear other people's good, are vices, O Kuru chief, that are to be seen in persons of impure soul under the influence of covetousness.

16. Even highly learned men who recollect all the scriptures, and who are capable of removing the doubts of others, appear very weak in this matter and feel great misery for this passion.

17. Covetous men are swayed by malice and spite. They are beyond the range of good conduct. Willy as they are in their hearts, their speeches are sweet. They are like dark pits whose mouths are covered with grass.

18. They dress themselves in the hypocritical garb of religion. Low-minded as they are, they rob the world, showing the standard of religion and virtue.

Depending upon the strength of palpable reasons, they create various divisions in religion. Being anxious to serve cupidity, they destroy the ways of righteousness.

19. When wicked men under the influence of covetousness practise for the mere show of righteousness, the result is that the deceptions committed by them, soon become current among men.

20. Pride, anger, arrogance, insensibility, fits of joy and sorrow, and self-conceit, all these, O descendant of Kuru, are to be seen in persons under the influence of covetousness.

21. They who are always under the influence of covetousness are wicked. I shall now tell you of those about whom you ask,—those who are called good and whose practices are pure.

22—25. They who fear no obligation of returning to this world (after death), they who have no fear of the next world, they who do not take animal food and who have no liking for what is agreeable and no dislike for what is otherwise, they to whom good conduct is always dear, they who practise self-restraint, they who consider pleasure and pain as same, they who have truth for their refuge, they who give but not take, they who have mercy, they who adore, Pitris, gods, and guests, they who are always ready to work (for the behoof of others), they who are universal benefactors, they who are endued with great courage (of mind), they who follow all the duties sanctioned by the scriptures, they who are devoted to the well-being of all, they who can give their all and sacrifice their very lives for others, are considered as good and virtuous, O Bharata.

26. Those promoters of virtue cannot be seduced from the path of virtue. Their conduct, in imitation of that of virtuous men of yore, can never be otherwise.

27. They are perfectly fearless; they are tranquil; they are mild; and they always follow the right path. Full of mercy, they are always adored by the good.

28. They are free from lust and anger. They are not attached to any worldly object. They have no pride. They observe excellent vows. They always command respect. Do you, therefore, always attend them and seek instruction from them.

29. They never acquire virtue, O Yudhisthira, for the sake of riches or of fame. They acquire it only, because they know it as a duty like that of supporting the body.

30. Fear, anger, restlessness, and sorrow do not live in them. They carry no external garb of religion for misleading their fellow-men. They observe no mystery.

31. They are perfectly contented. They have error of judgment originating from covetousness. They always follow truth and sincerity. Their hearts never deviate from righteousness. You should always respect them, O son of Kunti!

32. They are never overjoyed at any acquisition or pained at any loss. Without being attached to anything, and shorn of pride, they are devoted to the quality of Godness, and they regard all impartially.

33. Gain and loss, happiness and misery, the agreeable and the disagreeable, life and death, are held in equal estimation by those men of firm mind, engaged in acquiring (divine) knowledge, and wending the path of tranquility and righteousness.

34. Keeping your senses under control and without yielding to carelessness, you should always adore those great persons who bear such love for virtue. O blessed one, one's words always yield good only through the favour of the gods. Under other circumstances, words beget evil consequence.

## CHAPTER CLIX.

### (APADDHARMANUSHASANA PARVA).—Continued.

Yudhisthira said :—

1. " You have said, O grandfather, that the root of all evils is covetousness. I wish, O sire, to hear fully of ignorance."

Bhishma said :—

2. " The person who commits sin out of ignorance, who does not know that his end is near, and who always hates persons of good conduct, soon incurs infamy in the world.

3. In consequence of ignorance one goes to hell. Ignorance is the root of misery. Through ignorance one suffers miseries and incurs great danger.

Yudhisthira said :—

4—5. " I wish, O king, to hear fully the origin, the place, the growth, the decay, the rise, the root, the attribute, the course, the time, the cause, and the result of ignorance. The misery that is felt here is the outcome of ignorance."



**Bhishma said:—**

6—7. 'Attachment, hate, loss of judgment, joy, sorrow, vanity, lust, anger, pride, procrastination, idleness, desire, aversion, jealousy, envy, and all other sinful habits pass by the common name of ignorance.

8. Hear fully now, O king, about its nature, growth and other characteristics after which you enquire.

9. These two, *vis.*, ignorance and covetousness, know, O king, are the same. Both produce the same fruits and same faults, O Bharata.

10. Ignorance originates from covetousness. Ignorance grows along with covetousness. Ignorance exists simultaneously with covetousness. Ignorance decreases with covetousness. It rises with the rise of covetousness. Manifold again is its course.

11. The root of covetousness is loss of judgment. Loss of judgment, again, is its inseparable quality. Eternity is ignorance's course. The time when ignorance occurs is when the objects of covetousness are not gained.

12. From ignorance proceeds covetousness, and from the latter proceeds ignorance. Covetousness produces all faults. For these reasons every one should avoid covetousness. Janaka, Yuvanashwa, Vrishadarbhi, Prasenajit, and other kings acquired heaven for their having conquered covetousness.

14. Do you before all persons, avoid covetousness by a strong determination, O Kuru chief. Avoiding covetousness you will acquire happiness both here and in the next world.'

## CHAPTER CLX.

(APADDHARMANUSHASANA

PARVA).—Continued

**Yudhisthira said:—**

1. "O grandfather, O you of virtuous soul, what, indeed, yields great merit for a person assiduously engaged in the study of the Vedas and desirous of gaining virtue.

2. That which yields in this world high merit is of various kinds as described in the scriptures. Tell me, O grandfather, about what is regarded as such both in this world and in the next.

3. The path of duty is long and has numberless branches, O Bharata.

Amongst those duties what are those few which should, in your opinion, be observed in preference to all others?

4. Tell me, O king, fully about that which is so vast and which has so many branches.'

**Bhishma said:—**

5. 'I shall describe to you that by which you may acquire high merit. Wise as you are, you will be satisfied with the knowledge I will impart to you, like a person gratified with having drunk ambrosia.

6. The rules of duty described by the great Rishis, each depending upon his own wisdom, are many. The highest among them all is self-control.

7. Those amongst the ancient Rishis that were acquainted with truth said that self-control, leads to the highest merit. Self-control is the eternal duty of the Brahmanas especially.

8. It is from self-control that he acquires the due fruition of his acts. Self-control surpasses (in merit) charity and sacrifice and study of the Vedas.

9. Self-control increases (his) energy. Self-control is highly sacred. Through self-control a man becomes purified of all his sins and gifted with energy, and therefore, acquires the highest blessedness.

10. We have not heard that there is any other duty in all the worlds equal to self-control. Self-control, according to all virtuous persons, is the highest virtues in this world.

11. Through self-control, O foremost of men, a person enjoys the highest happiness both in this world and in the next. Gifted with self-control, one wins great virtue.

12. The self-controlled man sleeps in happiness and awakes in happiness, and moves through the world in happiness. His mind is always cheerful.

13. The man who is without self-control always suffers misery. Such a man brings upon himself many calamities all begotten by his own faults.

14. It has been said that in all the four modes of life self-control is the best of vows. I shall now describe to you the characteristic marks the sum-total of which is called self-control.

15—16. Forgiveness, patience, abstinence from injury, impartiality, truth, sincerity, control of the senses, cleverness, mildness, modesty, firmness, liberality, freedom from anger, contentment, sweetness of words, benevolence, freedom from

malice—all these is combined make up self-control.

17—18. It also consists, O son of Kuru, of respect for the preceptor and mercy for all. The self-controlled man avoids both adulation and slander. Depravity, infamy, falsehood, lust, covetousness, pride, arrogance, self-edification, fear, envy, and disrespect, are all shunned by the self-controlled man.

19. He never incurs obloquy. He is free from envy. He is never satisfied with trivial acquisitions. He is like the ocean which can never be filled.

20. The self-controlled man is never fettered by the attachments originating from earthly connections and sentiments like these,—‘I am yours, You are yours. They are in me, and I am in them.’

21. Such a man who follows the practices of either cities or the woods, and who never vilifies others nor indulges in adulation, acquires liberation.

22. Practising universal friendliness, and [virtuous] conduct, and possessed of cheerful spirit and psychic knowledge, and freed from the various attachments of the Earth, a person acquires great reward in the next world.

23. Of excellent behaviour and observant of duties, cheerful and endued with learning and knowledge of self, such a man acquires esteem while in this world and attains to a high end hereafter.

24. All acts that are considered as good on Earth,—all those acts that are practised by the righteous, form the path of the ascetic endued with knowledge. A person that is good never transgresses that path.

25. Retiring from the world, and living in the woods, that learned person, having a complete mastery over the senses who treads in that path, expecting his own demise, is sure to acquire the state of Brahma.

26. He who has no fear of any creature, and whom no creature fears, has, after, the dissolution of his body, no fear to meet.

27. He who exhausts his merits without trying to hoard them up, who considers all creatures equally and cherishes friendship for the entire universe, attains to Brahma.

28. As the route of birds along the sky or of fowl over the surface of water cannot be made out, so the path of such a person (on Earth) does not attract notice.

29. O king, many bright worlds await him for eternal enjoyment, who renouncing

his domestic life, adopts the religious course of emancipation.

30—31. If abandoning all acts, abandoning penances in due time, leaving off the various branches of study, in fact, leaving off all things, one becomes pure in his desires, freed from all restraints, of cheerful soul, conversant with self, and of pure heart, he then acquires esteem in this world and at last attains to heaven.

32. That eternal region of the grandfather which originates from Vedic penances, and which is concealed in a cave, can only be acquired by self-control.

33. He who finds pleasure in true knowledge, who has become enlightened, and who never injures any creature, has no fear of returning to this world, not to speak of any fear from the other.

34. There is only one fault in self-control. No second fault is seen in it. A person who has self-control is considered by men as weak and imbecile.

35. O you of great wisdom, this attribute has only one defect. Its merits are many. By forgiveness, the man of self-control may easily acquire numberless worlds.

36. Of what use is a forest to a man of self-control. Likewise, O Bharata, of what use is the forest to him that has no self-control? That is a forest where the man of self-control lives, and that is even a sacred asylum.

**Vaishampayana said :—**

37. “Hearing these words of Bhishma, Yudhishthira became highly pleased as if he had drunk nectar.

38. Again the king asked that foremost of virtuous men. That perpetuator of Kuru's race once more began to discourse cheerfully on the subject.”

## CHAPTER CLXI.

(APADDHARMANUSHASANA  
PARVA).—Continued.

**Bhishma said :—**

1. ‘They who are endued with knowledge say that everything springs from penance. That foolish person who has not practised penances does not get the rewards of even his own acts.

2. The powerful Creator created all this universe with the help of penances.



In the same way, the Rishis won the Vedas by the power of penances.

3. It was by the help of penances that the Grandfather created food, fruits and roots. It is by penances that ascetics behold the three worlds, with enraptured souls.

4. Medicines and all antidotes to poisonous articles, and the various acts (seen here), produce their intended results through the help of penance. The fulfilment of all purposes depends upon penance.

5. Whatever things there are which seem to be unattainable are sure to be acquired by penance. Forsooth, the Rishis acquired their sixfold divine attributes through penance.

6. A person who takes intoxicating liquors, one who appropriates others' properties without their consent, one guilty of fœticide, one who violates his preceptor's bed, are all purified by penance duly performed.

7. Penance is manifold. They throw themselves through various channels. Of all sorts of penance, however, that one may practise after abstaining from pleasure and enjoyment, abstention from food is the greatest and best.

8. The penance of abstention from food is superior, O king, even to mercy, truthfulness, gifts, and restraint of senses.

9. There is no act more hard to perform than gift. There is no mode of life which is superior to serving one's mother. There is no creature superior to those who are conversant with the three Vedas. Likewise, Renunciation is the highest penance.

10. People restrain their senses for taking care of their virtue and heaven. There is no penance higher than abstention from food in control over the senses as also in the acquisition of virtue.

11—12. The Rishis, the gods, human beings, beasts, birds, and all other creatures, mobile or immobile, practise penances, and whatever success they acquire is won through penance. It was through penance that the gods acquired their superiority.

13. The luminous bodies in the sky have got their position through penance. Forsooth, through penance the very status of godhead may be gained.'

## CHAPTER CLXII.

(APADDHARMANUSHASANA

PARVA).—Continued.

**Yudhishtira said :—**

1. "Brahmanas, Rishis, Pitris and the gods all speak highly of the duty of truth. I wish to hear of truth. Describe it to me, O grandfather.

2. What are the marks, O king, of truth? How may it be acquired? What is acquired by practising truth, and how? Tell me all this."

**Bhishma said :—**

3. 'A confusion of the duties of the four castes is never highly spoken of. What is called Truth always exists in a pure and unmixed state in every one of those four castes.

4. Truth is always a duty with the good. Indeed, Truth is eternal duty. One should respectfully bow to Truth. Truth is the greatest refuge (of all).

5. Truth is duty; Truth is penance; Truth is Yoga; and Truth is the eternal Brahma. Truth has been said to be a great Sacrifice. Everything depends upon Truth.

6. I shall now tell you the forms of Truth one after another, and its characteristic marks also in due order.

7. You should hear also as to how Truth may be won. Truth, O Bharata, as it exists in all the world, is of thirteen sorts.

8—9. The various forms of Truth are impartiality, self-control, forgiveness, modesty, endurance, goodness, renunciation, meditation, dignity, fortitude, compassion, and abstention from injury. These, O great king, are the thirteen forms of Truth.

10. Truth is immutable, eternal, and unchangable. It may be won through practices which do not oppose any of the other virtues. It may also be won through Yoga.

11. When desire and hatred, as also lust and anger, are destroyed, that quality by virtue of which one is able to look impartially upon one's own self and one's enemy, upon one's good and one's evil, is called impartiality.

12. Self-control consists in never wishing for another man's property, in gravity and patience and power to remove the fears of others regarding one's own self, and

freedom from disease. It may be won through knowledge.

13. Devoted to liberality and the performance of all duties are considered by the wise as forming good-will. One gains universal good will by continued devotion to Truth.

14. Regarding unforgiveness and forgiveness, it should be said that the quality by which an esteemed and good man puts up with both what is agreeable and disagreeable, is said to be forgiveness. This virtue may be acquired by the practice of truthfulness.

15. That virtue by which an intelligent man contented in mind and words performs many good deeds and is never blamed by others, is called modesty. It is acquired by the help of righteousness.

16. That virtue which forgives for the sake of virtue and religious profit is called endurance. It is one of the form of forgiveness. It is gained through patience, and its object is to attach people to one's self.

17. The casting off of worldly desires as also of all earthly possessions, is designated renunciation. Renunciation can never be gained except by one who is shorn of anger and malice.

18. That virtue under the influence of which one does good, with diligence and care, to all creatures is designated goodness. It has no particular form and consists in the casting off of all selfish attachments.

19. That virtue by which one remains unchanged in weal and woe is called fortitude. That wise man who seeks his own well-being always practises this virtue.

20. One should always practise forgiveness and be devoted to truth. The wise man who can renounce joy, fear and anger, can gain fortitude.

21. Abstinence from injury to all creatures in thought, word, and deed, and kindness, and gift, are the permanent duties of the good.

22. These thirteen qualities, though seemingly different, have but one and the same shape, namely Truth. All these, O Bharata, hold up Truth and strengthen it.

23. It is impossible, O king, to exhaust the merits of Truth. For these reasons the Brahmanas, the Pitris and the gods speak highly of Truth.

24. There is no duty which is higher than Truth, and no sin more dreadful than

untruth. Indeed, Truth is the very root of righteousness. Therefore one should never destroy Truth.

25. From Truth originate gifts, and sacrifice with presents, as well as the three-fold Agnihotras, the Vedas and everything else which leads to righteousness.

26. On one occasion a thousand Horse-sacrifices and Truth were weighed against each other in the balance. Truth proved heavier than a thousand Horse-sacrifices.

## CHAPTER CLXIII.

### (APADDHARMANUSHASANA PARVA).—Continued.

Yudhisthira said :—

1. "Tell me, O you of great wisdom, everything about that from which originate anger and lust. O foremost of Bharata's race, and sorrow, loss of judgment, inclination to injure others, jealousy, malice, pride, envy, slander, incapacity to see the good of others, unkindness, and fear. Tell me everything truly and fully about all these."

Bhishma said :—

3. "These thirteen vices are known as very powerful enemies of all creatures. These, O king, approach men and tempt them from all sides.

4. They goad and afflict a careless or a foolish man. Indeed, as soon as they see a person, they attack him powerfully like wolves jumping upon their prey.

5. From these originate all sorts of grief. From these originate all sorts of sin. Every man, O foremost of men, should always know this.

6. I shall now describe to you their origin, the objects upon which they rest, and the means of their destruction, O king. Listen, first, O king, with rapt attention, to the origin of anger truly and fully.

7. Anger originates from covetousness. It is strengthened by the shortcomings of others. Through forgiveness it lies dormant, and through forgiveness it disappears.

8. Regarding lust, it originates from resolution. Indulgence strengthens it. When a wise man resolutely turns away from it, it disappears and dies.

9. Envy of others originates from between anger and covetousness. It disappears by mercy and knowledge of self.



For mercy for all creatures, and for disregard for all worldly objects, it disappears. It also springs from seeing the weakness of other people. But in intelligent men it quickly disappears by virtue of true knowledge.

10. Loss of judgment originates from ignorance and sinfulness of habit. When the man whom this fault attacks begins to find pleasure in wise men, the vice at once and immediately disappears.

11. Men, O you of Kuru's race find divergent scriptures. Therefrom originates the desire for various kinds of action. When true Knowledge has been acquired, that desire is satisfied.

12. The sorrow of an embodied creature originates from affection which is created by separation. When, however, one learns that the dead do not come back, it disappears.

13. Incapacity to bear other people's good originates from anger and covetousness. Though mercy for every creature and by virtue of indifference to all worldly objects, it is put out.

14. Malice springs from the casting off of truth and indulgence in wickedness. This vice, O child, disappears when one waits upon the wise and good.

15. Pride, in men, originates from birth, learning and prosperity. When those three, are truly known, that vice immediately disappears.

16. Jealousy originates from lust and delight in low and mean people. It is destroyed by wisdom.

17. Slander originates from errors of men's daily conduct and through disagreeable speeches expressing aversion. It disappears, O king, when the whole world is seen.

18. When the person that injures is powerful and the one injured is unable to avenge the injury, hate appears. It disappears, however, through kindliness.

19. Mercy proceeds from seeing the helpless and miserable persons with whom the world abounds. It disappears when one understands the strength of virtue.

20. Covetousness originates from ignorance. It disappears when one sees the instability of all objects of enjoyment.

21. It has been said that tranquillity of soul, can alone conquer all these thirteen faults. All these thirteen faults visited the sons of Dhritarashtra. Yourself, always desirous of truth, have conquered all of those vices by virtue of your respect for your elders.

## CHAPTER CLXIV.

### (APPADDHARMANUSHASANA PARVA).—Continued.

**Yudhishtira said:—**

1. "I know what benevolence is, because I have always marked the conduct of good people. I do not, however, know them who are malevolent, nor the nature of their deeds, O Bharata.

2. Indeed, people always shun malevolent persons of ruthless deeds even as they avoid thorns and pitfalls and fire.

3. It is evident, O Bharata, that he who is malevolent is sure to be consumed with misery both in this world and in the next. Therefore, O you of Kuru's race, tell me what, in sooth, the acts of such a person are."

**Bhishma said:—**

4. 'Malevolent persons always commit sinful acts and feel an irresistible inclination for doing them. They speak ill of others and are themselves censured. They always consider themselves as cheated of what is their due.

5. A malevolent person always speaks of his own charitable acts. He sees others with malicious eyes. He is very mean. He is deceitful, and wily. He never pays others their dues. He is haughty. He lives in evil company and is always boastful.

6. He fears and suspects all with whom he mixes. He is foolish, in understanding. He is miserly. He praises his companions. He feels excessive aversion and hatred for all hermits who have retired into the forest.

7. He finds pleasure in injuring others. He is perfectly careless in marking the merits and faults of others. He is a liar. He is discontented. He is highly covetous, and always acts cruelly.

8. Such a man considers a virtuous and qualified person as a pest, and thinking every one else to be like himself never trusts any one.

9. Such a person trumpets the faults of other people however unsuspected those faults might be. But about similar faults in his ownself, he does not refer to them even remotely, for the sake of the advantage he reaps from them.

10. He considers the person who does him good as a simpleton whom he has imposed upon. He repents for having at any time made any gift of wealth even to a benefactor.

11. Know him for a malevolent and a wicked person who quietly and alone takes choice foods and drinks even when persons stand by with eager eyes.

12. He, however, who dedicates the first portion to Brahmanas, and takes the residue, dividing it with friends and kinsmen acquires great felicity in the next world and infinite happiness here.

13. I have now, O foremost of Bharatas, said to you what the marks are of the wicked and malevolent man. Such a person should always be shunned by a wise man.

## CHAPTER CLXVI.

### (APADDHARMNUSHASANA PARVA.)—Continued.

**Bhishma said :—**

1—2. Wealth and knowledge, O Bharata, should be given to such pious and impoverished Brahmanas as have been robbed of their wealth (by thieves), as are engaged in the celebration of sacrifices, as are well-read in all the Vedas, and as are desirous of acquiring the merit of righteousness, so that they may satisfy their duties to preceptors and the Pitris, and spend their days in reciting and studying the scriptures.

3. Only the Dakshina, O best of the Bharatas, should be given to those Brahmanas who are not poor. Uncooked food should be given beyond the limits of the sacrificial altar, to those Brahmanas that have fallen away (in consequence of their sinful deeds) from their own dignity.

4. The Brahmanas represent the Vedas themselves and all the sacrifices with profuse presents. Desirous of excelling one another, they always celebrate sacrifices, actuated by their various desire. The king should, therefore, make presents of various sorts of valuable wealth to them.

5. That Brahmana who has sufficient stores for feeding his family for three or more years, deserves to drink the Soma.

6—7. If in spite of the presence of a pious king on the throne, the sacrifice undertaken by any one, but especially by a Brahmana, cannot be completed for want of only a fourth part of the estimated cost, then the king should, for the completion of that sacrifice, take away from his relatives the wealth of a Vaishya who has a large flock of cattle but who is averse from sacrifices and abstains from drinking Soma.

8. The Shudra is not competent to celebrate a sacrifice. The king should, therefore, take away (wealth for such a purpose) from a Shudra's house.

9. The king should, also, unscrupulously take away from their kinsmen the wealth of him who does not celebrate sacrifices although he has a hundred kine, and also of him who does not perform sacrifices although he has a thousand kine.

10. The king should, always, publicly take away the wealth of a person who does not perform charities. By acting in this wise the king acquires great merit.

11—12. Listen again to me. That Brahmana who has been compelled by want to fast for three days, may take away without permission, according to the rule of a person who cares only for to-day and not for the morrow, only what is necessary for a single meal, from the husking tub or the field or the garden or any other place of even a degraded man. He should, however, whether asked or unasked, inform the king of his deed.

13. If the king knows his own duty he should not punish such a Brahmana. He should remember that a Brahmana becomes stricken with hunger only through the fault of the Kshatriya.

14. Having learnt a Brahmana's learning and conduct, the king should provide for his living and protect him as a father protects his own begotten son.

15. On the expiry of every year, one should celebrate the Vaishyanara sacrifice. Those who are conversant with religious codes say that the practice of an alternative act, does not destroy virtue.

16. Fearing death in seasons of distress, the Vishwedevas, the Saddhyas, the Brahmanas, and great Rishis, do not hesitate to follow the alternative provisions laid down in the scriptures.

17. That man, however, who while able to live according to the first provision, as laid down above, follows the alternative, comes to be known as a wicked person and never succeeds in acquiring any happiness in heaven.

18. A Brahmana conversant with the Vedas should never mention his power and knowledge to the king.

19. Comparing again the power of a Brahmana with that of the king, the former will always be found to be superior to the latter.

20. Therefore the power of the Brahmanas can hardly be borne or resisted by



a king. The Brahmana is said to be creator, king, ordainer, and god.

21. No abusive word or dry speeches, should be spoken to a Brahmana. The Kshatriya should get over all his difficulties by the help of the power of his arms.

22—23. The Vaishya and the Shudra should get over their difficulties by riches; the Brahmana should do so by Mantras and Homa. None of these, *vis.*, a maiden, a young woman, a person unacquainted with Mantras, an ignorant person, or one who is impure, is competent to pour libations on the sacrificial fire. If any of these do so he or she is sure to go to hell, with him on whose behalf they act. Therefore none but a Brahmana well-read in the Vedas and skilled in all sacrifices should pour sacrificial libations.

24. They who are well-acquainted with the scriptures hold that that man who, having lighted the sacrificial fire, does not give away the dedicated food as Dakshina, is not the kindler of a sacrificial fire.

25. A person should, after having controlled his senses, and with proper devotion, do all the meritorious acts. One should never adore gods in sacrifices in which no Dakshina is given.

26. A sacrifice not completed with Dakshina, encompasses the destruction of one's children, animals, and heaven. Such a sacrifice destroys also the senses, the glory the achievements, and the very life, itself.

27. Those Brahmanas who know women in their season, or who never celebrate sacrifices, or whose families have no members well-read in the Vedas, are considered as Shudras in act.

28. That Brahmana who, having married a Shudra girl, lives for twelve years continually in a village which has only a well to give water, becomes a Shudra in act.

29. That Brahmana who brings to his bed a maiden, or allows a Shudra, knowing him as deserving of respect, to sit upon the same carpet with him, should sit on a bed of dry grass behind some Kshatriya or Vaishya and show him respect in that way. It is in this way that he can be purified. Hear, O king, my words on this subject.

30. The sin that a Brahmana perpetrates in one night by respectfully serving a member of a lower caste or by playing with him in the same spot or on the same bed, is purified by observing the practice of sitting behind a Kshatriya or a Vaishya on a bed of dry grass for three years continually.

31. An untruth spoken for jest is not sinful; nor one spoken at the time of wedding; nor one spoken for doing good to one's preceptor; nor one spoken for saving one's own life. These five sorts of falsehood in speech, it has been said, are not sinful.

32. One may gain useful knowledge from even a person of degraded calling, with devotion and reverence. One may take up gold, unhesitatingly from even an unclean spot.

33. A woman who is the ornament of her sex may be married from even a vile race. Nectar, if extracted from poison, may be drunk; women, jewels and other valuables, as also water, can never, according to the scriptural injunction, be impure or unclean.

34. For the good of Brahmanas and kine, and on occasions when mixture of castes takes place, even a Vaishya may take up weapons for his own safety.

34. Drinking wine, killing a Brahmana, and the violation of the preceptor's bed, are sins when committed consciously, can never be expiated. The only expiation laid down for them is death.

36. The same may be said of stealing gold, and the theft of a Brahmana's property. By drinking wine, by knowing prohibited women, by mingling with a degraded person, by knowing a Brahmana's woman, one becomes for ever fallen.

38. By associating with a fallen person for one whole year in sacrifices and teaching and sexual intercourse, one becomes fallen. One, however, does not become so by associating with a fallen person in riding on the same car, sitting on the same seat, and eating in the same line.

39. Excluding the five heinous sins that have been mentioned above, all other sins have expiations. Expiating those sins according to the ordinances laid down for them, one should not commit them again.

40. Regarding those who have been guilty of the first three of these five sins, (namely, drinking wine, killing a Brahmana, and violation of the preceptor's bed), their (surviving) kinsmen have no restrictions about taking food and wearing ornaments, even if their funeral rites remain unperformed when they die. The surviving kinsmen need make no scruple about such things at such times.

41. A virtuous man should, while observing his duties, discard his very friends and elders. In fact, so long as they do not

perform expiation, the virtuous should not even talk with those sinners. A man who has committed sins dissipates them by acting virtuously afterwards and by penances.

42. By calling a thief a thief, one commits the sin of theft. By calling a person thief who, however, is not a thief, one commits a sin just double the sin of theft.

43. The maiden who spoils her virginity incurs three-fourths of the sin of Brahmanicide, while the man who knows her incurs a sin equal to a fourth part of that of Brahmanicide.

44. By speaking against Brahmanas or by striking them, one sinks in infamy for a hundred years.

45. By slaying a Brahmana one undergoes the torments of hell for a thousand years. No one should, therefore, speak ill of a Brahmana or slay him.

46. If a man wounds a Brahmana with a weapon, he will have to live in hell for as many years as the grains of dust that are soaked by the blood flowing from the body of the wounded.

47. One guilty of foeticide becomes purified if he dies of wounds received in battle fought for the sake of kine and Brahmanas. He may also be purified by casting his person on a burning fire.

48. A drinker of spirituous liquors becomes purified by drinking hot spirit. He is purified by his death, brought on by that hot drink, in the other world. A Brahmana stained by such a sin attains regions of felicity by such a course, and such a course only, and not by any other.

49. The wicked and sinful wretch who violates the bed of a preceptor, becomes purified by the death that results from embracing a heated iron statue of a female.

50. Or, emasculating himself and cutting off his organ, and bearing them in his hands, he should go straight way towards the south-west and then give up his ghost.

51. Or, he may cleanse himself of all his sins, by meeting with death for the sake of benefiting a Brahmana. Or, he may regain esteem both in this world and in the next by performing a Horse-sacrifice, or a Cow-sacrifice or an Agnishtoma.

52. The killer of a Brahmana should practise the vow of Brahmacharyya for twelve years, and devoting himself to penances, he should wander, holding in his hands the skull of the killed all the time and the time and proclaiming his sin to all.

53. He should even adopt such a course, devoted to penances and leading the life of an ascetic. Even such is the expiation provided for one who kills a woman quick with child, knowing her condition.

54—55. The man that knowingly kills such a woman incurs double the sin that follows from Brahmanicide. A drinker of spirituous liquor should live on spare diet, practising Brahmacharyya vows, and sleep on the naked earth, and perform, for more than three years the sacrifice next to the Agnishtoma. He should then present a thousand kine with one bull (to a good Brahmana). He would then regain his purity by doing all this.

56. Having killed a Vaishya one should perform such a sacrifice for two years and present a hundred kine with one bull. Having killed a Shudra, one should perform such a sacrifice for one year and present a hundred kine with one bull. Having killed a dog or a bear or a camel, one should perform the same penance that is laid down for killing a Shudra.

57. For killing a cat, a chasa, a frog, a crow, a reptile or a rat, it has been said, one incurs the sin of animal slaughter. O king.

58. I shall now tell you of other kinds of expiations one after the other. For all minor sins one should repent or practise some vow for one year.

59. For ravishing the wife of a Brahmana well read in the Vedas, one should, for three years, practise the vow of Brahmacharyya, living on spare diet at the fourth part of the day. For ravishing any other woman one should undergo similar penances for two years.

60. For enjoying oneself in the company of a woman as by sitting with her on the same spot or on the same seat, one should live only on water for three days. By doing this he may purify himself of his sin. The same is laid down for one who befouls a burning fire (by throwing impure things on it.)

61—62. He who, without sufficient reason leaves his father or mother or preceptor, forsooth, becomes degraded, O ye scion of Kuru's race, as is laid down in the scriptures. Only food and clothes shall be given to a wife guilty of fornication or one confined in a prison. Indeed, the vows that are laid down for a male person guilty of fornication should also be forced on a woman who is as well guilty of the same.

63. That woman who abandoning a husband of a superior caste, commits adultery with a vile person (of a lower



order), should be made by the king to be devoured by dogs in a public place in the midst of a large number of spectators.

64. A wise king should make the male person, committing adultery under such circumstances to be placed upon a heated bed of iron and then, placing woods underneath, burn the sinner thereon.

65. The same punishment, O king, holds for the woman who is guilty of adultery. The wicked sinner who does not perform expiatory rite within a year of the perpetration of the sin incurs demerit that is double of what attaches to the original sin.

66. One who mixes with such a person for two years must walk over the Earth, devoting himself to penances and living upon alms. One mixing with a sinner for four years should follow such a mode of life for five years.

67. If a young brother marries before his elder brother, then the younger brother, the elder brother, and the woman that is married, all three, on account of such wedding, become degraded.

68. All of them should observe the vows laid down for a person who has neglected his sacrificial fire, or practise the vow of Chandrayana for a month, or some other painful vow, for purging themselves off their sin.

69. The younger brother, marrying should give his wife to his unmarried elder brother. Having acquired the permission of the elder brother, the younger brother may take back his wife. By such means all three may be cleansed of their sin.

70. By killing animals except a cow, the killer is not stained. The learned hold that man has supremacy over all the lower animals.

71—72. Holding in his hand a yak-tail and an earthen pot, a sinner should go about, giving a publicity to his sin. He should every day beg of only seven families, and live upon what may thus be got. By doing this for twelve days he may be purified of his sin. He who cannot hold in his hand the yak-tail while practising this vow should become a mendicant (as stated above) for one whole year.

73. Amongst men such expiation ranks foremost. The practice of charity has been sanctioned in all such cases for those that are able to practise charity.

74. Those who have faith and virtue may purify themselves by giving away only one cow.

75. One who eats or drinks the flesh, ordure, or urine of a dog, a boar, a man, a cock or a camel must have the ceremony of putting on the sacred thread performed again.

76. If a Soma-drinking Brahmana smells alcohol from the mouth of one who has drunk it, he should drink warm water for three days or warm milk for the same period.

77. Or, drinking warm water for three days he should live for that period upon air alone. These are the eternal injunctions prescribed for the expiation of sin, especially for a Brahmana who has perpetrated these sins through ignorance and want of judgment.

## CHAPTER CLXVII.

### (APADDHARMANUSHASANA PARVA).—Continued.

**Vaishampayana said :—**

1. "When this discourse was finished, Nakula who was an expert swordsman thus questioned the Kuru grandfather lying on his bed of arrows.

**Nakula said :—**

2—3. The bow, O grand-father, known as the foremost of weapons in this world. I, however, prefer the sword, since when the bow, O king, is cut off or broken, when horses are dead or weakened, a good warrior, well-trained in the sword, can protect himself by means of his sword.

4. A hero armed with the sword can, alone, withstand many bowmen and many antagonists armed with maces and arrows.

5. I have this doubt, and I am anxious to know the truth. Which, O king, is really the foremost of weapons in all battles.

6. How was the sword first created and why? Who also was the first teacher in that weapon? Tell me all this, O grand-father.

**Vaishampayana said :—**

7—9. Hearing these words of the intelligent son of Madri, the virtuous Bhishma, that perfect master of the science of the bow, lying upon his bed of arrows, answered in many refined words of great significance, of sweet cadence, and showing considerable skill, to the great Nakula, that discipline of Drona of skilful training.

**Bhishma said:—**

10. Hear the truth, O son of Madri, about what you have asked me! I am worked up by this question of yours, like a hill of red chalk.

11. In days of yore the universe was one vast sheet of water, fixed and skyless, and without this Earth existing in it.

12. Covered with darkness, and unseen, it presented a dreadful aspect. Perfect silence prevailed everywhere and it was immeasurable in extent. In his own proper time the Grandfather (of the universe) was born.

13—14. He then created wind, and fire, and the highly powerful sun. He also created the sky, the heavens, the nether regions, Earth, the quarters, the firmament with the moon and the stars, the constellations, the planets, the year, the seasons, the months, the two fortnights and the smaller divisions of time.

15. Assuming a visible form the divine Grandfather then begot (by the power of his will) some highly energetic sons.

16—17. They are the sages Marichi, Atri, Pulastya, Pulaha, Kratu, Vashishtha, Angiras, and the mighty and powerful lord Rudra, and Prachetas. The last begat Daksha, who in his turn begat sixty daughters. All those daughters were accepted by the twice-born sages for the purpose of begetting children upon them.

18—20. From them originated all the creatures of the universe, including the gods, Pitris, Gandharvas, Apsaras all sorts of Rakshasas, birds, animals, fishes, monkeys, great snakes, and various species of fowl ranging in the air or the water and vegetables, and all oviparous or viviparous being or those or born of filth. In this wise the whole universe consisting of mobile and immobile creatures came into being.

21. Having thus created all mobile and immobile creatures, then the universal Grandfather preached the eternal religion of the Vedas.

22—25. That religion was accepted by the gods, with their preceptors and priests, the Adityas, the Vasus, the Rudras, the Saddhyas, the Maruts, the Ashwins, Bhṛigu, Atri, Angiras, the Siddhas, Kashyapa of penances, Vashishtha, Gautama, Agastya, Narada, Parvata, the Valkhilya Rishis, those other Rishis known as Prabhasas, the Sikatas, the Ghrītapas, the Somavavyas, the Vaishwanaras, the Marichipas, the Akrishitas, the Hansas, those born of Fire, the Vanaprasthas, and

the Prashins. All of them followed the commands of Brahman.

26. Disregarding the commands of the Grandfather, and giving way to anger and covetousness, the foremost of the Danavas, however, began to bring about the destruction of virtue.

27. They were Hiranyakashipu, Hiranyaksha, Virochana, Shamvara, Viprachitti, Prahlada, Namuchi and Vali.

28. Disregarding all restraints of duty and religion, these and many other Daityas and Danavas sported and found pleasure in all sorts of wicked acts.

29. Considering themselves equal in point of birth with the gods, they began to challenge them and the pure sages.

30. They never did any good to the other creatures of the universe or showed mercy for any of them. Neglecting the three well-known means, they began to persecute and assail all creatures by holding only the rod of chastisement.

31—32. Indeed, those foremost of Asuras, filled with pride did not treat other creatures as friends. Accompanied by the twice-born ones the divine Brahman, proceeded to a delightful summit of Himavat, extending for a hundred Yojanas in area, adorned with various sorts of jewels and gems, and upon whose surface the stars existed like so many lotuses on a lake.

33. On that king of mountains, O sire, filled with forests of blossoming trees, that foremost of the gods, *viz.*, Brahmana, lived for sometime for accomplishing the business of the world.

34. After the expiration of a thousand years, the powerful lord made arrangements for a grand sacrifice according to the ordinances prescribed in the scriptures.

35. The sacrificial altar was adorned with Rishis skilled in sacrifice and capable performing all acts, with sacrificial fuel, and with burning fires.

36. And it looked highly beautiful for the sacrificial plates and vessels having been all made of gold. All the leading gods sat there.

37. The platform was further adorned with Sadasyas who were all high regenerate Rishis. I have heard from the Rishis that something very awful soon took place in that sacrifice.

38. It is heard that a creature came out (from the sacrificial fire) scattering the flames around him, and whose effulgence equalled that of the Moon himself when he rises in the sky be spangled with stars.



39. His complexion was dark like that of the petals of the blue lotus. His teeth were keen. His stomach was lean. His stature was tall. He appeared highly irresistible and energetic.

40. When that being appeared, the Earth shook. The Ocean became agitated with mountain billows and dreadful eddies.

41. Meteors, foreboding great calamities, passed through the sky. The branches of trees began to fall down. All the points of the horizon became unquiet. Inauspicious winds blew. All creatures began to tremble with fear every moment.

42. Seeing that dreadful agitation of the universe and that Being originated from the sacrificial fire, the Grandfather said to the great Rishis, the gods, and the Gandharvas.

43. This Being was thought of by me. Highly energetic his name is Asi (sword or scimitar). I have created him for the protection of the world and the destruction of the enemies of the celestials.

44. Leaving off the form he had first assumed, that being then took the shape of a sword of great effulgence, highly polished, sharp-edged, and sprang like the all-destructive Being at the end of the cycle.

45. Then Brahman handed over that sharp weapon to the blue-throated Rudra who has for his emblem the foremost of bulls, for empowering him to suppress irreligion and sin.

46. At this, the divine and great Rudra, praised by the great Rishis, took up that sword and assumed a different form.

47. Displaying four arms, he became so tall that though he stood on the Earth he touched the very sun with his head. With eyes turned upwards, and with every limb extended wide, he began to eject flames of fire from his mouth.

48—49. Assuming various hues such as blue, white and red, and wearing a black deer-skin set with stars of gold, he bore on his forehead a third eye resembling the effulgent sun. His two other eyes, one of which was black and the other twany, shone very brilliantly.

50—51. Taking up the sword which was effulgent like the all-destructive Yuga fire, and wielding a large shield with three high bosses which shone like a mass of dark clouds stricken with flashes of lightning, the divine Mahadeva, the bearer of the Shula, the tearer of Bhaga's eye, began to

perform various kinds of evolutions. Endued with great prowess, he began to whirl the sword in the sky, seeking an encounter.

52. He uttered loud roars and awful was the sound of his laughter. Indeed, O Bharata, then Rudra assumed an exceedingly terrible appearances.

53. Hearing that Rudra had assumed that form for performing dreadful deeds, the Danavas, filled with joy, began to come towards him quickly, showering huge rocks upon him as they came, and burning brands of wood, and various kinds of terrible weapons made of iron each sharp as of a razor.

55. However seeing that foremost of all beings, the indestructible powerful Rudra, swelling with might, the Danavas army became stupefied and began to tremble.

56. Although Rudra was alone and single-handed, yet so quickly did he move about on the field of battle with the sword in his hand that the Asuras thought there were a thousand Rudras fighting with them.

57. Tearing and piercing and assailing and cutting and lopping off and grinding down, the great god moved about quickly among the large number of his enemies like a forest-fire amid heaps of dry grass spread around.

58. Assailed by the god with his sword, with arms and thighs and chests cut off and pierced, and with heads cut off, the powerful Asuras began to drop down on the Earth.

59. Stricken with strokes of the sword, other Danavas broke and fled in all directions, cheering up one another as they fled.

60. Some entered into the bowels of the Earth; others got into the caves of mountains. Some went upwards; others entered into the sea.

61. During that dreadful and fierce battle, the Earth was covered with flesh and blood, and dreadful spectacles appeared on all sides.

62. Covered with the fallen bodies of Danavas bathed in blood, the Earth looked as if overspread with mountain summits filled with Kinshukas.

63. Drenched with blood, the Earth looked highly beautiful, like a fair one intoxicated with wine and clad in crimson robes.

64. Having killed the Danavas and re-established virtue on Earth, the auspicious

Rudra cast off his dreadful form and put on his beneficent shape.

65. Then all the Rishis and all the gods adored that god of gods with loud cries of his victory.

66. After this the divine Rudra gave the sword, that protector of religion, covered with the blood of Danavas, to Vishnu with proper adorations.

67. Vishnu gave it to Marichi. The divine Marichi gave it to all the great Rishis. the latter gave it to Vasava.

68. Vasava gave it to the Regents of the quarters. The Regents, O son, gave that large sword to Manu the son of the Sun-god.

69. At the time of giving it to Manu, they said,—You are the lord of all men. Protect all creatures with this sword having religion within its womb.

70. Properly punishing those who have disregarded the restraints of virtue for the sake of the body or the mind, they should be protected according to the ordinances but never according to caprice.

71. Some should be punished with rebukes, fines and forfeitures. Loss of limb or death should never be inflicted for slight offences.

72. These punishments, having rebukes as their first, are considered as so many forms of the sword. They are the forms that the sword assumes for the sins of persons under the protection (of the king).

73. In time Manu installed his own son Kshupa as the king of all creatures, and gave him the sword for their protection.

74. Kshupa gave it to Ikshaku, and Ikshaku to Pururavas. Pururavas gave it to Ayus, and Ayus to Nahusha.

75. Nahusha gave it to Yayati, and Yayati to Puru. Puru gave it to Amurttaraya. From Amurttaraya it went to the royal Bhumishaya.

76. Bhumishaya gave it to Dhushmanta's son Bharata. Bharata, O king, gave it to the righteous Ailavila.

77. Ailavila gave it to king Dundumara. Dhundumara gave it to Kamvoja, and Kamvoja to Muchukunda.

78. Muchukunda gave it to Marutta, and Marutta to Raivata. Raivata gave it to Yuvanashwa, and Yuvanashwa to Raghu.

79. Raghu gave it to the valliant Harinashwa. Harinashwa gave the sword to

Sunaka, and Sunaka to the righteous-souled Ushinara. From the last it was taken by the Bhojas and the Yadavas.

80. The Yadus gave it to Shivi. Shivi gave it to Pratarddana. Pratarddana gave it to Ashtaka, and Ashtaka to Prishadashwa.

81. Prishadashwa gave it to Bharadwaja, and Bharadwaja to Drona. Drona gave it to Kripa. Kripa gave that best of swords to you and your brothers.

82. The constellation under which the sword was born is Kritika. Agni is its god, and Rohini is its Gotra. Rudra is its great preceptor.

83. The sword has eight names which are not generally known. Hear as I name them to you. If one mentions these names, O son of Pandu, one may always acquire victory.

84. Those names then are Asi, Vaishasana, Khadga, sharp-edged, hard of acquisition, Shrigarbha, victory and protector of virtue.

85. Of all weapons, O son of Madravati, the sword is the greatest. The Puranas truly say that it was first held by Mahadeva.

86. Regarding the bow, again, O chaster of enemies, it was Prithu who first created it. It was with the help of this weapon that that son of Vena, while he ruled the Earth virtuously for many years, milked her profusely of crops and grain.

87. You should, O son of Madri, consider what the Rishis have said as sufficient proof. All persons skilled in battle should adore the sword.

88. I have now told you truly the first portion of your question fully, about the origin and creation of the sword, O foremost of Bharata's family.

89. By hearing of this excellent story of the origin of the sword, a man acquires fame in this world and eternal happiness in the next.

## CHAPTER CLXVII.

### (APADDHARMANUSHASANA PARVA).—Continued.

Vaishampayana said:—

1—2. "When after having said this, Bhishma became silent, Yudhishtira (and the others) returned home. Addressing his



brothers with Vidura forming the fifth, the king said,—‘The course of the world depends upon Virtue, Profit and Desire. Amongst these three, which is the foremost, which the second, and which the last, in importance.

3. For suppressing the three vices, *vis.*, lust, anger and covetousness, upon which of the first three (*vis.*, Virtue, Profit and Desire) should the mind be fixed? You should all cheerfully answer this question in true words.

4. Thus addressed by the Kuru chief, Vidura, who was conversant with the science of Profit, with the course of the world and with the real nature of thing, and endued with great intellect, spoke first these words, remembering the contents of the scriptures.

**Vidura said:—**

5. Study of the various scriptures, asceticism, gift, faith, celebration of sacrifices, forgiveness, sincerity of purpose, mercy, truth, self-control,—these form the possessions of Virtue.

6. Do you adopt Virtue. Let not your heart go away from it. Both virtue and worldly profit originate from these. I think that all these may be signified by one term.

7. It is by virtue that the Rishis have crossed the world. All the worlds depend upon virtue. It is by virtue that the gods acquired their superior position. Upon Virtue, Profit or Wealth depends.

8. Virtue, O king, is foremost of all. Profit is said to be middling. Desire it is said by the wise, is the lowest of the three.

9. Therefore, one should live with controlled soul, paying his best attention to Virtue. One should also treat all creatures as he should do himself.

**Vaishampayana said:—**

10. “After Vidura had finished his say, Pritha’s son Arjuna, well-skilled in the science of Profit, and conversant also with the truths of both Virtue and Profit, urged on (by Yudhishtira’s question), said.

**Arjuna said:—**

11—12. This world, O king, is the field of work. Action, therefore, is spoken highly of here. Agriculture, trade, tending of cattle, and various kinds of arts, form what is called profit. Profit, again, is the end of all such acts. Without

profit or wealth, both virtue and desire cannot be acquired. This is the injunction of the Shruti.

13. Even persons of impure souls, if possessed of various sorts of wealth, can perform the highest acts of virtue and gratify desires that cannot be easily satisfied.

14. Virtue and Desire are the limbs of Wealth as the Shruti says. With the acquisition of Wealth, both Virtue and the objects of desire may be acquired.

15. Like all creatures adoring Brahman, even persons of superior birth adore a man possessed of Wealth.

16. Even they who are clad in deer-skins and bear matted locks on their heads, who are self-controlled, who smear their bodies with mire, who have their senses under complete control, even they who have bald heads and that are devoted Brahmacharins, and who live separated from one another, cherish a desire for Wealth.

17—18. Others clad in yellow robes, bearing long beards endued with modesty, and learning, contented, and freed from all attachments seek Wealth. Others, following the conduct of their ancestors, and observing their respective duties, and others desirous of heaven, do the same.

19. Believers and unbelievers, and those who practise the highest Yoga all speak of the excellence of Wealth.

20. He, indeed, is said to be truly possessed of Wealth who pleases his dependants with objects of enjoyment, and punishes his enemies. This, O foremost of intelligent men, is my opinion.

21. Hear now Nakula and Sahadeva, who are about to speak.

**Vaishampayana continued:—**

22. After Arjuna had ceased, the two sons of Madri, *vis.*, Nakula and Sahadeva, said these words of high import.

**Nakula and Sahadeva said:—**

23. Sitting or lying, walking or standing, one should try to acquire Wealth even by the most difficult means.

24. If Wealth, which is difficult of acquisition and highly agreeable, be acquired, the person who has acquired it, forsooth, is seen to earn all the objects of Desire.

25. That Wealth which is connected with Virtue, as also that Virtue which is connected with Wealth, is certainly like ambrosia. For this reason we hold these opinions.

26. A person without wealth cannot satisfy any desire; likewise, there can be no Wealth in one who is destitute of virtue. He, therefore, who has no virtue, or wealth, is feared by the world.

27. One should, therefore, try to acquire Wealth with a devoted mind, without neglecting the requirements of Virtue. They who have faith in this injunction succeed in gaining whatever they desire.

28. One should first practise Virtue; next amass Wealth without sacrificing Virtue; and then seek the gratification of Desire; for this should be the last act of one who has successfully acquired Wealth.

### Vaishampayana continued :—

29. After having said these words, the twin sons of the Ashwins remained silent. Then Bhimasena began to say.

### Bhimasena said :—

30. One without Desire never seeks Wealth. One without Desire never seeks Virtue. One who is destitute of Desire has no wish. Desire, therefore, is the foremost of all the three.

31. It is under the influence of Desire that the very Rishis practise penances, living upon fruits, or living upon roots or air only.

32. Others endued with Vedic learning always read the Vedas and their auxiliaries or perform rites of faith and sacrificial acts, or make gifts or accept them.

33. Traders, agriculturists, cattle-keepers, artists and artizans, and those who are engaged in rites of propitiation, all act from Desire.

34. There are some who go into the depths of the ocean, actuated by Desire. Desire, indeed, assumes various forms. Every thing is permeated by the principle of Desire.

35. A man who has no Desire never is, was, or will be, seen in this world. This, O king, is the truth. Both Virtue and Wealth depend upon Desire.

36. As butter is the essence of curds, so is Desire the essence of Profit and Virtue. Oil is better than oil-seeds. Clarified butter is better than sour milk.

37. Flowers and fruits are better than wood. Likewise, Desire is better than Virtue and Profit. As honey is extracted from flowers, so is desire from these two. Desire is the father of Virtue and Profit. Desire is the soul of these two.

38. Without Desire the Brahmanas would never give either sweets or riches to

Brahmanas. Without Desire the various kinds of action which are seen in the world would never have been seen. For these reasons, Desire is the foremost of the three objects.

39. Approaching beautiful women clad in excellent robes, decorated with ornaments and up with sweet wines, do you sport with them. Desire, O king, is the foremost of the three with us.

40. Thinking upon the question to its very roots, I have arrived at this conclusion. Do not hesitate to accept this conclusion, O son of Dharma! These words of mine are not shallow. Fair as they are, they will be acceptable to all good men.

41. Virtue, Profit, and Desire should all be equally pursued. That man who follows only one of them is certainly not a superior person. He is middling who follows only two of them. He, on the other hand, is the best who follows all the three.

42. Having said these words both briefly and fully, to those heroes, Bhima endued with wisdom, surrounded by friends smeared with sandal-paste, and decorated with beautiful garlands and ornaments, remained silent.

43. Then the just king Yudhisthira, that foremost of virtuous men, endued with great learning, thinking only for some time upon the words spoken by all of them, and thinking all those speeches to be false philosophy himself spoken as follows :

### Yudhisthira said :—

44. Forsooth, all of you have settled conclusions regarding the scriptures, and all of you know well the authorities. I have heard these words.

45. Listen now, with rapt attention, to what I say to you. He who is not employed in virtue or in sin, he who does not attend to Profit, or Virtue, or Desire, who is above all shortcomings, who regards gold and a clod of Earth with equal eyes, becomes freed from pleasure and pain and the necessity of accomplishing his purposes.

46. All creatures are subject to birth and death. All are liable to decay and change. Risen to their senses by the various benefits and evils of life, all of them speak highly of liberation. We do not know, however, what liberation is.

47. The Self-sprung and divine Brahman has said that there is no liberation for him who is fettered with ties of attachment and love. The learned, however, seek Extinction. Therefore, one should



never regard anything as either pleasant or unpleasant.

48. This view seems to be the best. No one in this world can act as he likes. I act precisely as I am made to do. The great Creator makes all creatures move as He wills. The Creator is Supreme. Know this, all of you.

49. No one can, by his deed, acquire what is unobtainable. That which is to be, occurs. Know this. And since one who has withdrawn himself from the three-fold objects may acquire liberation, it seems, therefore, that liberation yields the highest good.

### Vaishampayana continued :—

50. Having heard all these most significant reasonable and pleasant words, Bhima and others were filled with joy and joining their hands, bowed to that prince of Kuru's race.

51. O king, having heard those sweet words of the king, acceptable to the heart, and divested of dissonant sounds and words, indeed, those foremost of men began to speak highly of Yudhishthira.

52. The great and highly energetic son of Dharma, in return, praised his auditors ; and once more the king addressed Bhishma, possessed of a high soul, for enquiring about duties."

## CHAPTER CLXVIII.

### (APADDHARMANUSHASANA PARVA).—Continued.

Yudhishthira said :—

1. "O grandfather, O you of great wisdom, I shall ask you a question. You should, O enhancer of the joy of the Kurus, to describe it fully to me.

2. What kind of man are gentle by nature? With whom may the best friendship exist? Tell us also who are able to do good now and in the future.

3. I think that neither increasing wealth, nor relatives, nor kinsmen occupy that place which well-meaning friends do.

4. A friend capable of hearing beneficial advice, and also of doing good, is highly rare! You should O, foremost of virtuous men, describe fully those subjects.

Bhishma said :—

5. Hear, O Yudhishthira, as I speak to you fully of those men with whom friend-

ships may be contracted and those with whom friendships should not be made.

6—14. One who is covetous, one who has cast off the duties of his castes, one who is dishonest, one who is a knave, one who is mean, one who is of sinful deeds, one who suspects all, one who is idle, one who is procrastinating, one who is of a crooked nature, one who is a butt of universal censure one who dishonors the life of his preceptor, one who is addicted to the seven well-known vices, one who shuns distressed friends, one who is wicked, one who is shameless, one whose eyes are always on sin, one who is an atheist, one who vilifies the Vedas, one whose senses are not under control, one who is lustful, one who is untruthful, one who is forsaken by all, one who disregards all restraints, one who is deceitful, one who is destitute of wisdom, one who is envious, one who is sinful, one whose conduct is bad, one whose soul has not been purified, one who is cruel, one who is a gambler, one who always tries to injure friends, one who covets an other's wealth, that wicked man who is never content with what another may give him according to his means, one who is never pleased with his friends, O foremost of men, one who becomes angry on bad occasions, one who is of restless mind, one who quarrels without cause, that sinful man who feels no scruple in deserting well-meaning friends, that wretch who always seeks his own interests and who, O king, falls out with friends when these do him a very slight injury or do him a wrong unknowingly, one who acts like an enemy but speaks like a friend, one who is perverse in perception, one who does not see his own good, one who never finds pleasure in what is good for himself or others, should be shunned.

15—16. One who drinks wine, one who hates others, one who is angry, one who is merciless, one who feels pain on seeing other's happiness, one who injures friends, one who always kills living creatures, one who is ungrateful, one who is vile, should be shunned. Friendship should never be contracted with any of them. Likewise, no friendship should be made with him who is always busy with seeing the faults of others. Listen now to me as I mention the persons with whom friendship may be contracted.

17—19. The well-born, the eloquent, the polite, the learned and scientific men, they that are of beautiful and pleasant features, the accomplished and meritorious persons, those who are free from covetousness, those who are never worn out with labour

those who are good to their friends, the grateful, those who keep varied information and knowledge, those who are shorn of avarice, those who are endued with agreeable qualities, those who are firm in truth, those who have subjugated their senses, those who are devoted to athletic and other exercises, those who are nobly born, those who multiply their families, those who are shorn of faults, those who are possessed of fame, should be accepted by kings for making friendship with them.

20—25. Those, again, O king, who become pleased and contented if one treats them according to the best of his powers, those who never get angry on occasions when anger should not be displayed, those who never become displeased without sufficient cause, those persons who are well-read in the science of Profit and who even when annoyed, can keep their minds quiet, those who give themselves up to the service of friends at personal sacrifice, those who never cast off their friends, but who remain unchanged (in their attachment) like a red blanket made of wool, those who never disregard, from anger, those who are poor, those who never dishonor young women by giving way to lust and loss of judgment, those who never show wrong paths to friends, those who are trustworthy, those who always practise righteousness, those who consider gold and clod of earth with an equal eye, those who are devoted to friends and well-wishers, those who collect their own people and try to be friend them, without caring for their own dignity and their own respectability, should be considered as persons with whom (friendship) should be formed. Indeed, the kingdoms of that king spread on all sides, like the light of the moon, who makes friendship with such superior men.

26. Friendship should be formed with men who are well-practised in weapons, who have completely subjugated their anger, who are always strong in battle and are highly born, and are of good behaviour, and varied accomplishments.

27. Amongst the vicious men, O sinless one, that I have mentioned, the vilest, O king, are those who are ungrateful and who injure friends. Those wicked persons should be shunned by all. This, indeed, is a settled injunction.

**Yudhisthira said :—**

28. "I wish to hear fully this description. Tell me who they are who injure friends and ungrateful persons."

**Bhishma said :—**

29. 'I shall recite to you an old story the incidents of which took place in the country, O king, of the Mlecchas that lies to the north.

30. There was a certain Brahmana of the middle country. He had no Vedic learning. (One day), seeing a prosperous village, the man entered it from desire of getting alms.

31. In that village lived a very rich robber conversant with the characteristics of all the castes, devoted to the Brahmanas, firm in truth, and always engaged in making gifts.

32. Going to the house of that robber, the Brahmana begged for alms. Indeed, he prayed for a house to live in and the necessities of life lasting for a year.

33. Thus begged by the Brahmana, the robber gave him a piece of new cloth with its ends complete, and a young widow.

34. Getting all those things from the robber, the Brahmana became filled with joy. Gautama began to live happily in that big house given to him by the robber.

35. He began to help the relatives and kinsmen of the female slave the robber-chief gave him. Thus he lived for many years in that prosperous village of hunters.

36.—37. He began to practise with great zeal the art of archery. Every day, like the other robbers living there, Gautama, O king, went into the forest and killed a large number of wild cranes. Always engaged in killing living creatures, he became well-skilled in that act and soon became shorn of mercy. For his intimacy with robbers he became one like one of them.

38. Living happily in that robber village for many months, he killed a number of wild cranes.

39. One day another Brahmana came to that village. He was clad in rags and deer-skins and bore matted locks on his head. Of highly pure conduct, he was devoted to the study of the Vedas.

40. Of a humble disposition, of restricted diet, devoted to the Brahmanas, well-read in the Vedas, and observant of Brahmacharyya vows, that Brahmana had been a dear friend of Gautama and belonged to that part of the country from which Gautama had come.

41. In course of his peregrinations, as already said, the Brahmana came to that robber village where Gautama was living. He never accepted any food if given by a



Shudra and, therefore, began to look for the house of a Brahmana there.

42. Accordingly he wandered in every direction in that village filled with robber-families. At last that foremost of Brahmanas came to the house of Gautama.

43. It so happened that just then Gautama also, returning from the forest, was entering his house. The two friends met.

44. Armed with bow and sword, he carried on his shoulders a load of killed cranes, and his body was covered with the blood that trickled down from the bag on his shoulders.

45. Seeing that man who looked like a cannibal and who had fallen away from the pure practices of his caste, and entering his house, the newly-arrived guest, recognising him, O king, said these words :—

46. What is this that you are doing here out of ignorance. You are a Brahmana, and the perpetuator of a Brahmana family. Born in a respectable family belonging to the Middle country, how is it that you have become like a robber in your conduct.

47. Recollect, O twice-born one, your famous kinsmen of former times, all of whom were well-read in the Vedas. Born in their family, alas, you have sinned it.

48. Awake yourself by your own exertions. Remembering the power, the conduct, the learning, the self-control, the mercy (which belong to your caste), leave this your present house, O twice-born one.

49. Thus spoken to by that well-meaning friend of his, O king, Gautama answered him in great distress of heart, saying,—O foremost of twice-born ones, I am poor. I have no knowledge of the Vedas. Know, O best of Brahmanas, that I have taken up my quarters here for the sake of money only.

51. Seeing you, however, I am blest to-day. We shall together leave this place tomorrow. Do you spend the night here with me.

52. Thus accosted, the newly-arrived Brahmana, full of mercy as he was, passed the night there, without touching anything. Though hungry and requested again and again, the guest refused to touch any food in that house.

## CHAPTER CLXIX.

### (APADDHARMANUSHASANA PARVA).—Continued.

**Bhishma said :—**

1. After the expiration of that night, and that best of Brahmanas had left the house, Gautama issuing from his house, began to proceed towards the sea, O Bharata.

2. O the way he saw some sea-faring merchants. With that caravan of merchants he proceeded towards the sea.

3. It so took place, however, O king, that large caravan was attacked, while passing through a mountain valley, by an infuriate elephant. Almost all the persons were killed.

4. Somehow escaping from that great danger, the Brahmana fled towards the north for saving his life, not knowing where he went.

5. Separated from the caravan and gone to a great distance, he began to travel alone in a forest, like a Kimpurusha.

6. At last coming upon a road leading towards the ocean, he travelled on till he reached a charming and heavenly forest filled with blossoming trees.

7. It was adorned with mango trees which carried flowers and fruits throughout the year. It appeared like the garden of Nandana (in heaven) and was inhabited by Yakshas and Kinnaras.

8. It was also decked with Shalas Palmyras, Tamalas, and with clusters of black aloes, and many large sandal trees.

9. Upon the charming table-lands that he beheld there, fragrant with perfumes of various kinds, birds of the best species were always heard to send out their sweet notes.

10. Other birds, called Bharundas and having faces like human beings, and those called Bhulingas, and others belonging to mountainous regions and to the sea, poured forth their sweet notes.

11. Gautama went through that forest, listening, as he went, to those delightful and charming notes of nature's songsters.

12. On his way he saw a very charming and level spot of land covered with golden sands and resembling heaven itself, O king, in its beauty.

13. On that plot was huge and beautiful banian with a spherical top. Having numberless branches which wore like the parent tree in beauty and size, that banian looked like an umbrella set over the plain.

14. The spot underneath that beautiful tree was drenched with water perfumed with the most fragrant sandal. Highly beautiful and abounding with sweet flowers all around, the spot appeared like the court of the Grandfather himself.

15. Seeing that charming and peerless spot, filled with blossoming trees, sacred, and looking like the house of a very god, Gautama was highly pleased.

16—17. Arrived there, he sat himself down with a delighted mind. While sitting there, O son of Kunti, a sweet, charming, and auspicious breeze, carrying the perfume of many kinds of flowers, began to blow softly, cooling the limbs of Gautama and filling him with divine pleasure, O king.

19. Fanned by that sweet-scented breeze, the Brahmana became refreshed, and for the pleasure he felt he soon fell asleep. Meanwhile the sun set behind the setting hills.

19. When the shining luminary entered his chambers in the west and the evening twilight came, a bird that was the best of his species, returned there, which was his home, from the regions of Brahman.

20. His name was Nadijangha and he was a great friend of the Creator. He was a prince of Cranes; endued with great wisdom, and a son of (the sage) Kashyapa.

21. He was also known widely on Earth by the name of Rajdharman. Indeed, he excelled every one on Earth in fame and wisdom. The child of a celestial maiden, endued with great beauty and learning, he shone like a celestial.

22. Decorated with the many ornaments that he wore and that were as brilliant as the sun himself, that child of a celestial girl shone in great beauty.

23. Seeing that bird arrived there, Gautama was stricken with wonder. Worn out with hunger and thirst, the Brahmana began to look at the bird from desire of killing him.

**Rajdharman said :—**

24. Welcome, O Brahmana! By good luck have I got you to-day in my house! The sun is set. The evening twilight is come.

25. Having come to my house you are to-day my dear and excellent guest! Having received my adorations according to the rites laid down in the scriptures, you may go where you like tomorrow morning.

## CHAPTER CLXX.

(APADDHARMANUSHASANA  
PARVA).—*Continued.*

**Bhishma said :—**

1. Hearing these sweet words Gautama was filled with wonder. Feeling at the same time a great curiosity, he looked at Rajdharman without being able to withdraw his eyes from him.

**Rajadharman said :—**

2. O Brahmana, I am the son of Kashyapa by one of the daughters of (the sage) Dhaksha. Highly meritorious as you are, you are my guest to-day! You are welcome, O foremost of Brahmana.

**Bhishma said :—**

3. Having offered him hospitality according to the scriptural rites, the crane made an excellent bed of the Shala flowers that lay all around.

4. He also gave him several large fishes caught from the deep waters of the Bhagirathi.

5. Indeed, the son of Kashyapa offered for the acceptance of his guest Gautama a burning fire and certain large fishes.

6. After the Brahmana had eaten and became satisfied, the bird having asceticism for his wealth began to fan him with his wings for removing his fatigue.

7. Seeing his guest seated at his ease, he asked him about his birth. The man answered, saying,—I am a Brahmana by the name of Gautama!—and then became silent.

8. The bird offered his guest a soft bed, made of leaves and perfumed with many sweet-scented flowers. Gautama lay on it, and felt great happiness.

9. When Gautama had laid himself down, the eloquent son of Kashyapa, who was like Yama himself in his knowledge of duties, asked him about the cause of his arrival there.

10. Gautama answered him, saying, I am, O great one, very poor. For acquiring riches I wish to go to the sea.

11. The son of Kashyapa cheerfully told him,—You should not feel any anxiety. You shall succeed, O foremost of Brahmanas, and shall return home with property.

12. The sage Vrihaspati has mentioned four kinds of expedients for the acquisition of wealth, *vis.*, inheritance, sudden acquisition due to good luck or the favor of



the gods, acquisition, by labour, and acquisition through the help or kindness of friends.

13. I have become your friend. I entertain good feelings towards you! I shall, therefore, try in such a way that you may acquire wealth.

14. The night passed away and morning came. Seeing his guest rise cheerfully from bed, the bird said, Go, O amiable one, along this very path and you are sure to succeed.

15. At the distance of about three Yojanas from this place, there is a powerful king of the Rakshasas. Highly strong as he is, his name is Virupaksha, and he is a friend of mine.

16. Go to him; O foremost of Brahmanas! That chief, at my request, will, forsooth, give you as much wealth as you wish to have.

17. Thus addressed, O king, Gautama cheerfully started from that place, eating on the way, to his best satisfaction, fruits sweet as nectar.

18. Seeing the sandal and aloe and birch trees that stood along the road, and enjoying their refreshing shade, the Brahmana went on quickly.

19. He then reached the city of Meruvraja. It had large porches made of stone, and high stone walls. It was also girted, on all sides with a ditch, and large pieces of rock and engines of many kinds were kept in readiness on the ramparts.

20. He soon became known to the highly intelligent Rakshasa chief O king, as a dear guest sent to him by the chief's friend (the crane). The chief received Gautama very gladly.

21. The king of the Rakshasas then, O Yudhishtira, ordered his attendants, saying,—Bring Gautama soon here from the gate.

22. At the behest of the king, certain persons, quick as hawks, went out from the splendid palace of their ruler, and proceeding to the gate accosted Gautama.

23. The royal messengers, O monarch, said to that Brahmana,—Come quickly, the king wishes to see you.

24. You may have heard of the king of the Rakshasas, Virupaksha by name, endued with great courage. He is impatient of seeing you! Come quickly and delay not.

25. Thus accosted, the Brahmana, forgetting his exhaustion in his surprise, ran with the messengers. Seeing the

great prosperity of the city, he was filled with wonder.

26. He soon entered the king's palace in the company of the messengers, desirous of seeing the king of the Rakshasas.

## CHAPTER CLXXI

### (APADDHARMANUSHASANA PARVA).—Continued.

**Bhishma said:—**

1. Conducted into a spacious apartment, Gautama was introduced to the king of the Rakshasas. Adored by the latter, he sat on an excellent seat.

2. The king asked him about his caste and his practices, his study of the Vedas and his observance of the Brahmacharyya vow. The Brahmana, however, without answering the other questions, only stated his name and caste.

3. Having ascertained only the name and the caste of his guest, and finding that he was shorn of Brahmanic splendour and Vedic studies, the king next enquired about the country of his residence.

**The Rakshasa said:—**

4. Where is your residence, O blessed one, and to what race does your wife belong? Tell us truly. Do not fear. Trust us without anxiety.

**Gautama said:—**

3. I belong by birth to the Middle country. I live in a village of hunters. I have married a Shudra woman who had been a widow. What I tell you is the truth.

**Bhishma said:—**

6. The king then began to think as to what he should do. Indeed, the king began to think how he might acquire merit.

7. He said to himself,—This man is by birth a Brahmana. He is, again, a friend of the great Rajadharman. He has been sent to me by that son of Kashyapa.

8. I must do as my friend desires me. He is my very intimate with me. He is my brother, and a dear relative. He is, indeed a friend, of my heart.

9. On this day of the month of Kartika, a thousand Brahmanas of the highest order are to be entertained in my house. This Gautama also shall be entertained with them and I shall give wealth to him too.

10. This is a sacred day. Gautama has come here as a guest. The wealth that is to be given away is ready. What is there then to think of.

11. Just about this time a thousand Brahmanas, endued with great learning, with bodies purified by baths and adorned with sandal-paste and flowers, and clad in long robes of linen, came there.

12. The Rakshasa king Virupaksha, O monarch, received the guests, as they came, duly and according to the rites sanctioned in the scriptures.

13. By the order of the king, skins were spread out of them. The royal servants then, O best of the Bharatas, spread mats of Kusha grass on the ground.

14. Having been duly adored by the king, those foremost of Brahmanas, sat down on those seats. The Rakshasa chief once more adored his guests, according to the ordinance, with sesame seeds, green blades of grass, and water.

15. Some of them were selected for representing the Vishwedevas, the Pitris, and the gods of fire. These were smeared with sandal-paste, and flowers were offered to them. They were also worshipped with the other sorts of costly offerings.

16—21. After such worship, every one of them looked as effulgent as the moon in the sky. Then bright and polished golden plates, adorned with engravings, and filled with rich viands prepared with clarified butter and honey, were given to those Brahmanas. Every year in the month of Ashada and Magha, a great number of Brahmanas used to receive from the Rakshasa chief, after proper honors, the most excellent food which they desired. Especially, on the day of full moon in the month of Kartika, after the termination of autumn, the king used to give to the Brahmanas much wealth of various kinds, including gold, silver, jewels, gems, pearls, costly diamonds, stones of the lapis lazuli variety, deer-skins, and skins of the Ranku deer. Indeed, O Bharata, throwing a mass of wealth of various sorts for giving it away as Dakshina, the powerful Virupaksha, addressing those foremost of Brahmanas, said to them,—Take from these jewels and gems as much as you wish and can hope to carry away.

22. He also said to them, O Bharata, these words:—Taking those golden plates, and vessels which you have used for your dinner, go away, O foremost of Brahmanas.

23. When these words were uttered by the great Rakshasa chief, those foremost

of Brahmanas, took as much wealth as each desired.

24. Adored with those rich jewels and gems, those best of Brahmanas, clad in excellent robes, were filled with delight.

25—26. Having restrained the Rakshasas that had come to his palace from various countries, the Rakshasa king, once more, addressed those Brahmanas and said,—This one day, ye twice-born ones, you need have no fear from the Rakshasas here. Sport you as you wish, and then go away quickly.

27. Then, leaving that place, the Brahmanas, went away in all directions quickly. Gautama also, having taken up a heavy quantity of gold immediately, went away.

28. Carrying the load with difficulty, he reached the former banian tree. He sat down, fatigued, worn out, and hungry.

29. While Gautama was taking rest there, that best of birds, *vis.*, Rajadharman, O king, came there. Devoted to friends, he gladdened Gautama by welcoming him.

30. By flapping his wings he began to fan his guest and remove his fatigue. Highly intelligent as he was, he adored Gautama and made arrangements for his food.

31—32. Having eaten and refreshed himself, Gautama began to think,—Heavy is the load which I have taken of bright gold, actuated by covetousness and folly. I have a long way to travel. I have no food by which I can live on my way.

33. What should I do for keeping my life?—Thus he thought. It so happened that even upon much thinking he found no food which he could eat on the way.

34. Ungrateful as he was, O foremost of men, he thus thought.—This prince of cranes, so large and having a heap of flesh, is by my side.

34. Killing and bagging him, I shall leave this place and go away quickly.

## CHAPTER CLXXII.

(APADDHARMANUSHASAN  
PARVA).—Continued.

Bhishma said:—

1. There, under that banian tree for the protection of his guest, the prince of birds had lighted and kept up a fire with high and burning flames.



2. On one side of the fire, the bird slept confidently. The ungrateful and wicked wretch prepared to kill his sleeping host.

3. With the help of that blazing fire he killed the trustful bird, and having killed him, became filled with joy, never thinking there was sin in what he did.

4. Clearing off the feathers and the down, he roasted the flesh on that fire. Then taking it up with the gold he had brought, the Brahmana fled quickly from that place.

5. The next day, the Rakshasa king, Virupaksha, said to his son, Alas, O son, I do not see Rajdharman, that best of birds, to-day.

6. Every morning he goes to the regions of Brahman for worshipping the Grandfather. While turning, he never goes home without seeing me.

7. These two mornings and two nights have passed away, and he has not come to my house. My mind, therefore, is not in peace. You enquire after my friend.

8. Gautama, who came here, is shorn of Vedic learning and Brahmanic effulgence. He has seen the abode of my friend, greatly fear that wretch of I Brahmanas has killed Rajdharman.

9. Addicted to evil practices and of wicked understanding, I read him through by the signs he showed. Without mercy, of cruel and grim visage, and of wicked disposition, that vilest of men is like a robber. That Gautama has gone to the house of my friend. For this reason my heart is extremely anxious.

10. O son, going hence with great speed to the house of Rajdharman, learn whether that pure-souled bird is still alive! Do not delay.

11. Thus addressed by his father, the prince, accompanied by other Rakshasas, went away quickly. Going to the foot of that banian, he saw the remains of Rajdharman.

12. Weeping with sorrow the son of the intelligent king of the Rakshasas, ran quickly to the best of his power, for seizing Gautama.

13. The Rakshasas had not to go far when they caught the Brahmana and found the body of Rajdharman shorn of wings, bones, and feet.

14. Taking the captive with them, the Rakshasas returned quickly to Meruvraja, and showed the king the mutilated body of Rajdharman, and that ungrateful and sinful wretch, Gautama,

15—16. Seeing the remains of his friend, the king, with his counsellors and priest, began to weep aloud. Loud lamentations were heard in his house.

17. The entire city of the Rakshasa king,—men, women, and children,—was plunged in grief. The king then ordered his son, saying,—Let this sinful wretch be killed! Let these Rakshasas here eat merrily his flesh.

18—19. Of sinful deeds, of sinful habits, of sinful soul, and used to sin, this wretch, I think, should be killed by you!—Thus addressed by the Rakshasa king, many Rakshasas of dreadful prowess expressed their reluctance to eat the flesh of that sinner.

20. Indeed, those night-rangers addressing their king, said,—Let this vilest of men be handed over to the robbers.

21. Lowering their heads to their king, they told him so, adding, you should not give us this sinful wretch for our food.

22. The king said to them,—Let it be so! Let this ungrateful person be forthwith delivered to the robbers.

23. Thus ordered by him, the Rakshasas, armed with lances and battle-axes, hacked that sinful wretch into pieces and gave them away to the robbers.

24. It so came about that even the very robbers refused to eat the flesh of that vile man. Though cannibals, O king, they would not eat an ungrateful person.

25. There is expiation, O king, for one who slays a Brahmana, for one who drinks wine, for one who steals, for one that has not fulfilled a vow. But there is no expiation for an ungrateful person.

26. That cruel and mean man who does injury to a friend and turns ungrateful, is not eaten even by the very cannibals nor by the worms that feed on carrion.

## CHAPTER CLXXIII.

### (APADDHARMANUSHASANA.

#### PARVA).—*Concluded.*

**Bhishma said :—**

1. The Rakshasa king then caused a funeral pyre to be made for that king of cranes and decked it with jewels, gems, perfumes, and, costly dresses.

2. Setting fire to it with the body of that prince of birds, the powerful king of the Rakshasas caused the obsequial rites of his

friend to be performed according to the ordinance.

3. At that time, the auspicious goddess Surabhi, the daughter of Daksha, appeared in the sky above the place where the pyre had been made. Her breasts were full of milk.

4. From her mouth, O sinless king, froth mixed with milk dropped upon the funeral pyre of Rajadharman.

5. Thereat the prince of cranes became revived. Rising up, came to his friend Virupaksha, the king of Rakshasas.

6. At this time, the king of the gods himself came to the city of Virupaksha. Addressing the Rakshasa king, Indra said, —By good luck, you have revived the prince of cranes.

7. The king of the gods further recited to Virupaksha the old story of the curse imprecated by the Grandfather upon that best of birds named Rajadharman.

8—9. Addressing the king he said, —Once on a time, O monarch, this prince of cranes did not come to the region of Brahman when he was required. In anger the Grandfather said to this prince of birds, —Since this vile crane has not come to-day in my assembly, therefore, that wicked one shall not soon die.

10. In consequence of these words of the Grandfather, the prince of cranes, though killed by Gautama, has been restored to life, by the nectar with which his body was drenched.

11. After Indra had become silent, Rajadharman, having bowed unto the king of the gods, said, O king of gods, if you wish to show me favour, then let my dear friend Gautama be restored to life.

12. Hearing these words of his, Vasava, O king, sprinkled ambrosia over the Brahmana Gautama and restored him to life.

13. Coming to his friend Gautama who still bore on his shoulders the load of gold, the king of cranes embraced him and felt great joy.

14. Dismissing Gautama of sinful deeds, with his wealth, then Rajadharman, that prince of cranes, returned to his own abode.

15. At the due hour he went (the next day) to the Grandfather's region. The latter honored the great bird with such attentions as are shown to a guest.

16. Gautama also, coming back to his home in the village of the hunters, be-

got many sinful children upon his Shudra wife.

17. A great curse was imprecated upon him by the gods that having begotten, within a few years, upon the body of his re-married wife many children, that ungrateful sinner should sink into a dreadful hell for many years.

18. All this, O Bharata, was described to me formerly by Narada. Remembering the incidents of his important story, O best of Bharata's race, I have recited it to you fully.

19. Whence can an ungrateful person acquire fame? Where is his place? Whence can he enjoy happiness? An ungrateful person should not be trusted. An ungrateful person can never escape.

20. No person should injure a friend. He who injures a friend sinks into dreadful and everlasting hell.

21. Every one should be grateful, and every one should try to do good to his friends. Everything may be got from a friend. Honors may be got from friends.

22. For friends one may enjoy various objects of life. By the exertions of friends, one may escape from various sorts of danger and distress. He who is wise would honour his friends to the best of his power.

23. An ungrateful, shameless and sinful wretch should be shunned by the wise. One who injures his friends is a despicable character. Such a sinful person is the vilest of men.

24. I have thus told you, O foremost of all virtuous men the characteristics of a sinful wretch who is stained by ingratitude and who injures his friend. What else do you wish to hear?

**Vaishampayana said :—**

25. "Hearing these words spoken by the great Bhishma, Yudhishtira, O Janamejaya, was highly pleased."

## CHAPTER CLXXIV.

### (MOKSHADHARMA PARVA).

**Yudhishtira said :—**

1. "You have, O grandfather, described the sacred duties of kings regarding the persons in distress. O king, you should tell me now those foremost of duties of those who lead the (four) modes of life."



**Bhishma said :—**

2. 'Religion has many doors. The observance of the duties sanctioned by religion can never be useless. Duties have been laid down regarding every mode of life. The fruits of Penance with regard to the development of the Soul, are to be had in this world.

3. The object to which one devotes oneself, whatever it may be, O Bharata, and nothing else, appears to one as the highest of acquisitions fraught with the greatest of blessings.

✓4. When one meditates properly, one comes to know that the things of this world are useless as straw. Forsooth, one is then freed from attachment of those things.

5. When the world, O Yudhishtira, which is full of shortcomings, is so framed, every intelligent man, should try to acquire the liberation of his soul.'

**Yudhishtira said :—**

6. "Tell me, O grandfather, by what condition of mind should one kill his grief when he loses his riches, or his wife, or son, or father.'

**Bhishma said :—**

7. 'When one's wealth is lost, or one's wife or son or father is dead, he certainly says to oneself,—Alas, it is a great sorrow. —But then one should, by the help of meditation, try to kill that grief.

8. Regarding it is mentioned the old story of the speech that a twice-born friend of his, coming to Senajit's court, made to that king.

9. Seeing the monarch stricken with grief and burning with sorrow on account of the death of his son, the Brahmanana said to that king of very cheerless heart :—

10. Why are you stupefied ? You are without any intelligence. You are yourself an object of grief, why do you grieve (for others) ? A few days hence others will grieve for you, and in their turn they will be grieved for by others still.

11. Yourself, myself, and others who wait upon you, O king, shall all repair whence all of us have come.

**Senajit said :—**

12. What is that intelligence, what that penance, O learned Brahmana, what that concentration of mind, O you having asceticism for wealth, what that knowledge, and what that learning, by gaining which you do not give way to grief ?

**The Brahmana said :—**

13. See, all creatures,—the superior, the middling, and the inferior—on account of their respective acts, and entangled in sorrow.

✓14. I do not consider even my own self to be mine. On the other hand, I consider the whole world to be mine. I again consider all this as much mine as it belongs to others. Grief cannot attack me for this thought.

✓14. Having gained such an understanding, I do not give way to joy or to grief.

16. As two pieces of wood floating on the sea meet together at one time and are again separated, so is the union of (living) creatures in this world.

17. Sons, grandsons, kinsmen relatives, are all of this nature. One should never feel attachment for them, for separation with them is inevitable.

18. Your son came from an invisible quarter. He has gone away and become invisible. He did not know you. You did not know him. Who are you and for whom do you grieve.

19. Grief is the child of the disease created by desire. Happiness again comes when the disease of desire is cured. From joy originates sorrow, and sorrow comes again and again.

20. Sorrow comes after joy, and joy after sorrow. The joys and sorrows of human beings are revolving on a wheel.

21. After happiness sorrow has come to you. You will again enjoy happiness for good and no one enjoys happiness for good.

✓22. The body is the abode of both sorrow and happiness. An embodied creature suffers the consequences of whatever acts he performs with the help of his body.

23. Life comes with the creation of the body. The two exist together, and the two die together.

24. Men of impure souls, attached to worldly objects by various fetters, disappear like embankments of sand, in water.

25. Miseries of various sorts begotten by ignorance, act like pressers of oil-seeds, for attacking all creatures for their attachments; these press them like oil-seeds in the oil-making machine subjecting them to the round of re-births.

26. Man, for the sake of his wife, commits numberless evil deeds, but suffers alone various kinds of misery both in this and the next world.

27. All men, attached to children, wives kinsmen and relatives sink in the miry sea of sorrow like wild elephants, when shorn of strength, sinking in a miry slough.

28. Indeed, O king, upon loss of wealth or son or kinsmen or relatives, man suffers great misery burning him like a forest fire.

29. All this, *vis.*, joy and grief, existence and non-existence depend upon destiny.

30. One having friends as well as one having none, one having enemies as well as one having none, one having wisdom as well as one shorn of it, each and every one amongst these, enjoys happiness through destiny.

31. Friends are not the root of one's happiness. Enemies are not the root of one's misery. Wisdom cannot bring on wealth; wealth cannot give happiness.

32. Intelligence cannot give wealth, nor is stupidity the cause of poverty. Only a wise man, and none else, understands the order of the world.

33. Of the intelligent, the heroic, the foolish, the cowardly, the idiotic, the learned, the weak, or the strong, happiness comes to him only for whom it is ordained.

34. The cow belongs to the calf, to the cowherd who is her master, and to the thief. Indeed, she is his who drinks her milk.

35. They whose understandings are dormant, and they who have that state of the mind which lies beyond the range of the intellect, succeed in enjoying happiness. Only they who are between these two classes, suffer misery.

36. The wise find pleasure in the two extremes but not in the intermediate states. The sages have said that the attainment of any of these two extremes form happiness. Misery lies in the intermediate states between the two.

37. Those who have succeeded in acquiring real happiness, and who have become freed from the pleasures and pains of this world, and who are shorn of envy, are never moved by either the accession of wealth or its loss.

38. Those who have not gained that intelligence which brings on real happiness, but who have got over folly and ignorance yield to excessive joy and excessive misery.

39. Men who have no ideas of right or wrong, who are beside themselves with pride and with success over others, give way to transports of delight like the celestials.

40. Happiness must terminate in misery. Idleness ~~is~~ misery; while cleverness (in action) is the root of felicity. Affluence and prosperity live in a clever man, but not in an idle wight.

41. Be it happiness or be it misery, be it pleasant or be it otherwise, what comes to one should be enjoyed or put up with an unconquered heart.

42. Every day a thousand occasions for sorrow, and a hundred occasions for fear attack an ignorant and foolish man but a wise man is never so affected.

43. Sorrow can never touch an intelligent man, one who has acquired wisdom, one who obeys the instructions of his elders, one who has no envy, and one who has controlled his self.

44. Depending upon such an understanding, and guarding his heart (against the influences of desire and the passions), the wise man should work on in this world. Indeed, sorrow cannot affect him who knows that Supreme Self from which everything emanate and to which everything disappears.

45. The very root of grief, or heart-burning, or sorrow or of action, should, even if it be a part of one's body, be cast off.

46. That object, whatever it may be, which one considers as his own, is a source of grief and heart-burning.

47. If objects, of desire, are renounced they become sources of happiness. The man who follows objects of desire is ruined in that pursuit.

48. Neither the happiness which is derived from a gratification of the senses nor that great happiness which one may enjoy in heaven, even comes up to a sixteenth part of the happiness which originates from the destruction of all desire.

49. The consequences of pristine deeds, right or wrong, affect the wise and the foolish, the brave and the mind.

50. Thus joy and sorrow, the agreeable and the disagreeable, continually revolve among living creatures.

51. Thus knowing an intelligent and wise man lives at ease. A person should renounce all his desires, and never give way to anger.

52. This anger originates in the heart and becomes powerful there. This anger which lives in the bodies of men and is born in their minds, is described by the wise as Death.

53. When a person withdraws all his desires like a tortoise withdrawing all its



limbs, then its soul, which is self-luminous, can see itself.

54. That object, whatever it may be, for which one cherishes the notion of mineness, becomes a source of grief and heart-burning.

55. When a person himself feels no fear and is feared by no one, when he has no desire and no hatred, he is then said to attain to the state of Brahma.

56. Renouncing both truth and falsehood, grief and joy, fear and courage, the agreeable and the disagreeable, you may acquire equanimity of soul.

57. When a person does no wrong to any creature, in thought, word, or deed, he is then said to attain to a state of Brahma.

58. He alone enjoys true happiness who can renounce that thirst which cannot be cast off by the misguided, which does not decay with decrepitude, and which is considered as a fatal disease.

59. About it, O king, are heard the verses sung by Pingala regarding the way in which she had acquired eternal merit even at a very unfavourable time.

60. Having gone to the appointed place, a fallen woman of the name of Pingala could not enjoy the company of her lover through an accident. At that time of great misery, she acquired equanimity of soul.

**Pingala said:—**

61. Alas, I have for many long years lived ignorantly, by the side of that dear Self in whom there is nothing but tranquillity. Death has been at my door. Ere this, I did not, however, approach that Essence of Purity.

62. I shall cover this house of one column and nine doors, i. e., body, (by means of true Knowledge). What woman is there who considers that dear Supreme Soul, even when He is so near, as really dear.

63. I am now awake. I have been roused from the sleep of ignorance. I am no longer under the influence of desire. Human lovers, who are, in fact, so many embodiments of hell, shall no longer impose upon me by approaching me lustfully.

64. Evil yields good through destiny or through pristine deeds. Roused from the sleep of ignorance, I have renounced all desire for worldly objects. I have gained a complete mastery over my senses.

65. One freed from desire and hope sleeps happily. Freedom from hope and desire is happiness. Having renounced desire and hope, Pingala sleeps happily.

**Bhishma said:—**

66. Consoled with these and other words of the learned Brahmana, king Senajit enjoyed delight and became very happy.

## CHAPTER CLXXV.

(MOKHADHARMA PARVA).—

*Continued.*

**Yudhishtira said:—**

1. "Time, which destroys every created thing, is rolling on. Tell me, O grandfather, what is that good thing which one should seek.

**Bhishma said:—**

2. Regarding it, O king, an old discourse between father and son, O Yudhishtira, is mentioned.

3. A certain Brahmana, O Partha, who was given to the study of the Vedas, got a very intelligent son who was called Medhavin.

4. One day, the son, who was cognisant of the truths of the religion of liberation, and acquainted also with worldly affairs, addressed his father given to the study of the Vedas.

**The son said:—**

5. Seeing that the lease of human life is passing away so very speedily, what should a wise man do? O father, tell me the duties which one should perform, without failing to mention the fruits. Having heard you, I wish to practise those duties.

**The sire said:—**

6. O son, following the life of celibacy, one should first read the Vedas. He should then wish for children for saving his departed ancestors. Kindling his fire next, he should try to celebrate the (prescribed) sacrifices according to due rites. At last, he should enter into woods for practising contemplation.

**The son said:—**

7. When the world is thus encircled on all sides and is thus attacked, and when such irresistible things of dreadful consequences fall upon it, how can you say these words so calmly.

**The sire said :—**

8. How is the world attacked? What is that by which it is encircled? What again, are those irresistible things of dreadful consequences that fall upon it? Why do you terrify me thus?

**The son said :—**

9. Death is what assails the world. Decrepitude brings it about. Those irresistible objects which come and go away are the nights.

10. When I know that Death waits for none, how can I pass my days without covering myself with the raiment of knowledge.

11. When passing away, each succeeding night lessens the lease of human life, the wise man should consider the day to be fruitless.

12. What man is there who would, like a fish in a shallow water, feel happy? Death approaches a man before all his desires have been fulfilled.

13. Death takes away a person when he is engaged in plucking flowers and when his heart is otherwise busy, like a tigress carrying away a ram.

14. Do you, this very day, do what is for your well-being. Let not this death approach. Death drags its victims before their acts are done.

15. What should be done tomorrow should be done to-day, and the deeds of the afternoon in the forenoon. Death does not wait to see whether the acts of its victim have all been done or not.

16. Who knows that Death will not approach him even to-day? In prime of life one should begin the practice of virtue. Life is fickle. If virtue be practised, one will meet fame in this, and happiness in the other, world.

17. Possessed by ignorance, one is ready to work hard for sons and wives. Doing good or evil deeds, one brings them up and advances their interest.

18. Like a tiger carrying away a sleeping deer, Death takes away the man addicted to the gratification of desire and the enjoyment of sons and animals.

19. Before he has been able to pluck the flowers which he seeks, before he has been satiated with the acquisition of the objects of desire, Death carries him away like a tiger carrying away its prey.

20. Death attacks a man while he enjoys the happiness arising from the gratification of desire; and while he still

thinks,—this has been done; this is be done; ~~the~~ has been half-done.

21. Death carries away the man, whatever he is called according to his calling, attached to his field, his shop, or his home, before he has acquired the fruit of his acts.

22. Death carries away the weak, the strong, the brave, the timid, the idiotic, and the learned, before any of these acquires the fruits of his acts.

23. When death, decrepitude, disease, and grief originating from various causes, are all living in your body, how is it that you live as if you are perfectly hale.

24. As soon as an embodied creature is born, Decrepitude and Death follow him to bring about his destruction. All things, mobile and immobile, are affected by these two.

25. The attachment which one feels for living in villages and towns is considered as the very mouth of Death. The forest, on the other hand, is considered as the fold within which the senses may be penned up. This is the injunction of the Shrutis.

26. The attachment a person feels for living in a village or town is like a cord which fetters him strongly. Those that are good break that cord and acquire liberation, while they the wicked cannot break them.

27. He who never injures living creatures by thought, word, or deed, is never injured by such agencies as wild beasts and lawless men always destroying life and property.

28. Nothing can resist the emissaries of Death when they advance except Truth which devours Untruth. Immortality, lives in Truth.

29. For these reasons, one should practise the vow of Truth; one should devote himself to Truth; one should accept Truth for one's Veda; and controlling his senses, one should defeat the Death by Truth.

30. Both Immortality and Death are in the body. One meets with Death through ignorance and loss of judgment; while Immortality is gained by Truth.

31. I shall, therefore, injure no one and try to acquire Truth, and transgressing the control of desire and anger, consider pleasure and pain impartially, and gaining tranquillity, avoid Death like an immortal.

32. When with the coming of the season the Sun will march towards the north, I shall, controlling my senses, engage in the practice of self-denial in the



reflection of Vedantic truths, in the recitation of the mystic syllable OM, and in the contemplation of the Supreme Self.

33. How can one like me adore his Maker with animal-sacrifices involving cruelty, or sacrifices of the body such as Pishachas only can perform and such as yield transitory fruits.

34. That person whose words, thoughts penances, renunciation, and Yoga meditation, all depend on Brahma, acquires the highest good.

35. There is no eye which is equal to that of Knowledge. There is no penance like Truth. There is no sorrow like Attachment. There is no happiness like Renunciation.

36. I have sprung from Brahma through Brahma. I shall devote myself to Brahma, though I have no child. I shall return to Brahma. I do not require a son for rescuing me.

37. A Brahmana can have no wealth which is the state of being alone, the state by virtue of which he can look upon everything impartially, the practice of truthfulness, good conduct, patience, abstention from injury, simplicity and avoidance of all rites and sacrifices.

38. Why do you, O Brahmana, care for wealth or kinsmen and relatives and wives, when you shall have to die? Seek your Self which is concealed in a cave. Where are your grandfathers and where is your sire.

**Bhishma said:—**

39. Do you also, O king, act yourself like the father (in this story), behaved himself devoted to the religion of Truth, after having heard the words of his son.

## CHAPTER CLXXVI.

(MOKSHADHARMA PARVA.)—

*Continued.*

**Yudhishtira said:—**

1. "Tell me, O grandfather, whence and how happiness and misery approach the rich, and the poor, but who follow different practices and rites."

**Bhishma said:—**

2. Regarding it is cited the old history of what was sung by Champaka who had acquired tranquillity and liberation for himself.

3. In days of yore a certain Brahmana made miserable by a bad wife, bad dress, and hunger, and practising the vow of renunciation, sang me these verses.

4. Various sorts of sorrow and happiness overtake, from the day of birth, the person who is born on the Earth.

5. If he could ascribe either of them to the work of Destiny, he would then be indifferent to either happiness or misery as they fall to his share.

6. Though your mind is freed of desire, yet you bear a heavy burden. You do not strive to accomplish your own good. Are you not successful in subduing your mind?

7. Having renounced home and coveted wealth, if you go about, you shall then know what is real happiness. One who is shorn of everything, sleeps soundly and rises happily.

8. Abject poverty, in this world, is the road to happiness. It is the safest way, it leads to the source of all blessings, and the path is not beset with any peril. Persons cherishing desire, cannot reach this goal (but those who have ridden over their desire, can easily do so).

9. Stretching my eyes on every part of the three worlds, I do not find the person who can be equal to a poor man of unblemished character and who is indifferent to worldly things.

10. I weighed poverty and sovereignty in the balance, and found sovereignty wanting, and poverty to all appearances possessed greater merits than sovereignty.

11. Between poverty and sovereignty there is this great difference, *vis.*, that the sovereign of vast possessions is always troubled with painful anxiety and seems to be an easy prey of death.

12. Regarding, however, the poor man who has no wealth to call his own, nor any hopes to entertain, and as such has emancipated himself, neither fire, nor foe, nor death, nor thieves, can override him.

13. The very gods praise such a man who wanders about according to his will, who lies down on the naked Earth with his arm for a pillow, and who possesses a tranquil soul.

14. The man of wealth, affected by anger and lust, stains himself with his sinful heart. He casts sidelong glances and makes dry speeches. He becomes sinful, and his countenance loses its luster with his wry face.

15. Biting his lips, and worked up with passion, he gives vent to harsh and cruel

Words. If such a man desires to make even a gift of the whole world, who is there that would like to look at him even.

16. Continuous Prosperity stupefies a person of weak intellect. Like the wind driving off the autumnal clouds, it drives off his judgment. Association with Prosperity induces him to think,—I am beautiful. I am wealthy.

17. I am high-born! I am successful in my undertakings! I am no ordinary individual!—For these three reasons, his heart becomes intoxicated.

18. He makes a waste of the possessions left by his ancestors by following the bent of his heart eager for worldly enjoyments. And then when reduced to want he does not regard the appropriation of other's wealth as sinful.

19. At this stage when he outstrips all barriers and becomes reckless of conduct as regards his appropriation of other's possessions from every side the rulers of men check and afflict him like sportsmen afflicting a deer with their sharp arrows which they esped in the woods.

20. Such a man is then overwhelmed with many other afflictions of a like nature that originate in fire and weapons.

21. Therefore, becoming indifferent to all worldly attachments *i.e.*, for children and wives) together with all fleeting phantoms (as the physical body, etc.) one should, helped by his intelligence, treat himself with proper medicine for the cure of those painful afflictions.

22. Without Renunciation one can never be happy. Without Renunciation one can never be successful in gaining what is his highest good. Without Renunciation one can never be at his ease even in sleep. Therefore, renouncing every thing, make happiness your own.

23. A Brahmana, told me all this, at Hastinapore, in times gone by, about what Campaka had sung. I hold Renunciation, therefore, as the foremost of things.

## CHAPTER CLXXVII.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Yudhisthira said :—**

1. If any person, desirous of accomplishing acts of charity and sacrifices, fails to find (the necessary) wealth, and thirst of wealth gets the better of him, what

course should he pursue to obtain happiness?"

**Bhishma said :—**

2. He who makes no difference between two opposite agents, *vis.*, pleasure and pain, honor and insult, etc., who never troubles himself for the gratification of his desire for worldly possessions, who observes veracity of speech, who has freed himself from all kinds of attachment, and who has renounced his desire for action, is, O Bharata, a happy man.

3. The ancients say these are the five means by which perfect tranquillity or emancipation could be obtained. These are called Heaven. These are Religion. These form the highest happiness.

4. Regarding it is cited the old story of what Manki had sung, when freed from attachments. Hear it, O Yudhisthira.

5. Manki, desirous of wealth, found that he was doomed to an unending series of disappointments. With a little remnant of his property he purchased at last a couple of young bulls with a yoke for training them (to pastoral labour).

6—7. One day the two bulls, properly yoked, were taken out for training (in the fields). Shying at the sight of a camel which was lying down on the road, the animals suddenly ran towards the camel, and fell upon its neck. Enraged at finding the bulls fall upon its neck, the camel, possessed of great speed, got up and ran with full speed, bearing away the two helpless creatures dangling on either side of its neck.

8—9. Beholding his two bulls thus carried away by that strong camel, and seeing that they were on the point of death, Manki began to say,—If it is not ordained by destiny, wealth can never be obtained even by a clever man strenuously and confidently striving and skillfully doing all that is necessary towards the accomplishment of his object.

10. I had, all along, tried by all manner and means, and with great devotion, to acquire riches. But all this misfortune to my property is due to Destiny.

11. My bulls are carried away, rising and falling, as the camel is running in an uneven course. This event seems to be an accident like the one brought about by the crow to a ripe fruit while perching on a palmyra tree.

12. Alas, those dear bulls of mine are dangling on the camel's neck like a couple of gems! This is the result of Destiny alone. Exertion is of no avail in what is due to Chance.



13. Or, if the existence of anything like Exertion (as a resulting factor) be admitted, a little more scrutiny would find that Destiny is at the bottom.

14. Therefore, he who is desirous of happiness, should renounce all attachment. He who is indifferent to worldly surroundings, has renounced all desires for acquiring wealth, can sleep happily.

15. Ho, it was well-said by Shuka while going to the great forest from his father's house, renouncing everything.

16. Amongst these two, *viz.*, one who obtains the fruition of all his desires, and one who renounces all desires, the latter, who casts off everything, is superior to the first who obtains the fruition of all his desires.

17. No one could ever attain to the end of desire. Only he who is destitute of knowledge and judgment feels an avidity for protecting his body and life.

18. Renounce all desire for action. O my Soul which has become a prey of cupidity, adopt tranquillity by freeing yourself from all worldly attachments. Repeatedly have you been cheated (by phantoms of hope). How is it that you do not still free yourself from attachments?

19. If I am not one who deserves to be crushed by you, if I am one with whom you should play in delight, then, O my wealth-coveting Soul, do not induce me towards cupidity.

20. You have now and again lost your hoarded wealth! O my wealth-coveting and foolish Soul, when will you succeed in getting rid of your desire for wealth?

21. Shame on my foolishness. I have become a toy of yours. It is thus that one becomes a slave of others.

22. No one born on Earth did ever attain to the end of desire, and no one who will be born hereafter will succeed in attaining to it. Renouncing all acts, I have at last been roused from sleep. I am now awake.

23. Without doubt, O Desire, your heart is hard like that of an adamant, since though affected by a hundred reverses, you do not break into as many fragments.

24. I know you, O Desire, and all those things that are dear to you. Seeking what is dear to you, I shall feel happiness in my own Self.

25. O desire, I know your origin. You originate from Will. I shall, therefore, avoid Will. You will then be rooted out.

26. The desire for wealth can never

yield happiness. If acquired, the acquirer feels great anxiety. If lost after acquisition it is felt like death. Again acquisition itself, is very uncertain.

27. Wealth cannot be secured by even the surrender of one's person. What can be more painful than this? When acquired, one is never gratified with its quantity, but one continues to hanker after it.

28. Like the sweet water of the Ganges, riches only enhances one's hankering. It is my destruction. I am now awakened. Do you, O desire, leave me.

29. May that desire which resides in this my body,—this compound of (five), elements,—go wherever it likes and live happily wherever it likes.

30. I do not like you all who are not of the Soul, for you bring on Desire and Cupidity! Forsaking all of you I shall seek refuge with the quality of Goodness.

31—32. Seeing all creatures in my own body and my own mind, and devoting my reason to Yoga, my life to the instructions of the wise, and soul to Brahma, I shall happily rove through the world, without attachment and without calamities of any kind, so that you may not be able to plunge me again into such sorrows.

33. If I continue to be unruffled by you, O desire, I shall necessarily be without a path (by which to effect my salvation). You O desire, are always the parent of thirst, of sorrow, and of fatigue and toil.

34. I consider the sorrow that one feels at the loss of wealth is proportionately greater than what one feels under any other adverse circumstance. Relatives and friends forsake him who has lost his wealth.

35. With all sorts of humiliation numbering by thousands, there are many other faults in property which are even much more painful. On the other hand, the very small happiness that resides in wealth is mingled with pain and sorrow.

36. Robbers kill, in the sight of all, the person who has riches, or torment him with all sorts of severity, or put him into fright now and again.

37. At last, after a long time, I have realised that the desire for wealth is attended with sorrow. Whatever the object, O desire, upon which you set your heart, you force me to follow it! You are without judgment. You are a fool. You are difficult of being satisfied. You can never be contented. You burn like fire.

38. You do not enquire when following the object you pursue, whether it is easy or difficult of attainment. Like the netlier

region you cannot be filled to the brim. You wish to cast me into grief. From this day, O desire, I am incapable of living with you.

39. I who was disappointed, at first, at the loss of my property, have now attained to the high state of perfect freedom from attachments. At this moment I no longer think of you and your train.

40. I had, before this, felt great misery on your account. I do not (now) regard myself as devoid of intelligence. Having taken to Renunciation on account of the loss of my property, I now can rest, being freed from every kind of fever.

41. I cast you off, O Desire, with all the passions of my heart. You shall not, again, find any place in me nor shall you sport with me.

42. I shall forgive them who will slander or speak ill of me. I shall not harm even when I am injured. If anybody from aversion speaks disparagingly of me, without caring for those disagreeable words I shall greet him courteously. With a contented heart and with an easy mind, I shall always live upon what I may obtain for myself.

43. I shall not gratify those wishes of yours which are inimical to me. Indifference to worldly concerns, renunciation, contentment, tranquillity, veracity, self-control, forgiveness, and universal mercy, have now come to be my qualifications.

44. Therefore, let Desire, Cupidity, Thirst, and Miserliness, bid me adieu. I have now taken to the path of Goodness.

45. Having renounced Desire and Cupidity, my happiness has now been great. I shall no longer surrender myself to the influence of Cupidity, nor shall I undergo the pangs of misery like a person of impure soul.

46. Inasmuch as one renounces his desires so sure is he to reap his deserts. Truly he who surrenders himself to Desire always undergoes the pangs of misery.

47. Whatever passions arising from Desire are cast off by a person, all come under the category of Passion. Sorrow and shamelessness, as also discontent, all owe their origin to Desire and Wealth.

48. As in the hot summery a person plunges himself into a cool lake, I have now merged myself into Brahma. I have renounced work. I have extricated myself from grief. Unalloyed happiness has now come to my share.

46. The happiness which results from the fruition of Desire, or the serene happi-

ness which one enjoys in heaven, is not equal to a sixteenth part of that which springs from renunciation of all kinds of thirst.

50. Laying axe at the root of desire, which with the body makes an aggregate of seven, and which is a bitter foe, I have made my way to the immortal city of Brahma and there shall I pass my days in happiness like a king.

51. Putting his faith upon such intelligence, Manki succeeded in freeing himself from attachments, by his self-renunciation and obtained the blissful region of Brahma.

52. Forsooth, on account of the loss of his two bulls, Manki attained to immortality. In fact, because he laid the axe at the very roots of desire, he succeeded, through that means to obtain for himself supreme happiness.

## CHAPTER CLXXVIII.

(MOKSHADHARMA PARVA).—

*Continued.*

**Bhishma said :—**

1. "Regarding it is also cited the old story of the verses sung by Janaka, the king of the Videhas, who had so qualified himself as to obtain tranquillity of the soul.

2. What the monarch said was,— My wealth is unlimited. At the same time I have nothing. If the whole of (my kingdom) Mithila be reduced to ashes in a conflagration, I shall lose nothing.

4. Once on a time the royal son of Nalusa (Yayati) asked the Rishi Vodhya who had, on account of Renunciation, attained to tranquillity of soul and who had a thorough knowledge of the scriptures.

**The king said :—**

5. O you of great wisdom, vouchsafe me those instructions which lead to tranquillity. What is that understanding which has enabled you to wander over the world in tranquillity of soul and free yourself from all acts?

**Vodhya said :—**

6. I follow the principles of others and never thrust myself as an instructor. I shall, however, give you the outlines of those principles. Reflection will enable you to catch their spirit.

7. Pingla, the osprey, the snake, the bee in the forest, the maker of shafts (in the



story), and the maiden (in the story),— these six are my preceptors.

8. Hope is the one powerful agent to agitate human breast, O king. Freedom from hope is supreme bliss. Reducing hope to a nullity, Pingala sleeps in peace.

9. Seeing an osprey with a piece of meat in his beaks, those that have been unable to find any meat for themselves, pounce upon him and finally make him a prey, while a certain other osprey, by abstaining from meat altogether, became happy.

10. To build a house for one's own self conduces not to his happiness but becomes the source of his annoyance. The snake residing in another creature's place of abode, lives in happiness.

11. Adopting the life of mendicancy, the ascetics live in happiness, without having any object of fear from any creature, like the bees in the forest.

12. A certain shaft-maker busy with his work, was so deeply engrossed with it that he did not notice the king who was passing by him.

13. When many herd together, it foment dispute. Even when two reside together, they are sure to talk with each other. I, however, like the anklet made of sea-shells in the wrist of the maiden in the story wander alone.'

## CHAPTER CLXXIX.

(MOKSHADHARMA PARVA).—

*Continued.*

**Yudhishtira said :—**

1. "O you who are an adept in the mystery a human conduct, tell me what course of person should pursue to succeed in this world, freed from grief. And how should he behave himself to gain his end?"

**Bhishma said :—**

2. 'Regarding it is cited the old story of the discourse between Prahrada and the sage Ajagara.

3. Once on a time king Prahrada endued with great intelligence, enquired of a wandering Brahmana of great intelligence and of a purified and tranquil soul.

**Prahrada said :—**

4. Shorn of desire, with a purified soul, of humane disposition, and given to the

practices of self-restraint, without desire of action, free from malice, agreeable in speech, endued with dignity and intelligence and wisdom, you live (in simplicity) like a child.

5. You never covet for any kind of gain, nor are you overpowered with any kind of loss. You are always cheerful, O Brahmana, and do not seem to have any liking for anything in the world.

6. While all other creatures are being carried away in the stream of desire and passion, you are perfectly indifferent to all works of Religion, Profit and Pleasure. You seem to be in a state of quietude, having nothing to disturb the perfect equanimity of your soul.

7. Regardless of all sensuous enjoyments, you move like an emancipated self, only witnessing everything, (but never taking part in anything).

8. O sage, what is your wisdom, what your learning, and what your behaviour (through which all this has become possible)? Tell me this without delay, if, O Brahmana, you think it will conduce to my well-being.

**Bhishma continued :—**

9. Thus questioned by Prahrada, that intelligent Brahmana who was well-versed with the duties of the world, answered him in words of melodious sounds and of great significance.

10. Behold, O Prahrada, the origin of creatures, their growth, decay, and death, cannot be ascribed to any intelligible cause. It is for this reason that I do not give way to either joy or sorrow.

11. All the propensities (for action) in the universe may be seen to come from the innate nature of the creatures. All thing (in the universe are dependent on their respective nature. Hence I am not delighted with anything.

12. Behold, O Prahrada, all kinds of union are subject to severance. All acquisitions are certain to end in destruction. Hence I never set my heart upon the acquisition of any object.

13. All things possessed of attributes are sure to come to an end. What remains there for a person then to do who (like me) is familiar with both the origin and the end of things.

14. The end is noticeable of all aquatic things, large or small.

15. I see also the death, which is manifest, O chief of Asuras, of all things, mobile and immobile, belonging to the earth.

16. O best of Danavas, death comes in season even to the strongest of winged creatures which float in the air.

17. I see again that the luminous bodies, large and small, which range the firmament, fall down when their time comes.

18. Seeing all created things to be thus subject to death, endued with knowledge, and thinking all things to be possessed of the same nature, I sleep in comfort with no thought to disturb me.

19. If I get without trouble a heavy meal I waver not to enjoy it. On the other hand, I am used to pass many days together without tasting anything.

20. Sometimes people feed me with luxurious edibles in profusion, sometimes with a small quantity, sometimes even with less, and sometimes I get no food at all.

21. I sometimes eat only a portion of a grain; sometimes the dry sesame cakes from which the oil has been expressed. I sometimes eat rice and meat and other food of the richest kind.

22. Sometimes I sleep on an elevated bedstead of the best kind; sometimes I sleep on the naked Earth; sometimes I lay myself down on a comfortable bed made within a fine palace or a beautiful mansion.

23. Sometimes I am clad in rags, sometimes in sackcloth, sometimes in raiments of fine texture, sometimes in deer-skins, sometimes in richest robes.

24. I never reject such enjoyments as are not inconsistent with virtue and as can be secured without effort. I do not at the same time, stir myself for gaining objects difficult of acquisition.

25. The rigid vow I have betaken to, is called Ajagara. That vow can secure immortality. It is auspicious and griefless. It is peerless and pure. It is in harmony with the advices of the sages. It is disregarded by persons of weak intellect who never practise it. With pure heart I conduct myself in accordance with to it.

26. My mind never swerves from this vow. I have not swerved from the practices of my order. I am abstemious in everything. I know the past and the present. Shorn of fear and anger and cupidity and errors of judgment, I practise this vow with a pure heart.

27. There are no interdictions in respect of food and drink and other objects of enjoyment for one practising this vow. As everything is dependent on destiny, there is no observance of the considerations of time and place for one like us. The vow I practise contributes to true happiness of the

heart. It is never followed by those that are wicked. I observe it with a pure heart.

28. Led by cupidity, men pursue different kinds of wealth. If foiled in the attempt, broken-hearted and dispirited they become. Thinking properly upon all this by the help of my intelligence which has penetrated the truths of things, I practise this vow with a pure heart.

29. I have seen persons in distress seeking, for the acquisition of wealth, the shelter of both good and bad men. Devoted to tranquillity and with my passions under control, I observe this vow with a pure heart.

30. Seeing by the help of truth, that happiness and misery, profit and loss, attachment and renunciation, life and death, are all ordained by destiny, I observe this vow with a pure heart.

31. Shorn of fear and attachment and errors of judgment and pride, and possessed of wisdom, intelligence, and understanding, and devoted to tranquillity, and hearing that large snakes, without stirring out enjoy the fruit that comes to them of itself, I follow their practice with a pure heart.

32. Without restrictions of any kind in respect of bed and food, endued by my nature with Self-restraint, abstemiousness, pure vows, truth and purity of conduct, and without any desire to store (for future use) the rewards of action, I observe, this vow with a delighted and pure heart.

33. All causes of grief have fled from me on account of my having ridden over desire. Having received an accession of light, I observe this vow with a pure heart, for controlling my soul which is thirsty and uncontrolled but which is capable of depending upon itself.

34. Without paying any attention to the matters, towards which my heart, mind, and words would like to lead me, and knowing that the happiness which these afford is both hard of being acquired and transitory, in duration, I follow this vow with a pure heart.

35. Learned and highly intelligent men, desirous of giving a publicity to their own feats, have while supporting their own theories and censuring those of others, indulged in vague expressions in delivering themselves on this topic which is beyond the scope of argumentation.

36. Foolish men cannot properly understand this vow. I, however, see that it kills Ignorance. To safeguard against this immortality and various sorts of evil,



I travel among men, having controlled all shortcomings and having freed myself from thirst after material enjoyments.

**Bhishma said:—**

37. That great person who, having freed himself from attachments and got rid of fear, cupidity, foolishness, and anger, follows this Ajagara vow, or indulges in this sport, as it may be called, surely spends his time in great happiness.

## CHAPTER CLXXX.

(MOKSHADHARMA PARVA).—

*Continued.*

**Yudhisthira said:—**

1. "Which of these, O grandfather, *vis.*, relatives, or acts or riches, or wisdom, should be the refuge of a person? Accosted by me, answer me this!"

**Bhisma said:—**

2. 'Wisdom is the refuge of creatures. Wisdom is considered as the greatest of acquisitions. Wisdom is the greatest happiness in the world. Wisdom is regarded by the good and virtuous as heaven.

3. It was through wisdom that Vali, Prahrada, Namuchi, and Manki, when they lost their prosperity, succeeded in gaining happiness. What is there that is superior to wisdom.

4. Regarding it is cited the old story of the conversation between Indra and Kashyapa. Listen to it, O Yudhisthira!

5. Once on a time a rich Vaishya, enjoying the highest state of prosperity and elated with his affluence, threw down, by rashly driving his car, a Rishi's son of rigid vows, named Kashyapa, given to penances.

6—8. Laid low on the ground, the young man, in great pain, yielded to his anger; and in despair resolved, saying, I shall renounce my life. A poor man has no necessity of life in this world!—While the Brahmana was lying in that condition, silent and agitated, shorn of energy and on the verge of death, Indra appeared there in the shape of a jackal and addressing him, said,—All (inferior) creatures seek to be born as men. Among men, again, the dignity of a Brahmana is much coveted.

9. You, O Kashyapa, are a human being! Amongst men you are again a

Brahmana. Among Brahmanas, you are again well-read in the Vedas. Having acquired that which it is difficult to get, you should not give up life from folly.

10. All sorts of (earthly) acquisitions are fraught with pride. What the Shrutis hold about it is perfectly true. You appear as the embodiment. In forming such a resolution about renouncing your life, you act from cupidity.

11. Those who have hands become successful. I eagerly wish to be like those creatures who have hands.

12. We seek hands as eagerly as you seek riches. There is no acquisition more valuable than that of hands.

13. See, O Brahmana, I cannot get out this thorn that has entered my body, or crush these insects and worms that are biting and paining me greatly.

14. Those who have got two hands with ten fingers, can throw away or crush the worms that bite their limbs.

15. They can make shelters for themselves against rain, cold and heat. They can also enjoy excellent clothes for themselves, good food, comfortable beds, and excellent houses.

16. Living on this Earth, those who have hands enjoy like and other animals and cause them to carry loads or draw their cars, and by the help of various means make those animals obey them.

17. Those living creatures that are without tongues, that are helpless, that have little strength, and that have no hands, suffer all kinds of misery. By good luck, O ascetic, you are not like them.

18. By good luck, you are not a jackal, nor a worm, nor a mouse, nor a snake, nor a frog, nor any other wretched animal.

19. With this gain, you should, O Kashyapa, be contented. How happy, again, should you feel yourself, as you think that amongst living creatures you are a superior Brahmana.

20. These worms are biting me. For want of hands I cannot drive them off. Look at this my miserable condition.

21. I do not renounce life because it is a very sinful act, and lest, indeed, I may have a more miserable birth.

22. This birth, to which I now belong, is rather tolerable. Miserable as it is, there are many more orders below it which are more miserable.

23. By birth certain classes of creatures become happier than others who suffer

great miseries. But I never see that there is any order of being which can enjoy consummate happiness.

24. Having acquired riches men next wish for sovereignty. Having acquired riches men next wish for sovereignty. Having acquired sovereignty they next wish to be gods. Having acquired that status they then wish to be the king of the gods.

25. If you become affluent, you will never become a king, nor a god. If by any means you become a god, you will then wish for the kingship of the gods. In no state you will be contented.

26. Contentment does not come from acquisition of objects of desire. Thirst is never satiated although there is sufficient water. The thirst for acquisition is only increased by each fresh acquisition like a fire with new fuels thrown into it.

27. You have grief for your associate. But joy, at the same time, lives in you. Both happiness and misery live in you. Why should you then yield to grief?

28. One should shut up, like birds in a cage, the very springs, *viz*, the understanding and the senses, of his desires and acts.

29. A second head, or a third hand, can never be cut. That which does not exist produces no fear.

30. One who has not experienced the enjoyment of a certain object, never feels a desire for that object. Desires originate from the actual experience of the pleasures that touch, or sight, or hearing gives.

31. You have no idea of the taste of the wine called Varuni or of the meat of the birds called Ladwaka. There is no drink and no so food sweeter than these.

32. You have no idea also, O Kashyapa, of every other superior kind of drink and edible that exists among men, for you have never tasted it.

33. Forsooth, therefore, a man to acquire happiness should vow not to taste, not to touch, and to see.

34—35. Creatures that have hands, forsooth, become strong and acquire riches. Men are forced by men to become servants, and are repeatedly afflicted with death, imprisonment, and other punishments. Although such is their condition yet even they laugh and sport and become merry.

36. Although gifted with strength of arms, knowledge and great energy of mind, others again, follow censurable, sinful, and miserable callings.

37. They try to change such professions or better ones but then they are fettered

by their pristine deeds and by the force of Destiny,

38. The vilest man of the Pukkasa or the Chan-lala orders never wishes to renounce his life. He is quiet satisfied with his birth. Mark the illusion in it.

39. Seeing those amongst your order that have no arms, or are struck with palsy, or suffering from other diseases, you can consider yourself as very happy and possessed of valuable properties amongst the members of your own order.

40. If this your regenerated body remains all right, and free from disease, and all your limbs remain perfect, you will incur reproach amongst men.

41. You should not, O Brahmanas, renounce your life, even if any blame affects you which can be proved and which can lead to your excommunication. Rise, and practise virtue. You should not throw away your life.

42. If, O twice-born one, you listen to me and confide in my words, you will acquire the highest reward of the religion laid down in the Vedas.

43. Engage, in Vedic studies, and properly maintain your consecrated hearth, and observe truth, and self-control, and charity. Never compare yourself boastfully with another.

44. They who, by studying the Vedas, become competent for celebrating sacrifices for themselves and others, need not regret or fear any sort of evil.

45. They who are born under an auspicious constellation on an auspicious lunation and at an auspicious hour, try their best for performing sacrifices, practising charity, and procreating children, and wishing to pass their time cheerfully in those acts, at last acquire very great happiness.

46. They, on the other hand, who are born under evil slaves, inauspicious lunations and at evil hours, cannot perform sacrifices and get progeny and at last fall into the Asura order.

47. In my previous birth I had much useless learning. I always tried to find out reasons and had very little faith. I used to censure the Vedas. I was unacquainted with the fourfold objects of life, and was devoted to the science of reaping which is based upon ocular or tangible proofs.

48. I used to speak of reasons only. Indeed, in assemblies, I always spoke of reasons. I used to speak irreverently of the injunctions of the Shrutis and address Brahmanas haughtily.



49. I was an atheist a sceptic, and though really ignorant, proud of my leaning. This birth of a jackal that I have got in this life is the outcome, O twice-born one, of those sins of mine.

50—51. If even after hundreds of days and nights, a jackal that I am now, I can once again secure the birth of humanity, I shall then pass my life in contentment, caring for the true objects of existence, and engaged in sacrifices and gifts. I shall then know what should be known, and shun what should be shunned.

52. Thus addressed, the ascetic Kashyapa, rising up, said,—O, you are surely endued with great knowledge and intelligence! I really wonder at all this.

53. With eye whose vision was extended by knowledge, the Brahmana then saw that being who had addressed him as Indra the king of the gods and the lord of Shachi.

54. Kashyapa then adored that god having the best of horses to carry him. Receiving afterwards with the god's permission, the Brahmana returned to his house.

## CHAPTER CLXXXI.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Yudhishthira said:—**

1. "Tell me, O grand-father, if gifts, sacrifices, penances and dutiful services offered to preceptors, yield wisdom and supreme bliss."

**Bhishma said:—**

2. 'If the mind is stricken with desire, anger and other evil passions, it then inclines towards sin. If one's acts are sullied by sin, he is obliged to dwell in painful regions.

3. Sinful men are born as poor men and suffer again and again the pangs of famine, woe, fear, and death.

4. The virtuous, the faithful, and the self-restrained, become born as affluent men and continually enjoy festivities and heaven and happiness.

5. Unbelievers, with their hands bound, are sent to regions rendered inaccessible by carnivorous beasts and elephants, and dreadful, with snakes and robbers. What more should I say of them.

6. They, on the other hand, who res-

pects gods and guests, who are liberal, who love good and honest men, enjoy for their acts, of charity, that happy way which belongs to persons of purified souls.

7. They who have no respect for virtue are as vile among men as seedless grains among corn or the gnat among birds.

8. The pre-ordained act follows the doer even if the latter tries his best for leaving it behind. It sleeps when he sleeps and does whatever else he does.

9. Like his shadow it takes rest when he rests, goes on when he goes on, and acts when he acts.

10. Whatever acts a man does he certainly enjoys the fruits thereof.

11. Death is dragging all creatures who are destined to take birth according to their deserts and are liable to enjoy or suffer that which has been ordained as the fruit of their acts.

12. Pristine acts develop their consequences in their own proper time even as flowers and fruits, without any outward efforts, never fail to appear when the proper season sets in.

13. After the ordained consequences, of pristine acts have been dissipated (by enjoyment or sufferance), honor and disgrace, profit and loss, development and decay no longer come. This takes place again and again.

14. While still in the mother's womb, a creature enjoys or suffers the happiness of the misery that has been ordained for him by his own acts.

15. In childhood or youth or old age, whenever a man does a good or bad act, the consequences thereof surely visit him in his next life at precisely the same period.

16. As a calf recognises and comes to its mother in the midst of even a thousand kine, so the pristine acts recognise and visit the doer in his new life.

17. Washed in water a piece of cloth becomes clean. Likewise, men, repenting (for their past misdeeds), get eternal happiness by proper penances.

18. By living in the woods and by practising austerities for a long period, one can wash themselves of their sins, and get the objects of their hearts.

19. As no one can mark the track of birds in the sky or of fishes in the water, so the track of persons whose souls have been purified by knowledge cannot be seen by any.

20. There is no need of speaking more of sinful acts. Suffice it to say that one should, with proper judgment and as best as he can, do what is for his well-being. This is the means by which wisdom and great happiness may be acquired.'

## CHAPTER CLXXXII.

(MOKSHADHARMA PARVA).—

*Continued.*

**Yudhisthira said:—**

1. "Whence has this universe, consisting of moible and immobile creatures, originated? Whom does it go to when it is destroyed? Tell me this, O grandfather.

2. Indeed, by whom has this universe with its oceans, its sky, its mountains, its clouds, its lands, its fire, and its wind, been created.

3. How were all objects created? Whence has this division of creatures originated? Whence are their purity and impurity, and the laws about virtue and vice?

4. Of what nature is the life of living creatures? Where also do they go who die? Tell us everything about this and the next world."

**Bhishma said:—**

5. 'Regarding it is cited the old discourse of the sacred words that Bhrigu said in reply to the questions of Bharadwaja.

6. Seeing the great Rishi Bhrigu shining with energy and splendour, seated on the summit of the Kailasa mountain, Bharadwaja addressed him thus:—

**Bharadwaja said:—**

7. By whom was this world with its ocean, its sky, its mountains, its clouds, its lands, its fire, and its wind, created?

8. How were all creatures first created? Whence originated this distinction of castes? Whence the purity and the impurity of conduct, and whence the laws about virtue and vice, for living creatures?

9. What is the nature of the life of living creatures? Where do they go who die? You should tell me everything about this and the other world.

10. Thus accosted about his doubts by Bharadwaja, the illustrious and twice-born Rishi Bhrigu who took after Brahma itself, replied to him thus

**Bhrigu said:—**

11. There is a Primeval Being, known to the great Rishis, by the name of Manasa. He is without beginning and without end. That Divine Being cannot be cut by weapons. He is without decay and is immortal.

12. He is Unmanifest. He is Eternal, Undecaying, and Unchangeable. By Him are creatures born and through Him they die.

13. He first created a Divine Being known by the name of Mahat (Great).

14. Mahat created Consciousness, who created Space. That powerful Being holds all created objects.

15. From Space was born Water, and from Water were born Fire and Wind. Through the union of Fire and Wind was born the Earth.

16. Self-born Manasa then created a divine Lotus of Energy. From that Lotus originated Brahman, that Ocean of Veda.

17. The Shrutis say that as soon as born, that divine Being uttered the words—I am He. For this He passed by the name of Consciousness. All created things are his body and He is their Creator. These five elements that we see are the Brahman of great energy.

18. The Mountains form his bones. The Earth forms his fat and flesh. The Oceans constitute his blood. Space is his stomach.

19. The Wind forms his breath. Fire is his energy. The rivers forms his arteries and veins. Agni and Soma, otherwise called the Sun and the Moon, are his eyes.

20. The sky is above his head. The Earth is his two feet. The cardinal and minor points of compass are his arms. Forsooth, He is incapable of being known and His Soul cannot be conceived even by successful ascetics.

21. That Divine Being, who pervades the entire universe, passes also by the name of Ananta (Infinite). He lives in Consciousness, and persons of impure souls cannot know him.

22. Asked by you I have now told you of Him who created Consciousness for bringing into being all created objects, and from whom this universe has originated.

**Bharadwaja said:—**

23. What is the extent of the sky, of the points of the horizon, of the surface of this



Earth, and of the Wind? By telling me the truth, remove my doubts.

24. The sky you see above is Infinite. It is the abode of successful ascetics and of celestial beings. It is lovely and consists of various regions. Its limits cannot be determined.

25. The Sun and the Moon cannot see, above or below, beyond the range of their own rays. There where the rays of the Sun and the Moon cannot go are luminaries which are self-effulgent and shining like the Sun or the fire.

26. Know this, O giver of honors, that even these luminaries which have great effulgence, do not see the limits of the sky for the inaccessibility and infinity of those limits.

27. This Space which even the very celestials cannot measure contains many shining and self-luminous worlds each above the other.

28. Beyond the limits of land are oceans. Beyond water is darkness. Beyond darkness is water again, and beyond water is fire.

29. Underneath, beyond the nether regions is water. Beyond water is the region of the great serpents. Beyond that is sky once more, and beyond the sky is water again.

30. Thus exist water and sky alternately without end. Such are the limits of the god of water. The very gods cannot determine the limits of fire and wind and water.

31. The nature of fire, wind, water, and land, is like that of space. It is the absence of true knowledge that draws distinction between them.

32. Sages read in various scriptures the limits of the three worlds and the ocean.

33. Who is there, however, who can set limits to what cannot be seen and what is inaccessible?

34. If even it becomes possible to learn the limits of the sky which is the region of the gods and successful ascetics, it is not possible to set limits to that which is limitless and passes by the name of the Infinite, to that which answers its name, viz., the high-souled Manasa?

35. When again His form is sometimes contracted and sometimes expanded, how can any one else save one who is equal to him, perceive his limits?

36. From the Lotus sprang first the Omniscient lord Brahman, endued with

form, of the essence of Righteousness, and the Creator of all mobile and immobile things.

**Bharadwaja said:—**

37. If Brahman originated from the Lotus, then it is the Lotus that should be considered as the first-born and not Brahman. Why, however, is Brahman said to be the first? Do you dispell this doubt of mine.

**Bhrigu said:—**

38. The Earth is called that Lotus. It was created for giving a seat to that form of Manasa which became Brahman.

39. Extending up to heaven itself, the Sumeru became the pericarp of that Lotus. Remaining within it, the powerful Lord of the Universe created all the worlds.

## CHAPTER CLXXXIII.

(MOKSHADHARMA PARVA).—

*Continued.*

**Bharadwaja said:—**

1. Tell me, O best of Brahmanas, how the powerful Brahman, living within Meru, created these various kinds of objects.

**Bhrigu said:—**

2. The great Manasa (in his form of Brahman) created the various objects by his Will. For the protection of all creatures, he first created water.

3. Water is the life of life of all creatures, and it helps their growth. If there be no water, all creatures would die. The entire universe is pervaded by water.

4. Earth, mountains, clouds, and all things which have form, are all as transformations of water. They have all been produced by water being solidified.

**Bharadwaja said:—**

5. How did water originate? How Fire and Wind? How also was the Earth created? I have great doubts about it.

**Bhrigu said:—**

6. O twice-born one, in very ancient times called the Brahma-kalpa, great Rishis, when they assembled together, felt this very doubt about the creation of the universe.

7. Governing speech, they remained immovable, engaged in contemplation

Having abstained\*from food, they lived upon air alone, and remained thus for a thousand divine years.

8. At the end of that time, certain words as sacred as those of the Vedas simultaneously reached the ears of all. Indeed, this celestial voice was heard in the sky to say:—

9. Formerly there was only infinite Space, motionless and immovable. Without sun, moon, stars, and wind, it seemed to be asleep.

10. Then water originated like something darker within darkness. Then from the pressure of water sprang wind.

11—12. As an empty vessel having no hole appears at first to have no sound, but when filled with water, air appears and makes a great noise, so when infinite Space was filled with water, the wind arose with a great noise, passing through the water.

13. Generated by the pressure of the ocean of water, that wind still passes on. Occupying empty space, its motion is never stopped.

14. Then on account of the friction of wind and water, fire endued with great power and burning energy, came into being, with flames directed upwards. That fire dissipated the darkness that had covered Space.

15. Helped by the wind, fire combined Space and Water. In fact, combining with the wind, fire became solidified.

16. While dropping from the sky, the liquid portion of fire being solidified again became what is known as the Earth.

17. The Earth or land, in which everything is born, is the root of all sorts of taste, of all sorts of scent, of all sorts of liquids, and of all kinds of animals.

## CHAPTER CLXXXIV.

(MOKSHADHARMA PARVA).—

*Continued.*

**Bharadwaja said:—**

1—2. When the great Brahman has created thousands of creatures why is it that only these five elements which he created first, which permeate the entire universe and which are great creatures, are truly known by the name of creatures.

**Bhrigu said:—**

3. All things which belong to the Infinite or the Vast are known by the name

of Great. Therefore these five elements are called Great creatures.

4. Activity is wind. The sound is space. The heat that lives within it is fire. The liquid juices contained in it are water. The solidified matter, *vis.*, flesh and bones form the Earth. The bodies are thus made of the five elements.

5. All mobile and immobile objects are formed of these five elements. The five senses also made of the five elements. The ear is formed of the properties of space. The nose of earth; the tongue of water; touch of wind; and the eyes of fire.

**Bharadwaja said:—**

6. If all mobile and immobile objects be made of these five elements, why is it that in all immobile objects those elements are not seen.

7. Trees do not appear to have possessed any heat. They appear to have no motion. They are again formed of thick particles. The five elements are not seen in them.

8. Trees do not hear; they do not see; they cannot smell or taste. They cannot touch. How then can they be regarded as formed of the five elements.

9. It appears to me that for the absence of any liquid matter in them, of any heat, of any earth, of any wind, and of any empty space, trees cannot be considered as compounds of the five primary elements.

**Bhrigu said:—**

10. Forsooth, though possessed of density, trees have space within them. They always bear flowers and fruits.

11. They have heat within them for which leaf, bark, fruit, and flower are seen to fall off. They sicken and dry up. This indicates that they have perception of touch.

12. By sound of wind and fire and thunder, their fruits and flowers fall down. Sound is perceived through the ear. Trees have, therefore, ears and do hear.

13. A creeper entwines a tree all around. A blind thing cannot see its way. Therefore it is evident that trees have vision.

14. Again trees regain vigor and put forth flowers for good and bad smell, of the sacred incense of all sorts. It is evident that trees have scent.

15. They draw water by their roots. They catch all sorts of diseases. Those diseases again are cured by various



operations. From this it is clear that trees have perception of taste.

16. As one can draw water through the hole of a lotus-stalk, trees also, with the help of the wind, drink through their roots.

17. They are subject to pleasure and pain, and grow when cut or lopped off. These facts clearly prove that trees have life. They are not inanimate.

18. Fire and wind cause the water thus drawn up to be digested. The tree grows and becomes humid proportionate to the quantity of the water taken up.

19. In the bodies of all mobile things the five elements reside. The proportions are different in each. Mobile objects can move for these five elements.

20. Skin, flesh, bones, marrow, and arteries and veins, that exist together in the body are formed of earth.

21. Energy, anger, eyes, internal heat, and the heat which digests the food taken, these five, form the fire that exists in all embodied creatures.

22. The ears, nostrils, mouth, heart, and stomach, these five, form the element of space that exists in the bodies of living creatures.

23. Phlegm, bile, sweat, fat, blood are the five kinds of water that exist in mobile bodies.

24. Through the vital breath called Prana, a living creature is capable of moving about. Through that called Vyana they act. That called Apana goes downward. That called Samana lives within the heart.

25. Through that called Udana one passes exertion and is enabled to speak by virtue of its going through (the lungs, the throat, and the mouth). These are the five sorts of vital airs that cause an embodied creature to live and move.

26. Through the earth-element an embodied creature perceives the properties of scent. From the water-element he perceives taste. From the fire-element as represented by the eyes, he perceives forms, and from the wind-element he perceives touch.

27. Scent, touch, taste, vision and sound, are considered as the common properties of all mobile and immobile objects. I shall first describe the several sorts of scent.

28. They are pleasant, unpleasant, sweet, pungent, far-reaching, varied, dry, indifferent,

29. Scent which is formed of the earth-element, consists of these nine sorts. Light is seen by the eyes, and touch through the wind-element.

30. Sound, touch, vision and taste are the properties of water. I shall describe fully that now the preception of taste. Listen to me.

31. Great Rishis have mentioned various sorts of taste. They are sweet, saltish, bitter, astrigent, sour, and pungent.

32. These are the six sorts of taste belonging to the water-element.

33. Through light one perceives forms. Form is of various kinds. Short, tall, thick square, round, white, black, red, blue, yellow, reddish, hard, bright, smooth, oily, soft and terrible.

34-35. These are the sixteen sorts of form which forms the property of light or vision. The property of the wind-element is touch. Touch is of various sorts: warm, cold, agreeable and disagreeable, indifferent, burning, mild, soft, light and heavy.

36. Both sound and touch form the two properties of the wind-element. These are the eleven properties which belong to the wind.

37. Space has only one property, namely sound. I shall now describe to you the different sorts of sound.

38. They are the seven original notes called Shadaja, Rishabha, Gandhara, Maddhyama, Dhaivata, Panchama, and Nishada.

39. These are the seven sorts of the property which belongs to space. Sound pervades like the Supreme Being the entire space though attached especially to drums and other instruments.

40. Whatever sound is heard from small and large drums and conch-shells, and clouds, and cars, and animate and inanimate creatures, are all contained in these seven sorts of sound already mentioned.

41. Thus sound, which is the property of space, is of various sorts. The learned have described sound to be born of space. When created by the various kinds of touch, which is the property of the wind, it may be heard. It cannot, however, be heard, when the different kinds of touch are not used. Mixed with their counter-parts in the body, the elements increase and grow.

42. Water, fire, wind, always live in the bodies of living creatures. They form the

roots of the body. Pervading the five vital airs they live in the body.

## CHAPTER CLXXXV.

(MOKSHADHARMA PARVA).—

*Continued.*

**Bharadwaja said :—**

1. How does bodily fire or heat, entering the body, live there? How also does the wind, getting space for itself, cause the body to move and work?

**Bhrigu said :—**

2. I shall, O twice-born one, describe to you the course in which the wind moves, and how, O sinless one, that powerful element makes the bodies of living creatures move and work.

3. Heat lives within the head (brain) and protects the body. The vital air called Prana, living within the head and the heat that is there, create all sorts of exertion.

4. That Prana is the living creature, the universal self, the eternal Being, and the Mind, Intellect, and Consciousness of all living creatures, as also all the objects of the senses.

5. Thus Prana makes the living creature move about and exert. Then by virtue of the other vital air called Samana, every one of the senses performs its own work.

6. The vital air called Apana, by the help of the heat that is in the urethra, abdomen and intestines, moves, carrying out urine and excreta.

7. That single vital air which works in these three, is called Udana by those who are well-read in this science.

8. That vital air which works, living in all the joints, is called Vyana.

9. Heat is circulated all over the bodies of living creatures by the vital air Samana. Living thus in the body, that vital air works upon the various sorts of watery and other elementary substances and all bad humours.

10. The heat, living between Apana and Prana, in the navel, works, with the help of those two vital airs, in digesting all food that is taken by a living creature.

11. There is a canal beginning from the mouth down to the anus. Its extremity is called the anus. From this main canal various minor ones branch out in the bodies of all living creatures.

12. The various vital airs passing through these canals mix with each other. The heat which lives in Prana is called Ushman. This heat causes digestion in embodied creatures.

13. The vital air called Prana, carrying a current of heat, goes (from the head) downwards to the extremity of the anal canal and thence goes up once more. Returning to the head again, it once more sends down the heat it carries.

14. Below the navel is the quarter of digested matter. Above it is that for the food which is taken. In the navel reside all the forces of life that keep up the body.

15. Urged by the ten sorts of vital airs having Prana for their first, the canals, branching out from the heart, carry the liquid juices of food, upwards, downwards, and in contrary directions.

16. The main channel leading from the mouth to the anus is the path by which Yogins, knowing no fatigue, calm in happiness and misery, and highly patient, succeed in attaining to Brahma by drawing the soul within the brain.

17. Thus is heat placed in the vital airs called Prana and Apana and others, of all embodied creatures. That heat is always burning there like a fire placed in vessel which can be seen.

## CHAPTER CLXXXVI.

(MOKSHADHARMA PARVA).—

*Continued.*

**Bharadwaja said :—**

1. If it is the air that keeps us alive, if it is the air that makes us move and act, if it is the air that makes us breathe and speak, then it appears that life is not worth much.

2. If the animal heat be of the nature of fire, and if it is that fire which helps digestion by dissolving the food we take, then life is not worth much.

3. When an animal dies, that which is called its life is never seen to depart. Only the vital air relinquishes it, and the internal heat is put out.

4. If life were nothing else than air, or if life depended only on the air, then it could have been seen like the outward sea of air, and when passing out it would have been mixed with that air.



5. If life depended upon air, and if it ended with the passing of that air from the body, it would then mingle with the eternal air like a portion of water passing into the great sea and thereby only changing the place of its residence.

6. If a quantity of water be thrown into a well, or if the flame of a lamp be thrown into a burning fire, either of them, entering the original element, loses its independent existence. If life were air, it also, when the animal died, would merge in the great sea of air outside:

7. How we can say that there is life in this animal body which is composed of the five elements? If one of those elements disappear, the dissolution of the other four is brought about.

8. The element of water dries up if food is not taken. The element of air disappears if the breath is controlled. The element of space disappears if the excretions cease. So also the element of fire disappears if food does not go in.

9. The element of earth is shattered to pieces by disease, wounds and other sufferings. If only one of the five is spoiled, the union is dissolved and the five go away into five different directions.

10. When the five ingredients of the body which is a compound of the five elements, are separated, where does life go? What does it then know. What does it then hear? What does it then say?

11. This cow, it is said, will save me in the next world. The animal, however, which is given away, itself dies. Whom then will this cow save?

12. The taker of the cow and the giver are both equally subject to death. Both of them meet with destruction in this world. How then will they meet again?

13. How will the man that has been eaten up by birds, or that has been shattered to pieces by a fall from a mountain summit, or that has been consumed by fire, regain life?

14. The root of a tree that has been cut down does not revive. Only the seeds put forth sprouts. Where is the person who having died regains life?

15. Only seeds were originally created. All this universe is the creation of seeds in succession. They that die, die for ever. Seeds come from seeds.

## CHAPTER CLXXXVII.

### MOKHADHARMA PARVA).—

*Continued.*

**Bhrigu said:—**

1. The living creature, or what is given, or our other acts, are never destroyed. The death of a creature is only a change of form. The body alone is dissolved.

2. The living creature, though it depends upon the body, is not destroyed when the body is destroyed. It is not seen after the destruction of the physical body just as fire is not visible after the consumption of the fuel with which it was lighted.

**Bharadwaja said:—**

3. If there is no destruction of the living creature like that of fire, I say, fire itself is not visible after consumption of the fuel (that ignited it).

4. When the supply of a fuel is stopped, the fire is put out, and as far as I know, is destroyed. What has no longer any action should be considered as destroyed, for it proves its non-existence and which no longer occupies any space.

**Bhrigu said:—**

5. It is true that after the consumption of fuel fire is no longer visible. It mixes with space because there is no longer any visible object wherein it can abide, and hence it cannot be perceived by us.

6. Likewise, upon renouncing the body, the creature lives in space, and cannot be seen for its extreme subtlety as is the case with fire.

7. It is fire or heat that keeps us the vital airs called Prana and the others. Know this heat is called life or the living agent. The heat which keeps up vital airs, is extinguished for the suppression of breath.

8. With the extinction of heat, the body itself loses animation. Falling down, it is metamorphosed into earth, its ultimate destination.

8. The breath that exists in all mobile and immobile objects mingles with space, and the heat which is in them follows that breath.

10. These three (*vis.*, space, air, and fire), mingle together. The other two (*vis.*, water and earth), exist together in the shape of earth.

11. There is wind where space is, and there is fire where wind is. They have in

reality no forms, and become endued with form only in embodied creatures.

**Bharadwaja said:—**

12. If in the bodies of all living creatures there are heat, wind, earth, space, and water, what then are the signs of the living agent? Tell me these, O sinless one.

13. I wish to know the nature of the life that exists in the bodies of living beings,—composed of the five principal elements, engaged in the five acts, endued with the five senses and animation.

14. After the dissolution of the body which is a compound of flesh and blood, a mass of fat, sinews and bones, that which is the living agent is not seen.

15. If this body, composed of the five elements, has no life, who or what then is that which feels misery on account of either physical or mental pain?

16. The living agent hears what is said, through the ears. It is, again, the fact, O great Rishi, that the same agent hears not when the mind is elsewhere engaged. It appears, therefore, that what is called the living agent serves no purpose.

17. What the living agent sees with eyes acting in unison with the mind, the eye sees not, even when lying before it, if the mind is elsewhere engaged.

18. Then again, when it is asleep, that agent neither sees nor smells, nor hears, nor speaks, nor feels the perceptions of touch and taste.

19. Who or what then is that which feels joy, becomes angry, or sorry and suffers tribulation? What is that which wishes, thinks, feels hatred and utters words.

**Bhrigu said:—**

20. The mind, like the body also, is made of the five elements. Therefore it is useless regarding the acts mentioned by you. Only the soul sustains the body. It is he that perceives smell, taste, sound, touch, form and other properties.

21. Permeating all the limbs, that Soul witnesses the acts of the mind possessing five attributes and living within the body composed of the five elements. It is he who feels pleasure and pain, and when separated from him the body does not feel them.

22. When one has no preception of form or of touch, when there is no heat in the fire of the body,—when that animal heat is gone,—the body, being renounced by the Soul, meets with destruction.

23. This whole universe is made of water. Water is the form of all embodied creatures. In that water lives the Soul which is seen in the mind. That Soul is the Creator Brahman who exists in all things.

24. When the Soul is endued with ordinary attributes, it is called Kshetrajna. When freed from those attributes, it is designated Paramatman or Supreme Self.

25. Know that Soul. He is full of universal benevolence. He lives in the body like a drop of water in a lotus.

26. Know well what is called Kshetrajna and which has universal benevolence. Goodness, darkness, and ignorance are the three attributes of the living agent.

27. The learned hold that the Soul has Consciousness and has the attributes of life. The Soul works and makes everything to work. Persons cognizant of the Soul say that the Soul is different from life. It is the Supreme Soul that has created the seven worlds and makes them work.

28. There is no destruction of the living agent even when the body is dissolved. Men shorn of intelligence say that it dies. That is in fact false. All that the living agent does is that it goes from one body to another. What is called death is merely the dissolution of the body.

29. It is thus that the Soul, covered with various forms, goes from form to form, unseen and unnoticed by others. Persons endued with true Knowledge witness the Soul by their keen and subtle intelligence.

30. Living on restricted diet, and with heart purged of all sins, devoting himself to meditation, a wise man succeeds every night, before sleep and after sleep, in seeing Soul by the help of his Soul.

31. Possessing a contented heart, and by renouncing all acts, good or bad, one can get infinite happiness by depending upon one's Soul.

32. The king, effulgent, like fire living within the mind is called the living agent. It is from that Lord of everything that this Creation has originated. This is the conclusion of the enquiry into the origin of creatures and the soul.



CHAPTER CLXXXVIII.  
(MOKSHADHARMA PARVA).—

*Continued.*

**Bhrigu said :—**

1. Brahman first created a few Brahmanas who passed by the name of Prajapatis (lord of creation). Effulgent like the fire or the Sun, they were created out of the energy of that First-born Being.

2. The powerful Lord then created Truth, Duty, Penance, the eternal Vedas, all sorts of pious deeds, and Purity, for enabling creatures to acquire heaven (by practising them).

3—4. After this, the gods and the Danavas, the Gandharvas, the Daityas, the Asuras, the great snakes, the Yakshas, the Rakshasas, the Serpents, the Pishachas, and mankind with their four divisions, *vis.*, Brahmanas, Kshatriyas, Vaishyas, and Shudras, O foremost of twice-born ones, and all the other orders of creatures, were created.

5. The complexion of the Brahmanas was white ; that of the Kshatriyas was red ; that of the Vaishyas yellow ; and that of the Shudras was black.

**Bharadwaja said :—**

6. If the distinction between the four castes be made by means only of color, then it seems that all the four orders have been intermixed.

7. Lust, anger, fear, cupidity, grief, anxiety, hunger, exhaustion, possess and prevail over all men. How can men be distinguished by the attributes ?

8. The bodies of all men sweat and pass urine, feces, phlegm, bile and blood. How then can men be divided into classes ?

9. Mobile objects are endless in number ; the immobile objects are also innumerable. How then can so many different objects be divided into classes ?

**Bhrigu said :—**

10. There is in fact no distinction between the different castes. The whole world at first consisted of Brahmanas. Created equally by Brahman, men have, on account of their acts, been divided into various castes.

11. They who found excessive pleasure in enjoyment, become possessed of the attributes of harshness and anger, endued with courage, and were unmindful of the works of piety and worship,—those Brahmanas possessing the quality of Darkness, became Kshatriyas.

12. Those Brahmanas again who, the mindful of the duties laid down for them, became endued with both the qualities of Goodness and Darkness, and follow the professions of cattle-tending and agriculture, became Vaishyas.

13. Those Brahmanas again who were given to untruth and injuring other creatures possessed of cupidity,—performed all sorts of works for their maintenance and had no purity of behaviour, and thus possessed of the quality of Darkness, became Shudras.

14. Divided by these occupations, Brahmanas, falling away from their own order became members of the other three castes. All the four castes, therefore, have always the right to perform all pious rites and sacrifices.

15. Thus were the four castes at first created equally by Brahman who ordained for all of them the observances described (in the Vedas). Cupidity alone brought about the fall of many, who were possessed by ignorance.

16. The Brahmanas are always devoted to the Brahmanas-scriptures and practising vows and restraints, are capable of understanding Brahma. Their penances, therefore, never prove fruitless.

17. They amongst them are not Brahmanas who cannot understand that every created thing is Supreme Brahma. These, falling away, became members of various (inferior) castes.

18. Destitute of the light of knowledge, living a loose life of dissolution they are born as Pishas and Rakshasas and Ghosts, and as Mleccha tribes.

19. The great Rishis who at the beginning were created (by Brahman's Will) afterwards themselves created, through their penances, men devoted to the duties laid down for them and rites laid down in the Eternal Vedas.

20. That other Creation, however, which is eternal and undecaying, which depends upon Brahma and has originated from the Primeval God, and which has Yoga for its support, is a mental one.

CHAPTER CLXXXIX.

(MOKSHADHARMA PARVA).—

*Continued.*

**Bharadwaja said :—**

1. By what deeds, does one become a Brahmana ? By what, a Kshatriya ? O

foremost of twice-born ones, by what deeds again does one become a Vaishya or a Shudra? Tell me this, O foremost of orators.

**Bhrigu said:—**

2—3. That person is called a Brahmana who has been sanctified by birth and other rites; who is pure in conduct; who is devoted to the study of the Vedas; who is constant in his practices of the six well-known purificatory rites; who is steady in all works of pity; who is not given to take his food without having offered it duly to gods and guests; who is attached to his preceptor; and who is always mindful of vows and truth.

4. He, with whom truth, gifts, abstention from injury to others, mercy, shame, benevolence, and penance are associated, is called a Brahmana.

5. He, who follows the profession of war, who studies the Vedas, who makes gifts and takes wealth, is called a Kshatriya.

6. He, who acquires fame by tending cattle, who is engaged in agriculture and the means of acquiring riches, who is pure in conduct and attends to the study of the Vedas, is called a Vaishya.

7. He, who takes every sort of food, who is engaged in doing every sort of work, who is impure in behaviour, who does not study the Vedas, and whose conduct is unrighteous, is said to be a Shudra.

8. If these marks are not seen in a Shudra, and if they are not seen in a Brahmana, then such a Shudra is no Shudra, and such a Brahmana is no Brahmana.

9. One should conquer cupidity and anger by every means. This, together with self-control, is the grandest results of Knowledge.

10. One should control those two passions with his whole heart. They appear for killing one's greatest good.

11. One should always protect his prosperity against his anger; his penances from pride; his knowledge from honor and disgrace; and his soul from mistakes.

12. That intelligent man, O twice-born one, who does all acts without seeking for fruits, whose entire riches exist for purposes of charity, and who performs the daily Homa, is a real Renouncer. One should be like a friend to all creatures, standing aloof from all acts of injury.

13. One should, without taking any gifts, by the help of his own intelligence,

completely control his passions. One should live in his self where there is no grief. One would then have no fear in this world and attain to a fearless region in the next world.

14. One should live always practising penances, and with all passions completely controlled; observing the vow of silence, and with soul concentrated on itself; desirous of conquering the senses, and unattached.

15. All things that can be perceived by the senses are designated Manifest. One should seek to know all, however, that is Unmanifest, that is beyond the perception of the senses, that can be ascertained only by the subtle senses.

16. If there is no faith, one will never attain to that subtle sense. One should, therefore, cherish faith. The mind should be associated with Prana, and Prana should then be held within Brahma.

17. One may secure immersion in Brahma, by withdrawing oneself from all attachments. There is no necessity of minding any other thing. A Brahmana can easily attain to Brahma by the road of Renunciation. The marks of a Brahmana are purity, good conduct and universal benevolence.

## CHAPTER CXI.

(MOKSHADHARMA PARVA).—

*Continued.*

**Bhrigu said:—**

1. Truth is Brahma; truth is Penance; it is Truth which Creates all creatures. Truth sustains the entire universe and it is with the help of Truth that one goes to Heaven.

2. Untruth is only another shape of Darkness. It is Darkness that leads downwards. Those who are possessed by Darkness, cannot see the bright regions of Heaven.

3. It has been said that Heaven is Light and that Hell is Darkness. The creatures living in this world may obtain both Heaven and Hell.

4. In this world also, Truth and Untruth bring on contrary action and contrary indications, such as Righteousness and Unrighteousness, Light and Darkness, Pleasure and Pain.

5. Amongst these, Truth is Righteousness; Righteousness is Light; and Light is



Happiness. Likewise Untruth is Unrighteousness; Unrighteousness is Darkness; and darkness is Sorrow or Misery.

6. Seeing that the world is stricken with physical and mental pain and with pleasures are that sure to end in misery, the wise never suffer themselves to be stupefied.

7. A wiseman will try to rescue himself from sorrow. The happiness of living creatures is fragile both here and hereafter.

8. The happiness of creatures that are possessed by Darkness disappears like the effulgent of the Moon when possessed by Rahu.

9. Happiness is of two sorts, *vis*, physical and mental. The visible and invisible fruits of action, both this and the other world, are described for the sake of happiness. There is nothing more important than happiness among the fruits of the threefold objects of life. Happiness is desirable. It is an attribute of the Soul. Both Virtue and Profit are sought for it. Virtue is its origin. This, indeed, is its origin. The end of all acts is the attainment of happiness.

**Bharadawajas said :—**

10. You have said that happiness is the greatest object. I do not understand this. This attribute of the soul which you describe as so desirable, is not sought by the Rishis who are engaged in something promising a greater reward. We have heard that the Creator of the three worlds, *vis*, the powerful Brahman, lives alone, observing the vow of celibacy. He never seeks happiness which is obtained from the gratification of desire. Also, the divine Master of the universe, the lord of Uma, reduced Kama (god of love) to ashes. Therefore, we say that happiness is not sought by great people. Nor does it seem to be a high attribute of the Soul. I cannot believe what your divine self has said, *vis*, that there is nothing superior to happiness. It is merely a commonplace cant of the world that, there are two sorts of consequences of our acts, *vis*, the origin of happiness from good acts and of sorrow from sinful deeds.

**Bhrigu said :—**

11. The following is said on this topic : from Untruth originates Darkness. Those who are possessed by Darkness pursue only Unrighteousness and not Righteousness, being influenced by anger, cupidity, malice, falsehood, and similar evils. They never enjoy happiness either in this world

or in the next. On the other hand, they are assailed by various sorts of disease and pain and trouble. They are also tortured by Death, imprisonment, and various other punishments, and by the sorrows originating from hunger, thirst and toil. They also suffer from endless physical troubles that originate from rain and wind and burning heat and excessive cold. They also suffer from numerous mental grief caused by loss of wealth and separation from friends, as also by griefs caused by decrepitude and death.

12. Those who are free from all these sorts of physical and mental sufferings, know what happiness is.

13. These evils do not exist in heaven. There sweet breezes blow. In heaven there is also external fragrance. In heaven there exists no hunger, no thirst, no decrepitude, no sin.

14. In heaven there is perpetual happiness. Both happiness and misery exist in this world. In hell there is only misery. Happiness is, therefore, the greatest object of acquisition.

15. The Earth gives birth to all creatures. Females partake of her nature. The male animal is like Prajapati himself. The seminal fluid, it should be known, is the creative energy.

16. In days of yore thus did Brahman ordain that the creation should go on. Each, by his own deeds, obtain happiness and misery.

## CHAPTER CXCI.

(MOKSHADHARMA PARVA).—

*Continued.*

**Bharadwaja said :—**

1. What is the fruit of gift? What of Righteousness? What of conduct? What Penances duly performed? What of the study and recitation of the Vedas? And what of pouring libations upon the fire.

**Bhrigu said :—**

2. Sin is dissipated by pouring libations on the sacred fire. One comes by blessed peace of mind, by study of the Vedas. One acquires pleasures and objects of enjoyment, by gift. One wins blissful heaven, by Penances.

3. Gift is said to be of two sorts : gifts for the other world, and those for this. Whatever is given to the good yields fruits to the giver in the other world.

4. Whatever is given to those that are not good yields fruits in this world. The fruits of gifts are proportionate to the gifts offered.

**Bharadwaja said:—**

5. What duties should be performed by whom? What also are the characteristic marks of duty? How many kinds of duty are there? You should tell me these.

**Bhrigu said:—**

6. The wise men who are engaged in performing the duties laid down for them, acquires heaven as their reward. By doing otherwise people are sullied with the sin of folly.

**Bharadwaja said:—**

7. You should tell me about the four modes of life that were formerly laid down by Brahman, also the practices enjoined for each of them.

**Bhrigu said:—**

8. In days of yore, the divine Brahman, for the behoof of the world, and for the protection of righteousness, laid down four modes of life. Of them, to live in the house of the preceptor is the first (in order of time). In this mode of life one should have his soul cleansed by purity of conduct, by Vedic rites and by restraints and vows and humility. He should adore the morning and evening twilights the Sun, his own consecrated hearth, and the gods. He should shake off procrastination and idleness. He should purify his soul by saluting his preceptor, by studying the Vedas, and by attending to his preceptor's instructions. He should perform his ablutions thrice.

9. He should lead a life of celibacy; attend to his consecrated hearth serve his preceptor dutifully; daily go out for alms and give ungrudgingly to his preceptor the whole of what is got in alms. Carrying out willingly the behests of his preceptor, he should be ready to receive such Vedic instruction as his preceptor may give him as a favour. There is a verse on this subject: That Brahmana who receives his Veda by attending reverentially upon his preceptor, attains to heaven and acquires the fruition of all his desires.

10. Next comes the life of a householder. We shall explain to you all the pious acts and characteristic marks of that mode. This mode of life is ordained for those who, having lived the full term in the preceptor's house, return home, who are of pious conduct, who wish the fruits of a virtuous life with their wives. In it

exist Virtue, Profit and pleasure. It is (thus) suited to the cultivation of the three-fold objects of life. Acquiring riches by irreproachable acts, or with wealth of great efficacy which is got from recitation of the Vedas, or living upon means followed by the regenerate Rishis, or with the produce of mountains and mines, or with the wealth of offerings made in sacrifices and on the finish of vows and other observances, and those made to gods, the householder should lead this mode of life. That mode of life is considered as the root of all the others. Those who live in the houses of preceptors, those who lead lives of mendicancy, and others who observe vows and restraints, derive from this mode the means they live upon, the offerings they make to the departed manes and the gods, and, in short, their entire support.

11. The third mode of life is called the Vanaprastha or life in forest. Those that lead it, need not keep in store wealth and articles. Living upon good food, and engaged in the study of the Vedas, generally those pious and god men walk over the Earth for visiting the sacred shrines and various other kingdoms. Standing up, advancing forward, sweet and sincere speeches, gifts according to the means of the giver, offer of seats and beds of the best sort, and presents of excellent viands, are some of the means for showing them regard.

12. There is a verse on this subject. If a guest goes away from a house with expectations not fulfilled, he is supposed to take away the merits of the householder and transfer to the latter all his sins.

13. Then again in the domestic mode of life the gods are propitiated by sacrifices and other religious rites: the departed manes by the performances of obsequial rites; the Rishis by the study of the Vedas, by listening to the instructions of preceptors, and by getting by heart the scriptures; and lastly the Creator by begetting children.

14. There are two verses on this subject. One following this mode of life, should address all creatures with words of affection, and pleasant to the ears. To give pain, to inflict tortures, and use harsh words, are all censurable.

15. Insult, pride, and, deceit, also should be avoided. Abstinence from injury, truth, and absence of anger, yield the merit of penances in all the modes of life.

16. These are allowed in a householder's life, *vis.*, the use and enjoyment of



garlands, ornaments, dresses, perfumed oils and scents, enjoyment of pleasures accruing from dancing and music both vocal and instrumental, and all pleasant sights and scenes; the enjoyment of various kinds of foods and drinks belonging to best kinds of edibles, *vis.*, those that are swallowed, those that are lapped, those that are drunk, and those that are sucked; and the enjoyment of pleasures derivable from sports and all sorts of amusement and the gratification of desires.<sup>1</sup>

17. That man who following this mode of life seeks to acquire the three-fold objects of life (*vis.*, Religion, Profit, and Pleasure) as well as Emancipation,—the great end of the three qualities of Goodness, Darkness and Ignorance, enjoys great happiness in this world and at last attains to the end reserved for virtuous and good persons.

18. Even that householder who satisfies the duties of his life by following the practice of picking up fallen grains of corn from the lines of fields and who gives up sensual pleasure and attachment to action, does not find it difficult to acquire heaven.

## CHAPTER CXCI.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Bhrigu said:—**

1. Hermits in order to acquire virtue, sojourn to sacred waters and rivers and springs, and practises penances in solitary and secluded forests abounding with deer, buffaloes, boars, tigers and wild elephants. They forsake all sorts of raiments and food and enjoyments which people in society like. They live abstemiously upon wild herbs, fruits, roots and leaves of various kinds. The naked Earth is their seat. They lie down on the bare earth or rocks or pebbles or gravel or sand or ashes. They are clad in grass and animal skins and barks of trees. They never shave their heads and beards or pare their nails. They perform their ablutions at regular times. They pour unfailingly libations on the ground, and on the sacred fire at the proper time. They enjoy no rest till they finish their daily collection of the sacred fuel and sacred grass and flowers and till they have swept and cleansed (their sacrificial altars). They bear without any concern cold and heat and rain and wind, and, therefore, the skin of their bodies is cracked all over and for per-

forming various kinds of rites vows and acts, their flesh, blood, skin and bones become greatly reduced. Gifted with great patience and calmness, they live, always practising the quality of Goodness.

2. That person who, with controlled soul, follows such duties originally laid down by regenerate Rishis, consumes all his sins like fire and acquires blissful regions for themselves which are so difficult of attaining.

3. I shall now describe the conduct of the Parivrajakas, which is as follows: alienating themselves from attachment to the sacred fire, wealth, wife and children, and robes, seats, beds, and such other objects of enjoyment, and snapping the fetters of affection, they walk about, regarding with an equal eye a clump of earth or rock and gold. They never think of acquiring or enjoying the three-fold objects of life. They regard impartially foes and friends and neutrals or strangers. They never injure, in thought, word, or deed, immobile objects, or creatures that are viviparous, or oviparous, or born of filth, or called vegetables. They have no homes. They roam over hills and mountains, upon shores of rivers or oceans, under shades of trees, and among temples of gods. They may go to towns or villages for living. In one town, however, they should not live for more than five nights, while in the same village they should not live for more than one night. Entering a town or a village, they should, for maintaining their life, go to the houses of liberal Brahmanas only. They should never ask for any alms but accept what is put into the bowls they carry. They should free themselves from lust, anger, pride, cupidity, delusion, miserliness, deceit, slander, vanity, and injury to creatures.

4. There are some verses on this subject:—that person who, observing the vow of silence roams without giving any creature cause of fear, is never filled with any fear himself by any creature.

5. That learned person who performs the Agnihotra with the help of the fire that is in his own body, who pours libations into his own mouth and upon the fire that is in his own body,—acquires endless blissful regions on account of that fire having been fed with such libations acquired by a life of mendicancy.

6. That twice-born person who observes in the aforesaid way this mode of life having Liberation for its end, with a pure heart and understanding, attains to Brahma after the manner of a tranquil ray of light that is not fed by any burning fuel.

**Bharadwaja said :—**

7. Beyond this region there is a region of which we have heard but never seen. I wish to know all about it. You should describe it to me.

**Bhrigu said :—**

8. Towards the north on the other a side of Himavat, which is sacred and full of merit, there is a sacred, blessed, and highly desirable region. That is called the other world.

9. The men who dwell in that region are righteous in act, pious, of pure hearts, freed from cupidity and errors of judgment, and not subject to iniseries of any sort.

10. That region is, equal to heaven, possessed of excellent attributes. Death comes there at the proper time. Diseases never attack the inhabitants.

11. Nobody looks for the wives of other people. Every one is devoted to his own wife. These people do not assail or kill one another, or covet one another's things. There is no sin or doubt.

12. There the fruits of all sacred rites are visible. There some enjoy seats and best sorts of drinks and food, and live within palaces and mansions.

13. There some, bedecked with ornaments of gold, surround themselves with every article of enjoyment. There are again, some that eat very sparingly for only keeping body and soul together.

14. There some, with great exertion, try to suppress the vital airs. Here some men are devoted to righteousness, and some addicted to deceit. Some are happy and some, wretched; some are poor and some, rich.

15. Here are to be found exhaustion, and fear, and delusion and painful hunger. Here cupidity for wealth is also seen, a passion that stupefies even the learned,

16. Here various opinions are advanced by those who do virtuous or sinful deeds. That wise man who knows all those opinions, which may be divided into two sorts, is never sullied by sin.

17—18. Deceit with fraud, theft, slander, malice, oppression, injury, treachery, and untruth, are vices which destroy the merit of one's penances. A learned man however, who avoids them, find the merit of his penances multiplied.

19. Here there is much thought about fair and sinful acts. This region where we live is the field of action. one reaps the

fruits of his actions, according to the life he has led.

20. Here, in days of yore, the very Creator and all the gods having performed proper penances, with the Rishis became cleansed and attained to Brahma.

21—22. The northern part of the Earth is highly auspicious and sacred. People of our region (who perform fair deeds or show regard for Yoga, are born in that region. Others are born in the intermediate species. Some again, when their lease of life run out, become lost on Earth.

23. Engaged in feeding upon one another and sullied by cupidity and delusion, these men return to this very region without being able to go to that northern region.

24. Those wise men who with vows and observing Brahmacharyya listen with reverence to the instructions of preceptors, can learn the ends reserved for all classes of men.

25. I have now described to you briefly the duties laid down by Brahman. He, indeed, is an intelligent man who knows what is righteousness and its opposite in this world.

**Bhishma said :—**

26. Thus, O king, did Bhrigu speak the highly energetic Bharadwaja. Of highly virtuous soul the latter became filled with wonder and adored the great sage with veneration.

27. Thus, O king, the origin of the universe has been described fully to you. What, O you of great wisdom, do you wish to hear after this?

## CHAPTER CXCIH.

(MOKSHADHARMA PARVA).—

*Continued.*

**Yudhisthira said :—**

1. "I think, O grandfather, that you know everything. O you, who are conversant with duties, I wish to hear you describe to me, O sinless one, the ordinances about conduct."

**Bhishma said :—**

2. Those are called wicked men who are of bad conduct, of bad acts, of wicked understanding, and great rashness, or wicked men. The good are distinguished by purity of conduct and habits,



3. They are good men who never answer calls of nature on the high roads, in cowpens, or in fields filled with paddy.

4. One should, having finished the necessary rites, perform ; his ablutions in river-water and gratify the gods with oblations of water. This is the duty of all men.

5. The Sun-god should be always adored. One should not sleep after sunrise. Morning and evening the prayers should be said, sitting with face turned towards the East and towards the West respectively.

6. One should, washing the five limbs, eat silently with face turned towards the East. One should never speak of the food which he is to eat. One should eat food which is good to the taste.

7. One should, after eating, wash his hands and rise. One should never go to sleep at night with wet feet. The divine Rishi Narada said that are these marks of good conduct.

8. One should every day go round a sacred place, a bull, a sacred image, a cowpen, the crossing point of four roads, a pious Brahmana, and a sacred tree.

9. One should make no distinctions between his guests and servants and kinsmen in matters of food. To treat servants equally in this matter is highly spoken of.

10. Eating morning and evening is an ordinance of the gods. It is not sanctioned that one should eat at any intermediate period. He who eats according to this rule gains the merit of a fast.

11. One should pour libations, at the hours fixed for Homa, on the sacred fire. Without wishing to know other people's wives, the wise man who seeks his own wife in her season, acquires the merit of Brahmacharya.

12. The remnants of a Brahmana's food are like nectar. They are like the mother's milk. People highly value those remnants. The good, by eating them, attain to Brahma.

13. He who pounds turf to clay or he who cuts grass, or he who uses his nails only for taking food, or he who always lives on the residue of Brahmana's dishes, or he who acts, actuated by desire for reward, has not to live long in the world.

14. One who has abstained from meat, should not take meat even if it be sanctified with Mantras from the Yajurveda. One should also avoid the flesh of the vertebral column and the flesh of animals not killed in sacrifices.

15. One should never make his guest to fast, whether at his own house or in a strange land. One should, having obtained alms, offer them to his elders.

16. One should offer seats to his elders and respectfully bow to them. One obtains long life, fame, and prosperity, by adoring his elders.

17. One should never see the Sun at the moment of rising, nor should one gaze at a naked woman who is another man's wife. Living with one's wife (in her season) is not sinful, but it is an act that should always be done secretly.

18. The heart of all sacred places and shrines is the Preceptor. The heart of all pure and cleansing things is Fire. All acts done by a good and pious person are good and praiseworthy, including even the touching of the hair of a cow's tail.

19. One should make polite enquiries every time he meets with another. One should salute Brahmanas every morning and evening.

20. In temple of gods, amid cows, in performing the rites of religion sanctioned for Brahmanas, in studying, the Vedas, and in eating, the right hand should be raised.

21. The adoration of Brahmanas, morning and evening, according to due rites, yields great merit. Through such worship the stock of the merchant, and the produce of the agriculturist, become profuse. The produce of all sorts of corn and the supply of all articles of enjoyment also become profuse.

22. One should say, while giving food to another,— 'Is it sufficient ?' One should ask, when presenting drink,—Will it please ?— One should ask, when giving sweetened milk and rice, or sugared gruel of barley, or milk with sesame or pease, —Has it fallen ?—People should respectfully adore Brahmanas, after shaving, after spitting, after bathing, and after eating. Such adoration is sure to grant longlife to sickly men.

24. One should not pass urine with face turned towards the Sun, nor should one see his own excreta. One should not lie on the same bed with a woman, nor eat with her.

25. One should never Thou-Thee their elders, while addressing them, nor take their names. Thou-thee-ing, or taking of names, is only allowable in addressing inferiors or one's compeers.

26. The hearts of sinful men betray the sins committed by them. Those sinful

men who conceal their conscious sins from good men meet with destruction.

27. Only ignorant fools try to conceal the sins which they commit knowingly. It is true that men do not see those sins, but the gods see them.

28. A sin concealed by another sin begets fresh sins. Again, an act of merit increases the merit, if concealed by an act of merit. The acts of a virtuous man always follow Virtue.

29. A man shorn of understanding never thinks of the sins committed by him. Those sins, however, overtake the doer who has disregarded the scriptures. As Rahu comes to Chandra, those sinful acts come to the foolish man.

30. The objects that are set apart with expectation are hardly enjoyed. Such stroing is never spoken highly of by the wise, for death waits for no one.

31. The wise hold that the righteousness of all creatures is a quality of the mind. One should, therefore, in his mind, do good to all.

32. One should practise virtue alone. In the practice of virtue one need not seek the help of others. If one follows only the ordinances of the scriptures, what can a companion do.

33. Righteousness is the origin of mankind. Righteousness is the nectar of the gods. After death, men enjoy, through Righteousness, eternal felicity.

## CHAPTER CXCV.

### (MOKSHADHARMA PARVA) —

*Continued.*

**Yudhishthira said :—**

1. "Tell me, O grandfather, what and of what nature is that which passes by the name of Adhyatma (spiritual) and which is laid down for every person.

2. O you who are acquainted with Brahma, whence has this universe, consisting of mobile and immobile objects, been created ? When universal dissolution sets in, to whom does it go? You should describe this subject to me."

**Bhishma said :—**

3. This Adhyatma, O son of Pritha, that you ask me about, I will presently describe. It is, O son, highly agreeable and productive of great happiness.

4. Great teachers have (before this) described the Creation and the Destruction (of

the universe). Knowing those truths, a person may acquire, even in this world, great satisfaction and happiness. Such knowledge also bring on the acquisition of great fruits, and it is highly beneficial to all creatures.

5. Earth, air, space, water, and light as the fifth, are considered as Great Creatures. These form both the origin and the destruction of all created objects.

6. To Him from whom these great prima elements spring, they return again and again severing themselves from all creatures like the waves of the ocean.

7. As the tortoise extends its limbs and withdraws them again, so the Supreme Sou creates all objects and again withdraws them into Himself.

8. The Creator places the five primary elements in all created objects in different proportions. The living creature, however, does not mark it.

9. Sound, the organ of hearing, and all holes,—these three,—originate from Space. Touch, action, and skin are the three-fold attributes of the Wind.

10. Form, eye, and digestion are the three-fold attributes of Fire or Energy. Taste all liquid secretions, and the tongue are the three attributes of Water.

11. Smell, the nose, and the body are the three properties of Earth. The great element are five. The mind is the sixth.

12. The senses and the mind, O Bharata are the organs through which the cognition of a living creature is made. The seventh is the understanding ; and the eight his the Soul.

13. The senses are for perceiving ; the mind creates uncertainty. The understanding brings all knowledge to certainty. The Soul exists as a witness.

14. All that is above the two feet, all that is behind, and all that is above, are witnessed by the Soul. Know that the Soul permeates the entire being without left vacant.

15. All men should know fully the senses, the mind and the understanding. The three universal tendencies or qualities called Goodness, Darkness and Ignorance, exist, dependent on the senses, the mind, and the understanding.

16. Man, by understanding with the help of his intelligence, the manner in which creatures come and leave the world, is sure to attain by and by to steadfast peace.



17. The three qualities lead the understanding to worldly attachments. In this matter, the Understanding is identical with the Senses and the Mind. The Understanding, therefore, is identical with the six (the five senses and the mind), and also with the objects cognised by it. When, however, the Understanding is destroyed, the three qualities cannot produce action.

18. This universe of mobile and immobile objects consists of that Intelligence. It is from that Intelligence that everything originates and it is into it that everything subsides. The scriptures point out, therefore, that everything is a manifestation of Intelligence.

19. That by which one hears is the ear. That by which one smells is called the organ of smell, and that by which one distinguishes the tastes is called the tongue.

20. One acquires perception of touch by the skin that covers the body. That which is called the Intelligence undergoes changes. When the intelligence desires anything it is called Mind.

21. The foundations of the Intelligence are five in number, each serving a different purpose. They are called the senses. The invisible principle, *vis.*, Intelligence, Depends on them.

22. The Intelligence that exists in a living creature embraces the three qualities. Sometimes it obtains happiness and sometimes misery.

23. Sometimes it becomes shorn of both joy and misery. Thus the Intelligence exists on the minds of all men.

24. Sometimes the Intelligence, which is made up of the three qualities, transcends them (by Yoga), like the Ocean, with his surges, transgressing his high continents.

25. That Intelligence which transcends the three qualities exists in the mind in a pure state, of (unmodified) existence alone. The quality of Darkness, however, that leads to action, soon pursues it.

26. At that time the Intelligence sets all the senses to action. The properties of the three are these: happiness dwells in Goodness; sorrow in Darkness; delusion in Ignorance.

27. All the states of the mind are included in the three qualities. I have now, O Bharata, described to you the course of the understanding.

28. An intelligent man should control all his senses. The three qualities of Goodness, Darkness and Ignorance are always attached to living creatures.

29. Three kinds of intelligence also are seen in every creature, *vis.*, that which depends upon Goodness, that upon darkness, and that upon Ignorance, O Bharata.

30. The quality of Goodness brings happiness; the quality of Darkness produces sorrow; and if these two combine with the quality of Ignorance then neither happiness nor sorrow is produced.

31. Every state of happiness that appears in the body or the mind is due to the quality of Goodness.

32. A disagreeable state of sorrow to oneself, is due to nothing but the quality of Darkness. One should never think of it in fear.

33. That state, which is full of delusion and error, and for which one knows not what to do, which is unascertainable and unknown, should be regarded as belonging to the quality of Ignorance.

34. Joy, satisfaction, delight, happiness, tranquillity of heart, these are the properties of the state of Goodness. Man sometimes acquires a portion of them.

35. Discontent, heart-burning, grief, cupidity, vindictiveness, are all marks of darkness. They are seen with or without sufficient causes for producing them.

36. Disgrace, delusion, error, sleep and stupefaction, that befall one through excess of ill-luck, are various properties of the state of Ignorance.

37. That person whose mind is far-reaching, capable of going on all directions, not confident about acquiring the objects it desires, and well-controlled, is happy both here and hereafter.

38. Mark the difference between those two subtle things, *vis.*, Intelligence and the Soul. One of these *vis.*, Intelligence) displays the qualities. The other *vis.*, the Soul) does nothing of the kind.

39. A gnat and a fig may be seen to be united with each other. Though united, each, however, is separate from the other.

40. Likewise, Intelligence and Soul, though different from each other, by their respective natures, yet they may always be seen to exist in a state of union. A fish and water exist together. But each, however, is different from the other. The same is the case with Intelligence and Soul.

41. The qualities do not know the Soul, but the Soul knows them all. The Soul is the spectator of the qualities and consider them all as emanating from itself.

42. Acting through the senses, the mind, and the understanding which is the seventh, all of which are inactive and have no self-consciousness, the Soul discovers the objects like a lamp showing all objects around it by shedding its rays through an opening in the covering.

43. The understanding or Intelligence creates all the qualities. The Soul only sees them. Such is certainly the connection between the Intelligence and the Soul.

44. There is no resort of either Intelligence or Soul. The understanding creates the mind, but never the qualities.

45. When the Soul, by means of the mind, sufficiently controls the rays that proved from the senses, it is then that it becomes visible (to the Understanding) like a lamp burning within a cover.

46. That person who renounces all ordinary acts, practises penances, devotes himself to study the Soul, taking a delight in it, and regards himself as the Soul of all creatures, acquires a supreme end.

47. As an aquatic bird while moving over the waters, is never wetted, so does a wise person move among creatures.

48. One should act in the world, by the help of his intelligence, in this way, without grief, without joy, without distinction of personality, for all, and shorn of malice and envy.

49. One living in this way creates the qualities (*i. e.*, transcends them), like a spider creating threads. The qualities should, indeed, be considered as the threads of the spider.

50—51. Some say that the qualities of such men are not lost. Some say that they are all lost. Those who say that they are not lost rely upon the *Shrutis*, which do not contain any declaration to the contrary. They, however, who say, that the qualities are all lost rely on the *Smritis*. One should taking into consideration both these opinions, judge as to which of them is right.

52. One should thus solve the knotty question which is capable of shaking the understanding by doubt, and thereby acquire happiness. When that doubt will be removed, one will no longer have to grieve.

53. Men of impure hearts may by knowledge acquire success like persons plunging in a full river purifying themselves of all dirt.

54. One who has to get over large river, does not feel happy at only seeing the other shore. If the case were otherwise,

(*i. e.*, if by merely seeing the other shore he could reach it) then might one become happy. It is quite different with one acquainted with truth. The True knowledge of Truth will give him happiness. As soon as such knowledge begins to fructify, the person may be considered to have reached the other shore. They who thus know the Soul as freed from all worldly objects and is but the One, are said to acquire high and excellent knowledge.

55. By knowing the origin and the end of all creatures, a person which is such, and by thinking upon the subject, a person by and by obtains infinite felicity.

56. He who has understood the three-fold objects and reflecting upon it, casts it away, succeeds by Yoga to see the Truth and secure perfect happiness.

57. The Soul cannot be seen unless the senses, which are set on various objects and are difficult of being controlled, be all duly restrained.

58. He who knows this, is really wise. What other mark is there of a wise man? Acquiring this knowledge, intelligent men considered themselves to be crowned with success.

59. That which strikes the Ignorant with fear can never create fear in persons of Knowledge. There is no higher end for anybody than Liberation. The sages say that on account of the excess or otherwise of good qualities, differences are seen regarding the degree of Liberation.

60. A person succeeds, by acting without expecting fruits, (by those acts) in destroying his pristine sinful acts. To a wise man, the acts of a former life and those of this life also, do not yield any disagreeable result. But how can acts, if he continues to be engaged in them, bring about what is agreeable (*vis.*, Liberation.)

61. People blame a person who is possessed of lust, envy, and other evil passions. Those vices draw the person down in his next life into various sorts of inferior births.

62. Mark attentively the vicious in this world who grieve exceedingly for the loss of their possessions. See also those who are gifted with judgment and who never grieve when placed in similar circumstances! Those who are conversant with both, deserve to be called truly wise.



## CHAPTER CXCV.

(MOKSHADHARMA PARVA).—

*Continued.***Bhishma said:—**

1—2. 'I shall now, O son of Pritha, describe to you the four kinds of Yoga meditation. Obtaining a knowledge of the same, the great Rishis, attain to eternal success even in this world. Pleased with knowledge, with hearts engaged in Liberation, and conversant with Yoga, great Rishis, act in such a way that their Yoga meditation may get on properly.

3. O son of Pritha, being freed from the faults of the world, these are not born again. Freed from liability to re-birth, they live in their state of original purity.

4. Freed from the influence of all pairs of opposites (such as heat and cold, joy and sorrow, etc.), ever existing in their own (pure) state, freed (from attachments), never accepting anything (in gift), they live in places separated from their wives and children, without others with whom disputes may arise, and favorable to perfect tranquillity of heart.

5. There restraining speech, such a person sits like a piece of wood, killing all the senses, and with mind immersed in the Supreme Self by the help of meditation.

6. He has no preception of sound through the ear; no perception of touch through the skin no perception of form through the eye; no perception of taste through the tongue.

7. He has no perception also of scents through the organ of smell. He would, immersed in Yoga and meditation, renounce all things.

8. Possessed of great energy of mind, he has no desire for anything that works up the five senses. The wise man, then should, withdrawing his five senses into the mind, fix the unstable mind with the five senses (into the Intellect).

9. The Yogin should, possessed of patience, fix his mind which always wanders, so that his five gates may be made firm regarding things that are themselves unstable. He should, in this sky of the heart, fix his mind into the path of meditation, making it independent of the body or any other refuge.

10. I have spoken of the path of meditation as the first, since the Yogin has first to destroy his senses and the mind.

11. The mind, which constitutes the sixth, when thus controlled, tries to flash out like the capricious and fickle lightning playing among the clouds.

12. As a drop of water on a leaf is unstable and moves about on all sides, so becomes the Yogin's mind when first fix on the path of meditation.

13. When fixed, for some time the mind stays in that path. When, however, it goes astray again into the path of the wind, it becomes as fleet as the wind.

14. The person who has mastered the science of Yoga,—without losing his heart by this, never regarding the loss of the toil undergone, shaking off idleness and malice,—should, again, direct his mind to meditation.

15. When one observing the vow of silence, begins to set his mind on Yoga, then discrimination, knowledge, and power to avoid evil follow him in the trail.

16. He should, though disturbed by the fickleness of his mind, fix it in meditation. The Yogin should never despair, but seek own his well-being.

17—19. As when drenched with water, a mass of dust or ashes or of a burnt cowdung, does not seem to be soaked, as it remains dry if drenched partially, and requires continued drenching before it becomes thoroughly soaked, so should the Yogin gradually control all his senses. He should gradually withdraw them (from all objects). The man who acts thus succeeds in controlling them.

20. One succeeds, O Bharata, by directing one's mind and senses to the path of meditation, in controlling them perfectly by steadfast Yoga.

21. The happiness that he feels who has succeeded in controlling his mind and senses is such that its like can never be experienced through Exertion or Destiny.

22. Enjoying such felicity, he continues to find pleasure in the act of meditation. Yogins, attain, in this way, to the highly blessed state of Nirvana.

## CHAPTER CXCVI.

(MOKSHADHARMA PARVA).—

*Continued.***Yudhisthira said:—**

1. "You have described the four modes of life and their duties. You have also

spoken of the duties of kings. You have recounted many histories of various kinds and on various subjects.

2. I have also heard from you, O you of great intelligence, many discourses about morality. I have, however, one doubt. You should remove it.

3. I wish, O Bharata, to hear of the fruits which silent Reciters of sacred Mantras acquire. What are the fruits that have been shorn for such men? What is that region to which they repair after death?

4. You should, also, O sinless one, tell me all the rules that have been laid down regarding such silent recitation? When the word Reciter is uttered, what shall I understand by it? Is such a man to be considered as following the ordinances of Vedanta or Yoga or Work.

5. Or, is such a man to be considered as following the ordinances of (mental) sacrifices? How is the path of the Reciters to be called? You possess universal knowledge. Tell me all this."

**Bhishma said:—**

6. 'Regarding it is cited the old history of Yama, Time and a certain Brahmana.

7. Sages who knows the means of attaining to Liberation have spoken of two methods, *vis.*, the Vedanta and the Yoga. Amongst these, in the Vedanta System Renunciation has been described as the result of silent recitation. The declarations of the Vedas hold that absent of rites, yields tranquillity, and secures Brahma.

8. Indeed, the two paths pointed out by sages bent on acquiring what is for their well-being *vis.*, Vedanta and Yoga, are such that they are both concerned and again unconcerned (with silent recitations.)

9—11. I shall now explain the manner in which silent recitation is connected (with each of the two paths) and the cause. In both, as in the case of silent recitation, it is necessary to subdue the senses and fix the mind (after withdrawal from external objects; as also to have truth, keeping up of the (sacred) fire, residence in solitude, meditation, penance, self-control, forgiveness, benevolence, self-restriction of food, withdrawal from worldly attachments, the absence of garulousness, and tranquillity. These form a Sacrifice in acts. Listen now to the course which consists of abstention (from acts).

12. I will presently describe the manner in which the acts of the reciter observing the vow of Brahmacharyya may cease. Such a person should behave in every way

according to what has been (already) said by me.

13. Follow the path of abstention, he should try to do away with his dependence on both the External and the Internal.

14. Sitting on Kusha grass, with Kusha in hand, and binding his hairs with Kusha, he should surround himself with Kusha and have Kusha for robes.

15. He should, bowing to all earthly matters, take leave of them and never think of them. He should, acquiring equanimity of mind, fix his mind on the mind itself.

16. He should, reciting the highly beneficial verse (*vis.*, the Gayatri), meditate with the help of his intellect on Brahma alone. Afterwards he should even leave off that, being then absolutely immersed in contemplation.

17. His dependence on the efficacy of the Gayatri which he recites, will give him this concentrated contemplation. He attains by penances to purity of soul, and self-control, and cessation of hatred and desire.

18. Freed from attachment and delusion, being above the influence of all pairs of opposites, he never grieves and never suffers himself to be attracted towards worldly objects. He does not consider himself as the actor nor as the enjoyer or sufferer of the fruits of his acts.

19. He never, out of selfishness, fixes his mind on anything. Without being engaged in the acquisition of wealth, he abstains also from disregarding or insulting others, but not from work.

20. The work in which he is engaged is that of meditation; he is devoted to meditation, and seeks meditation. By meditation he acquires concentrated contemplation, and then gradually leaves off meditation itself.

21. He enjoys, in that state, the happiness which follows Renunciation. Having thoroughly controlled his desires, he casts off his life-breaths and merges into the Brahmic body.

22. Or, if he does not desire to merge into the Brahmic body, he at once goes upwards into the region of Brahma and is never born again.

23. Having become tranquillity's self, and being freed from all sorts of calamity, such a person, by depending upon his own intelligence, attains to that Soul which is pure and immortal and which is without a stain.



## CHAPTER CXCVII.

## (MOKSHADHARMA PARVA).—

*Continued.***Yudhisthira said :—**

1. "You have described the very high end to which the Reciters attain. I beg to enquire whether this is their only end or there is any other to which they attain."

**Bhisma said :—**

2. 'Listen with rapt attention, O powerful king, to the end that silent Reciters attain, and to the various kinds of hell into which they sink, O foremost of men.

3. That Reciter who does not at first act according to the rules which have been laid down, and who cannot complete the ritual or course of discipline laid down, has to go to hell.

4. That Reciter who work without faith, who is not contented with his work, and who takes no pleasure in it, forsooth, goes to hell.

5. They who follow the ritual with pride in their hearts, all go to hell. That Reciter who insults and disregards others has to go to hell.

6. That man who makes silent recitation under the influence of stupefaction and from desire of fruit, acquires all those things which he seeks at heart.

7. That Reciter who seeks at heart the supreme power of Yoga, has to go to hell and never becomes freed from it.

8. That Reciter who makes recitation under the influence of attachments, obtain those objects which he seeks for.

9. That Reciter of wicked understanding and uncleansed soul who engages in work with an unstable mind, obtains an unstable end or goes into hell.

10. That Reciter who is not gifted with wisdom and who is foolish, becomes stupefied or deluded; and for such delusion has to go to hell where he is obliged to grieve.

11. If a person even of fixed heart, determining in to complete the discipline, makes recitation, but fails to come to the end, for his having freed himself from attachments by a violent stretch without genuine conviction of their worthlessness of harmful character, he also has to go to hell.'

**Yudhisthira said :—**

12. "When the Reciter attains to the essence of that which exists in its own

nature, which is Supreme, which is beyond description and comprehension, and which dwells in the syllable OM forming the subject of both recitation and meditation, why is it that they have a gain to take birth in embodied forms?"

**Bhisma said :—**

13. 'Reciters, for want of true knowledge and wisdom, go to various descriptions of hell. The discipline followed by Reciters is surely very superior. These, however, that I have spoken of are their weak points.'

## CHAPTER CXCVIII.

## (MOKSHADHARMA PARVA).—

*Continued.***Yudhisthira said :—**

1. "Tell me what sort of hell is obtained by a Reciter? I am curious, O king, to know this. You should describe this subject to me."

**Bhisma said :—**

2. 'You have originated from a portion of the god of righteousness. You are by nature observant of righteousness. Listen, O sinless one, with undivided attention, to these words having righteousness for their root.

3—6. Those regions that are owned by the great gods, that are of various aspects and colours, of various descriptions and productive of various fruits, and that are of great excellence, those cars again that move at the desire of the riders, those beautiful palaces and hells, those various pleasure-gardens decorated with golden lotuses, those regions that belong to the four Regents and Shukra and Vrihaspati and the Maruts and Vishwadevas and Saddhyas and the Ashwins, and the Rudras and the Adityas and the Vasus, and other dwellers of heaven, are, O sire, spoken of as hells, when compared with the region of the Supreme Self.

7—8. The region last spoken of is shorn of fear, increase, without pain of any sort, without any agreeable or disagreeable element, beyond the reach of the three qualities, freed from the eight things (*vis.*, the five primal elements, the senses, the mind, and the intellect), without the three (distinctions between the knower, the known, and act of knowing); freed also from the four attributes (seeing, hearing, thinking,

and knowing,) without the fourfold causes (of knowledge) without joy and delight and sorrow and disease.

9. Time makes its appearance there for use. Time is not the ruler there. That supreme region is the ruler of Time as also of Heaven.

10. That Reciter who becomes identified with his Soul (by withdrawing everything into it) goes there. He has, after this, never to experience any sorrow. This region is called Supreme. The other regions are hell.

11. I have not told you of all those regions that are called hell. Indeed, as compared with that foremost of regions all the others are called hell.

## CHAPTER CXCIX.

(MOKSHADHARMA PARVA).—

*Continued.*

**Yudhisthira said :—**

1. "You had mentioned the dispute between Time, Mrityu, Yama, Ikshaku, and a Brahmana. You should describe the story in full."

**Bhishma said :—**

2—3. "Regarding this subject that I am describing, is cited the old story of what took place between Surya's son Ishaku and a certain Brahmana, and Time and Mrityu. Listen to me as to what happened, and what was the conversation that took place between them, and the place where it happened.

4. There was a certain and highly famous and pious Brahmana. He was a Reciter. Greatly wise, he was conversant with the six branches (of the Vedas). He was of the Kushika race and son of Pippalada.

5. He acquired (by his austerities) spiritual insight into the various branches of the Vedas. Residing at the foot of Himavat, he was devoted to the Vedas.

6. He practised, silently reciting the Gayatri, severe austerities for attaining to Brahma. A thousand years passed away while he was engaged in the observance of vows and fasts.

7. The goddess (of Gayatri or Savitri) appeared before him and said,—I am pleased with you.—Continuing to recite the sacred Mantra, the Brahmana remained silent and spoke not a word to the goddess.

8. The goddess felt mercy for him and became highly pleased. Then that mother of the Vedas spoke highly of that recitation in which the Brahmana had been engaged.

9—10. After finishing his recitation the Brahmana stood up and, lowering his head, laid himself down before the goddess's feet. The pious Reciter, addressing the goddess, said,—By good luck, O goddess, you have been pleased with me and shown yourself to me. If, indeed, you are pleased with me, the boon I ask is that my heart may find pleasure in the act of recitation.

**Savitri said :—**

11. What do you ask, O twice-born Rishi? What wish of yours shall I make good? Tell me, O foremost of Reciters, everything will be as you wish.

12. Thus addressed by the goddess, the Brahmana, conversant with duties, replied, saying,—Let me wish about continuing my recitations go on increasing every day.

13. Let also, O auspicious goddess, my Samadhi be more complete!—The goddess sweetly said,—Let it be as you wish.

14. Desiring to do good to the Brahmana, the goddess once again said to him,—You shall not have to go to hell, i. e., there where great Brahmanas go.

15. You shall go to the region of Brahma which is increate and free from every fault. I go hence, but that which you have asked me shall take place.

16. Go on reciting with controlled soul and rapt attention. The god Dharma will in person come to you. Time, Mrityu, and Yama also will come to you. There will be a dispute of morality.

**Bhishma said :—**

17. The goddess, having said these words returned to her own house. The Brahmana continued in recitation for a thousand divine years. Restraining anger, and always controlling self, he passed his time, firmly devoting himself to truth and shorn of malice.

18. Upon the completion of his observance by the intelligent Brahmana, Dharma, pleased with him, appeared before that twice-born one;

**Dharma said :—**

19. O twice-born one, see me who am Dharma. I have come here for seeing you. You have acquired the meed of this recitation in which you had been engaged. Listen to me as to what that reward is.

20. You have acquired all the regions of felicity which belong to either gods



or men. O good man, you shall ascend above all the abodes of the gods.

21. O ascetic, cast off your vital breaths then, and go to whatever regions you please. By casting off your body you will acquire many regions of felicity.

**The Brahmana said :—**

22. What have I to do with those regions of felicity of which you speak. O Dharma, go wherever you like. I will not, O powerful lord, cast off this body which is subject to much happiness and misery.

**Dharma said :—**

23. Your body, O foremost of ascetics, should certainly be cast off. Do you ascend to heaven, O Brahmana. Or, tell us what else would please you, O sinless one.

**The Brahmana said :—**

24. I do not, O powerful lord, wish to live in heaven itself without this body of mine. Leave me, O Dharma. I have no desire to go to heaven itself without my own body.

**Dharma said :—**

25. Without setting your heart on your body, cast it off and be happy. Go into regions that are free from the quality of Ignorance. Indeed, going there, you shall never have to experience any misery.

**The Brahmana said :—**

26. O highly-blessed one, I take great pleasure in recitation. What necessity have I for those eternal regions of which you speak? Indeed, O powerful lord, I do not wish to go to heaven even with this body of mine.

**Dharma said :—**

27. If you do not wish to cast off your body, behold, O twice-born one, there is Time, and there is Mrityu, and there is Yama, who are all approaching you.

**Bhishma said :—**

28. After Dharma has said this, the three Vivasvat's son (Yama), Time and Mrityu,—approached that Brahmana, O blessed king, and addressed him thus.

**Yama said :—**

29. I am Yama. I say to you that a high reward awaits you for these well-performed penances of yours and for this your pious conduct.

**Time said :—**

30. You have acquired a high reward which is, indeed, commensurate with the recitation that you have finished. The time is come for you to ascend to heaven. I am Time and I have come to you.

**Mrityu said :—**

31. You who are conversant with righteousness, know me for Mrityu herself in her own proper form! I have come to you in person, urged by Time, for taking you hence, O Brahmana.

**The Brahmana said :—**

32. Welcome to Surya's son, to great time, to Mrityu, and to Dharma. What shall I do for you all.

**Bhishma said :—**

33. In that meeting, the Brahmana gave them water to wash their feet, and the usual articles of the Arghya. Highly pleased, he then addressed them, saying,—What shall I do for you all to the best of my power.

34. Just at that time, O monarch, (king) Ikshaku, who had started on a pilgrimage to holy waters and shrines, came there where those gods had been assembled together.

35. The royal sage Ikshaku bowed his head and adored them all. That best of king then enquired after the welfare of all of them.

36. The Brahmana offered the king a seat, as also water to wash his feet, and the usual Arghya. Having next made the usual enquiries of courtesy, he said,—

37. You are welcome, O great king. Communicate to me all your wishes. Let your noble self tell me what I shall have to do for you by putting forth my might.

**The king said :—**

38. I am a king. You are a Brahmana observing the six well-known duties. I will give you some wealth. That is well-known. Tell me how much I shall give you.

**The Brahmana said :—**

39. There are two kinds of Brahmanas, O king. Morality or righteousness also is of two sorts: devotion to work, and abstention from work. As regards myself, I do not accept gifts.

40. Give presents to them, O king, who are given to the duty of work and acceptance, I shall not, therefore, accept any

gift. On the other hand, I ask you, what is for your well-being. What, indeed, shall I give you? Tell me, O foremost of kings, and I shall do it with the help of my penances.

**The king said :—**

41. I am a Kshatriya. I do not know how to say the word—Give. The only thing, O best of twice-born ones, that we can say is—Give (us) battle.—

**The Brahmana said :—**

42. You are content with the observance of the duties of your order. Likewise, I am content with the duties of mine, O king. There is, therefore, little difference between us. Do what you please.

**The king said :—**

43. You gave vent to these words first, *vis.*—I shall give you according to my might.—I, therefore, pray, O twice-born one,—Give me the fruits of this your recitation.

**The Brahmana said :—**

44. You boasted that your words always pray for battle. Why then do you not pray for a battle with me.

**The king said :—**

45. It is said that Brahmanas are armed with the thunder of speech, and that Kshatriyas have might of arms. Hence, O learned Brahmana, this wordy warfare has taken place between you and me.

**The Brahmana said :—**

46. As regards myself, this is my resolution to-day. What shall I give you according to my might? Tell me, O king of kings, and I shall give you. Do not delay.

**The king said :—**

47. If, indeed, you wish to give me anything, then give me the fruits you have acquired by practising recitation for these thousand years.

**The Brahmana said :—**

48. Take the greatest fruit of the recitations I have practised. Indeed, take half, without any hesitation the entire fruits of that recitation.

49. Or, O king, if you desire, take without any hesitation the entire fruits of my recitations.

**The king said :—**

50. Blessed be you, I have no necessity

for the fruits of your recitations which I have begged. Blessings on your head. I am about to leave you. Tell me, however, what those fruits are.

**The Brahmana said :—**

51. I have no knowledge of the fruits I have acquired. I have, however, given you those fruits that I have acquired by recitation. These, *vis.*, Dharma and time and Yama, and *Mrityu*, are witnesses.

**The king said :—**

52. What will the fruits, which are not known, of these your observances, do for me? If you do not tell me what are the fruits of your recitations, let those fruits be yours, for, forsooth, I do not wish for them.

**The Brahmana said :—**

53. I will not accept any other word (from you). I have given you the fruits of my recitations. Let, O royal sage, both your words and mine prove true.

54. As regards my recitations, I never entertained any particular desire to do. How then, O foremost of kings, should I have any knowledge of what are the fruits of those recitations?

55. You said,—Give !—I said,—I give !—I shall not falsify these words. Keep the truth. Be calm.

56. If you refuse to keep my word, O king, great sin of untruth will visit you.

57. O chastiser of foes, you should not utter what is untrue. Likewise, I dare not falsify what I have said.

58. I have, before this, unhesitatingly said,—I give !—If, therefore, you are firm in truth, accept my gift.

59. Coming here, O king, you begged of me the fruits of my recitations. Therefore, take what I have given away, if, indeed, you are truthful.

60. He who is given to falsehood has neither this world nor the next. Such a person cannot rescue his departed manes. How again shall he succeed in doing good to progeny?

61. The rewards of sacrifices and gifts, as also of fasts and religious observances, are not so powerful in rescuing as truth, O foremost of men, in both this and the next world.

62. All the penances that have been practised by you and all those that you



will practised in the future for hundreds and thousands of years are more efficacious than truth.

63. Truth is the one undecaying Brahma. Truth is the one undecaying Penance. Truth is the one undecaying Sacrifice. Truth is the one undecaying Veda.

64. Truth is awake in the Vedas. The fruits attached to truth have been described as the highest. From truth originate Righteousness and Self-control. Everything depends on truth.

65. Truth is the Vedas and their branches. Truth is Knowledge. Truth is the Ordinance. Truth is the observance of vows and fasts. Truth is the Prime Syllable Om.

66. Truth is the origin of creatures. Truth is their progeny. It is by truth that the Wind moves. It is by truth that the Sun gives heat.

67. It is by truth that Fire burns. It is on truth that Heaven rests. Truth is Sacrifice, Penance, Vedas, the verses of Samans, Mantras, and Saraswati.

68. We have heard that once on a time truth and all religious observances were weighed in a scale. When both were weighed, that scale on which truth was, proved heavier.

69. There is truth where Righteousness is. Everything multiplies through truth. Why, O king, do you wish to do false act.

70. Be firm in truth. Do not tact falsely, O king. Why do you falsify the words—Give (me)!—which you have said?

71. If you refuse, O king, to accept the fruits that I have given you of my recitations, you shall then have to wander over the world, fallen away from Righteousness.

72. That person who does not give after having promised, and he also that does not accept after having begged, are both stained with falsehood. You should not, therefore, falsify your own words.

**The king said :—**

73. To fight and to protect from the duties of Kshatriyas. It is said that Kshatriyas are givers. How then shall I take anything from you.

**The Brahmana said :—**

74. I never pressed you, O king. I did not seek your house. Yourself, coming here, you yourself begged of me. Why then do you not take?

**Dharma said :—**

75. Know you both that I am Dharma himself. Let there be no dispute between you. Let the Brahmana possess the reward of gift, and let the king also obtain the merit of truth.

**Heaven said :—**

76. Know, O great king, that I am Heaven's self-incarnate, come here in person. Let this dispute between you cease. You are both equal in respect of the merit or rewards that you have acquired.

**The king said :—**

77. I have no use with Heaven. Go, O Heaven, to the place you have come from. If this learned Brahmana wishes to go to you, let him take the rewards that I have acquired.

**The Brahmana said :—**

78. In my boyhood I had, through Ignorance, stretched my hand for accepting gifts. Now, however, I recite the Gayatri, observing the duty of abstention.

79. Why do you, O king, tempt me thus, me who have for a long time followed the duty of abstention? I shall myself do what my duty is. I do not wish to participate in the rewards acquired by you, O king. I am given to penances and to the study of the Vedas, and I have abstained from acceptance.

**The king said :—**

80. If, O Brahmana, you are really prepared to give me the excellent reward of your recitation, then let half that reward be mine, you also take at the same time half the reward that I myself have gained by my acts.

81. Brahmanas follow the duty of acceptance. Persons born in the royal order follow the duty of giving. If you are not unaware of the duties, let our fruits be equal.

82. Or, if you do not wish to be my equal regarding our rewards, take then the whole of the rewards that I may have gained. Do take the merit I have gained if you wish to show me favour.

**Bhishma continued :—**

83. 'At this time two very ugly persons came there. Each had his arm upon the other's shoulder; both were ill-dressed. They said these words :—

84. You owe me nothing !—I really owe you !—If we dispute in this way, here is the king, who governs men.

85. I say truly, you owe me nothing!—  
You speak falsely. I owe you a debt!

86. Both of them, greatly exercised in dispute, then addressed the king, saying,—  
See, O king, that none of us may be visited by sin!

**Virupa said :—**

87. I owe my companion Vikrita, O king, the merits of the gift of a cow. I am willing to satisfy that debt. This Vikrita, however, refuses to accept repayment.

**Vikrita said :—**

88. This Virupa, O king, owes me nothing. He speaks an untruth under the appearance of truth, O king.

**The king said :—**

89. Tell me, O Virupa, what is that which you owe your friend here. I wish to first hear you and then do what is proper.

**Virupa said :—**

90. Hear attentively, O king, all the circumstances fully about how I owe my companion, *viz.*, this Vikrita, O king.

91. This Vikrita had, in days gone by, for the sake of acquiring merit, O sinless one, given away an auspicious cow, O royal sage, to a Brahmana given to penances and the study of the Vedas.

92. Going to him, O king, I begged of him the reward of that act. With a pure heart, Vikrita made a gift to me of that reward.

93. I then, for my purification, did some good acts. I also bought two kapila cows with calves, both of which used to give large quantities of milk.

94. I then presented according to due rites and with proper devotion, those two cows to a poor Brahmana living by picking solitary grains. Having formerly accepted the gift from my companion, I wish, O lord, even here, to give him in return twice the reward. The circumstances being such, O foremost of men, who amongst us two shall be innocent and who guilty?

95. Disputing with each other about this, we have both come to you, O king. Whether you judge rightly or wrongly, settle our dispute and put us in peace.

96. If this my companion does not wish to take from me in return a gift equal to what he gave me, you shall have to judge patiently and put us both on the right road.

**The king said :—**

97. Why do you not accept payment that is sought to be made for the debt that he owes to you? Do not delay, but accept payment of what you know, to be your due!

**Vikrita said :—**

98. This one says that he owes me. I tell him that what I gave I give away. He does not, therefore, owe me anything. Let him go wherever he likes.

**The king said :—**

99. He is ready to give you. You are, however, reluctant to take. It does not appear proper to me! I think you should be punished for this. There is little doubt in this.

**Vikrita said :—**

100. I made a gift to him, O royal sage! How can I take it back? If I am guilty in this, do you declare the punishment, O powerful one.

**Virupa said :—**

101. If you refuse to take when I am ready to give, this king will, forsooth, punish you, for he is an upholder of justice.

**Vikrita said :—**

102. Begged by him I gave him what was my own. How shall I now take it back? You may go away. I permit you.

**The Brahmana said :—**

103. You have heard, O king, the words of these two. Do you take unhesitatingly what I have promised to give you.

**The king said :—**

104. This subject is, indeed, as deep as an unfathomable pit. How will the tenaciousness of this Reciter end.

105. If I do not take what has been given by this Brahmana, how shall I avoid being polluted with a great sin?

106. The royal sage then said to the two disputants,—having acquired your respective objects, go you both. I should see that kingly duties, which are in me, may not become useless.

107. It is settled that kings should follow the duties sanctioned for them. To my misfortune, however, the course of duties laid down for Brahmanas has affected my wretched self.

**The Brahmana said :—**

108. Accept, O king! I owe you. You



begged it of me, and I also have promised! If, however, you refuse to take, O king, I shall forsooth curse you.

**The king said :—**

110. Fie on royal duties, the fixed action of which is even such! I should, however, take what you give only for living the two sorts of duty exactly equal.

111. This my hand, that was never before expanded, is now stretched forth. Give me what you owe me.

**The Brahmana said :—**

112. If I have acquired any fruits by reciting the Gayatri, accept them all.

**The king said :—**

113. These drops of water, see, O foremost of Brahmanas, have fallen upon my hand. I also wish to give you. Accept my gift. Let us both stand equal.

**Virupa said :—**

114. Know, O king, that we two are Desire and Anger. We have induced you to act thus! You have made a gift in return to the Brahmana. Let there be equality between you and this twice-born one regarding blessed regions in the next world.

115—116. This Vikrita really does not owe me anything. We appealed to you for your own sake. Time, Dharma, Mrityu, and we two, have examined everything about you, here in your very presence, by creating this quarrell between you and that Brahmana. Go now, as you like, to those regions of happiness which you have acquired by means of your deeds.

**Bhishma said :—**

117. I have now told you how Reciters win the fruits (of their recitation) and what, indeed, is their object, what the place, and what the regions, that a Reciter may acquire.

118. A Reciter of Gayatri goes to the supreme god Brahman, or to Agni or enters the region of Surya.

119. If he plays there in his new form, then stupefied by such attachment, he is affected by the attributes of those particular regions.

120. He is equally affected if he goes to Soma, or Vayu, or Earth, or Space. The fact is, he lives in all these, with attachment, and shows the attributes peculiar to those regions.

121. If, however, after having freed himself from attachments, he goes to those

regions and does not trust the happiness he enjoys) and wishes for That Which is Supreme and Immutable, he then enters even That.

122. In that case he acquires the ambrosia of ambrosia, to a state free from desire and individual consciousness. He becomes Brahman's self, freed from the influence of the pairs of opposites, happy, tranquil, and without pain.

123. Indeed, he acquires that state which is free from pain, which is tranquil, which is called Brahman, whence there is no return, and which is called the One and Immutable.

124. He becomes freed from the four means of perception, *vis.*, Direct knowledge (through the senses), Revelation, Inference, and Intuition, the six conditions, (Hunger, Thirst, Grief, Delusion, Disease, and Death), and also the other six and ten attributes, *vis.*, five breaths, the ten senses, and the mind. Transcending the Creator (Brahman), he becomes at one with the One Supreme Soul.

125. Or, if moved by attachments, he does not wish for such absorption, but wishes to have a separate existence depending on that Supreme Cause of everything, then he gets the fruition of all his desires.

126. Or, if he hates all regions of happiness, which have been called hells, he then, driving off desire and freed from everything, enjoys supreme happiness even in those very regions.

127. Thus, O king, I have described to you about the end acquired by Reciters. I have told you everything. What else do you wish to hear from me?

## CHAPTER CC.

### (MOKHADHARMA PARVA).—

*Continued.*

**Yudhisthira said :—**

1. "Tell me, O grandfather, what reply was given by either the Brahmana or the king to Virupa after he had finished his speech.

2. What kind of end was it, amongst those described by you, that they acquired? What, indeed, was the conversation that took place between them, and what did they do there?"

**Bhishma said :—**

3. Saying;—Let it be as you have said,

the Brahmana, adored Dharma and Yama and Time and Mirtyu and Heaven, all of whom deserved adorations.

4—5. He also adored all those foremost of Brahmanas that had come there by bending his head to them. Addressing the king then, he said,—Gifted with the reward of my recitations, O royal sage, acquire an eminent position. With your permission I shall set myself to my recitations again.

6. O you of great power, the goddess Savitri gave me a boon, saying,—Let, your devotion to recitation be continuous.

**The King said:—**

7. If your success has become futile, and if your heart is bent upon practising again, go, O learned Brahmana, half and half with me, and you alone enjoy the reward of your recitations.

**The Brahmana said:—**

8. You have exerted your best before all these men. Let us then become equal regarding our rewards, and let us go to receive our end.

9. Apprised of these determination, the king of the celestials came there, accompanied by the gods and the Regents of the world.

10. The Saddyas, the Vishwas, the Mantras, various sorts of loud and sweet music, the Rivers, the Mountains, the Seas, the Sacred Waters, the Penances, the Ordinances about Yoga, the Vedas, the Sounds accompanying the singing of the Samans, Saraswati, Narada, Parvata, Vishwvasu, the Hahas, the Huhus, the Gandharva Chitrasena with all the members of his family, the Nagas, the Siddhas, the Munis, the god of gods, *vis.*, Prajapati, and the inconceivable and thousand-headed Vishnu himself, came there. Drums and trumpets were beat and blown in the sky.

14. Celestial flowers were poured upon those great beings. Bevvies of Apsaras danced all around.

15. Heaven, in his embodied form, came there. Addressing the Brahmana, he said,—You have acquired success. You are highly blessed.—Then addressing the king, he said,—You have also, O king acquired success.

16. O king having done good to each other, the king and the Brahmana, withdrew their senses from the objects of the world.

17. Fixing the vital airs Prana, Apana, Samana, Udana, and Vyana in the heart,

they fixed the mind in Prana and Apana united together.

18. They then placed the two united airs in the abdomen, and fixed their eyes on the tip of the nose and then immediately below the two eye-brows. They next saw the two airs, with the help of the mind, in the interstice between the two eye-brows, bringing them there by and by.

19. With bodies perfectly motionless they were absorbed with fixed gaze. Having controlled their souls, they then placed the soul within the brain.

20. Then passing the crown of the great Brahmana a fiery flame of great effulgence went up to heaven.

21. Loud exclamations of sorrow, uttered by all creatures, were then heard on all sides. Lauded by all, that splendour then entered Brahmana's self.

22. Coming forward, the great grandfather addressed that splendour which had become like a span in size saying,—Welcome.

23. And again he uttered these sweet words:—Verily, Reciters acquire the same end with the Yogins.

24. When the Yogins attains his end he gets a direct vision unto all these (here assembled). Regarding Reciters, however, there is this distinction, that they are honored by Brahman's advancing forward to receive them.

25. Live you in me.—Thus spoke Brahman and once more gave consciousness to that splendour. Indeed, then, freed from all anxieties, the Brahmana entered the mouth of the Creator.

26. The king Ikshaku, too, in the same way, entered the divine Grandfather like that best of Brahmanas.

27. The deities saluted the self-create and said,—A very superior end is, indeed, laid down for Reciters.

28. This your exertion is for Reciters. We only came here for seeing it. You have made these two equal, honored them equally, and granted them an equal end.

29. We have seen to-day the high and that is reserved for both Yogins and Reciters. Transcending all happy regions, these two are capable of going wherever they like.

**Brahman said:—**

30. He also who would read the great Smriti (*vis.*, the Vedas) and he too who would read the other sacred Smritis that follow the former, (*vis.*, Manu's and the



rest), would, similarly attain to the same region with me.

31. He also, who is devoted to Yoga, will, forsooth, acquire likewise, after death, my own regions.

32. I go hence. Go ye all to your respective abodes for the accomplishment of your ends.

**Bhishma said :—**

33. Having said so that foremost of gods disappeared there and then. Having obtained a leave from him beforehand the gods returned to their respective quarters.

34. Having honored Dharma, all those great beings proceeded with well-pleased hearts, O king, walking behind that great god.

35. These are the rewards of reciters and this their end. I have described them to you as I myself had heard of them. What else, O king, do you wish to hear of ?

## CHAPTER CCI.

### MOKSHADHARMA PARVA.—

(Continued.)

**Yudhisthira said :—**

1. "What are the fruits of the Jnana Yoga, of all the Vedas, and of the (various) observances and vows ? How also may the individual soul be known ? Tell me this, O grand father."

**Bhishma said :—**

2. 'Regarding it is cited the old narrative of the conversation between that lord of creatures, *vis.*, Manu, and the great Rishi Vrihaspati.

3—4. In days of yore, the foremost of celestial Rishis, *vis.*, Vrihaspati, who was a disciple of Manu, bowed to his preceptor and addressing that king and first of all creatures, said,—What is the origin of the universe ? Whence have the ordinances originated ? What are those fruits attributed by the learned to Knowledge ? Tell me also truly, O illustrious one, what is that which the very Vedas have not been able to show ?

5. What are those fruits which are respected by eminent sages conversant with the science of Artha, with the Vedas, and with the Mantras, through sacrifices and profuse gifts of kine ? Whence do those fruits originate ? Where are they to be found ?

6. Tell me also this old history, *vis.*, whence have the Earth, all earthly objects, wind, sky, aquatic animals, water, heaven, and the dwellers of heaven, all originated.

7. Man is inclined towards that object which he seeks to know. I have no knowledge of that Ancient and Supreme Being. How shall I free myself from a false display of my leaning towards Him ?

8. I have read the Riks, all the Samans, all the Yajuses, the Chhandas, Astronomy, Nirukta, Grammar, Sankalpa, and Shiksha. But I have no knowledge of the nature of (the five principal elements which form everything.

9. Describe to me all I have asked you, by making only simple statements and using qualifying adjectives or attributes. Tell me what the fruits are of Knowledge, sacrifices and other religious rites. Explain to me how also an embodied being leaves his body and acquires a new one.

**Manu said :—**

10. What is agreeable to one constitutes his happiness. Likewise what is disagreeable to one forms his misery, feeling—"By this I shall acquire happiness and prevent misery"—men perform all religious acts.

11. The efforts for the acquisition of Knowledge, however, originate from a desire for avoiding both happiness and misery.

12. The ordinances about sacrifices and other observances, which are in the Vedas, all originate from desire. He, however, who frees himself from desire, attains to Brahma. That man who, from desire of acquiring happiness, performs various acts is constrained to go to hell.

**Vrihaspati said :—**

13. Men aspire to acquire the agreeable which ends in happiness, to avoid the disagreeable which begets misery. Such acquisition and such avoidance again are brought about by acts.

**Manu said :—**

14. By freeing oneself from acts that a man succeeds in entering into Brahma. The injunctions of Karma or acts are laid down for that very end. The ordinances of Karma tempt only those whose hearts are not shorn of desire. By freeing oneself from acts one wins the highest state.

15. By performing religious rites, one who wishes liberation becomes purified (from attachments, for these acts have for their object the purification of the soul,

and at last acquires great splendour. By freeing oneself from acts, one acquires the highest end, *vis.* Brahma, which reigns supreme over the reward which acts give.

16. Creatures have all been engendered by Mind and Act. These are the two best paths adored of all. External acts yield fruits that are both transitory as also eternal. For acquiring the latter there is no other means than relinquishing the desire for fruits by the mind.

17. As the eye, when night passes away and the veil of darkness is gone, leads its possessor by its own power, so the Understanding, when it becomes endued with Knowledge, sees all evils which should be shunned.

18. Men avoid snakes, sharp blades, of Kusha and pits, when they find them on their way. If some tread upon or fall into them, they do so by ignorance. Mark the superiority of the fruits of knowledge.

19. Duly administered Mantras, sacrifices, the presents called Dakshina, gift of food and concentration of the mind are the five acts which yield fruits, there being none else.

20. Acts have the three Gunas (of Satwa Rajas, and Tamas) for their soul. The Vedas say this. The Mantras, therefore, have the same three qualities, since it is with Mantras that acts are performed. The ritual also is possessed by the same three qualities. The fruits of action depend upon the mind. It is the embodied creature who enjoys those fruits.

21. All excellent sorts of sound, form, tastes, touch, and scent, are the fruits of acts, being acquired in the region of acts. As for, however, the fruits of knowledge, man acquires them even here before death.

22. Whatever acts are performed by means of the body, one enjoys the fruits thereof in this body. The body is, indeed, the structure to which adhere both happiness and misery.

23. Whatever acts are performed by means of words, their fruits are enjoyed in a state in which words can be spoken. Likewise, whatever acts are performed by the mind, their fruits are enjoyed in a state in which one is not freed from the mind.

24. Seeking the fruits of acts, whatever acts (Satwika or Rajasika or Tamasika) a person performs, the fruits, good or bad, that he actually enjoys are permeated by their nature.

25. Like fishes going against a current of water, pristine acts visit the actor,

The embodied creature enjoys happiness for his good acts, and suffers misery for his evil ones.

26. I will now describe Him from whom this universe has originated, Him by knowing whom persons of purified souls cross this world, Him who has not been expressed by Vedic Mantras and Words. Listen to me as I speak of that greatest of the great.

27. Himself freed from the several sorts of taste and scent, and sound and touch and form, He is incapable of being comprehended by the senses, unmanifest, without color, the One, and He has created the five kinds of objects for His creatures.

28. He is neither female, nor male, nor of the neuter sex. He is neither existent, nor non-existent, nor existent-nonexistent. Only those that are acquainted with Brahma see Him. He knows no deterioration.

## CHAPTER CCII.

(MOKSHADHARMA PARVA).—

*Continued.*

Manu said :—

1. From that eternal and undecaying One first originated Space; from space came Wind; from wind came Light; from light came Water. From water originated the Universe; and from the universe, all things that exist in it.

2. The bodies of all (earthly) objects, (after dissolution), first enter into water, thence to light or heat, thence to the wind, and thence to space. They who seek liberation have not to return from space. On the other hand, they attain to Brahma.

3. The refuge of liberation, *vis.*, Brahma, is neither hot, nor cold, neither mild nor fierce, neither sour nor astringent, neither sweet nor bitter. He is not endued with sound, or scent, or form. He transcends all these and everything, and is without size.

4. The skin perceives touch; the tongue, taste; the nose, scent; the ears, sounds; and the eye, forms. Men not conversant with Adhyatma succeed not in seeing what is above these.

5. Having withdrawn the tongue from tastes, the nose from scents, the ears from sounds, and the eye from forms, one sees his ownself.



6. It has been said that that which is the Cause of the actor, the act, the material with which the act is done, the place and the time of the act, and the inclinations and propensities about happiness and misery, is called the Self (or Soul).

7. That which permeates everything which does everything, that which exists in the universe even as the Mantras say, that which is the cause of all, that which is the highest of the high, and that which is One without a second and does all things, is the Cause. Every thing else is effect.

8. It is seen that a person, on account of the acts performed by him, reaps fruits both good and evil, which exist harmoniously. Indeed, as the good and evil fruits begotten by their own acts live together in the bodies of creatures which are their refuge, so Knowledge lives in the body.

9. As a lighted lamp, while burning, sees other objects before it, so the five senses which are like lamps fixed on high trees, find out their respective objects when lighted by Knowledge.

10. As the various ministers of a king, in a body, give him advice so the five senses which exist in the body all obey Knowledge. The latter is superior to all of them.

11. As the flames of fire, the current of the wind, the rays of the sun, and the waters of rivers, go and come, again and again, so the bodies of embodied creatures are going and coming repeatedly.

12. As a person by taking up an axe cannot, by cutting open a piece of wood, see either smoke or fire in it, so one cannot, by cutting open the arms, feet and stomach of a person, cannot see the principle of knowledge, which, does not partake of the nature of stomach, the arms, and the feet.

13. As again one sees both smoke and fire in wood by rubbing it against another piece, so a person endued with true intelligence and wisdom, by uniting the senses and the soul, may see the Supreme Soul which, of course, exists in its own nature.

14. As in the midst of a dream one sees his own body lying on the ground as something distinct from one's own self, so a person, having the five senses, the mind, and the understanding, sees (after death) his own body and then goes from one into another form.

15. The Soul does not undergo birth, growth, decay, and destruction. Acts of life being followed by effects, the Soul, clothed in body, passes from this body into another, unseen by others.

16. No one can see with the eye the form of the Soul. The Soul again, is not touched by another. With the senses, the Soul performs no act. The senses do not approach the Soul. The Soul, however, apprehends them all.

17. As anything, placed in a burning fire before a spectator, assumes a certain color on account of the light and heat that acts upon it, without taking any other color or attribute, even so the Soul's form is seen to take its color from the body.

18. Likewise, man, renouncing one body, enters another, unseen by all. Indeed, casting off his body to the five great principal elements, he assumes a form that is likewise made of the same elements.

19. Upon the destruction of his body the embodied creature enters space, wind, fire, water, and earth in such a way that each particular element in his body mingles with the particular element (out of his body) partaking of its nature. The senses also, which are engaged in various occupations and depend on the five elements enter their five elements what call forth their functions.

20. The ear derives its power from space; and the smell from the earth. Form, which is the property of the eye, is the outcome of light or fire. Fire or heat depends on water. The tongue which has for its property taste, is merged in water. The skin which has touch for its property, is lost in the wind whose nature it partakes.

21. The fivefold attributes, (*vis.*, sound, etc.,) dwell in the five principal elements. Those fivefold objects of the senses (*vis.*, space, etc.,) live in the (five) senses. All these again follow the mind. The mind follows the Understanding, and the Understanding follows That which exists in its true and pure nature, *vis.*, the Supreme Self.

22. The actor in his new body receives all the good and bad acts done by him here, as also all acts done by him in his pristine existence. All these acts done in this life and the next ones follow the mind even as aquatic animals pass along a current.

23. As a quickly-moving and restless object comes in view, as a minute object appears huge (when seen through spectacles), as a mirror shows a person his own face, so the soul becomes an object of the Understanding's apprehension.

## CHAPTER CCIII.

## (MOKSHADHARMA PARVA).—

*Continued.***Manu said :—**

1. The mind united with the senses, remembers after a long time the impressions of objects received in the past. When the action of the senses is suspended, the Supreme Soul in the form of the Understanding, exists in its own true nature.

2. When the Soul does not in the least regard all those objects for their simultaneity or otherwise in point of time but collecting them from all directions holds them before it together, it necessarily happens that he wanders among all incongruous things. He is, therefore, the Witness. Hence the Soul put in body is something having a distinct and independent existence.

3. There is Rajas, there is Tamas, and there is Satwa the third. There are again three conditions of the understanding, *vis.*, waking, dreaming, and sound sleep. The Soul perceives the pleasures and pains, which are all contradictory, of those states, and which partake of the nature of the three-fold qualities first mentioned. The Soul enters the senses like the wind entering the fire in piece of wood.

4. One cannot see the form of the Soul by his eye, nor can the sense of touch, amongst the senses, apprehend it. The Soul, is not, again, perceived by the ear. It may, however, be seen by the help of the *Srutis* and the instructions of the wise. As for senses, that particular senses which apprehends it, loses upon such apprehension its existence as a sense.

5. The senses cannot themselves apprehend their respective forms. The Soul is omniscient. It sees all things. Being omniscient, it is the Soul that sees the senses.

6. Nobody has seen the other side of the Himavat mountains, nor the reverse of the moon's disc. Yet it cannot be said that they do not exist.

7. Likewise though never apprehended by the senses, yet nobody can say that the Soul, which dwells in all creatures, which is subtle, and which has knowledge for its essence, does not exist.

8. People see the world reflected on the moon's disc in the shape of spots. Though seeing, they do not know that it is the world that is so reflected there. Such is the knowledge of the Soul. That knowledge

must come of itself. The Soul depends upon the Soul itself.

9. Reflecting on the formlessness of visible objects before birth and after destruction, wise men behold by the help of intelligence, the formlessness of objects that have visible forms. Similarly although the Sun's motion cannot be seen, yet persons, by watching its rising and setting, conclude that the sun has motion.

10. Likewise learned and wise men see the Soul by the help of the lamp of intelligence, though it is at a great distance from them, and seek to merge the fivefold elements, which are near, into Brahma.

11. Verily, an object cannot be performed without the application of means. Fishermen catch fish by means of nets made of strings.

12. Animals are caught by employing animals as the agents. Birds are caught by employing birds as the agents. Elephants are taken by employing elephants. In this way the Soul may be apprehended by the principle of Knowledge.

13. It is heard that only a snake can see a snake's legs. Likewise one sees, through Knowledge, the Soul encased in subtle form and living within the gross body.

14. People cannot, through their senses, know the senses. Likewise mere Intelligence at its highest cannot see the Soul which is supreme.

15. The moon, on the fifteenth day of the dark fortnight, cannot be seen on account of its form being hidden. It cannot be said, however, that destruction overtakes it. Such is the case with the Soul living in the body.

16. On the fifteenth day of the dark fortnight, the gross body of the moon is seen. Similarly the Soul, when freed from the body, cannot be apprehended.

17. As gaining another point in the sky, the moon begins to shine once more, similarly the Soul, acquiring a new body, begins to manifest itself once more.

18. The birth, growth, and disappearance of the moon can all be directly perceived by the eye. These phenomena, however, belong to the gross form of that luminary. The like are not the attributes of the Soul.

19. The moon, when it appears after its disappearance on the fifteenth day of the dark fortnight, is considered as the same luminary that had become invisible. Similarly despite the changes represented by birth, growth, and age, a person is



considered as the same individual without any doubt of his identity.

20. It is not distinctly seen how Rahu approaches and leaves the moon. Likewise the Soul cannot be seen how it leaves one body and enters another.

21. Rahu becomes visible only when it exists with the sun or the moon. Likewise the Soul is apprehended only when it exists with the body.

22. When freed from the sun or the moon, Rahu is no longer seen. Likewise the Soul, freed from the body, can no longer be seen.

23. Then again, as the moon, even when it disappears on the fifteenth day of the dark fortnight, is not left by the constellations and the stars, the Soul also, even though separated from the body, is not deserted by the fruits of the acts it has won in that body.

#### CHAPTER CCIV.

#### (MOKSHADHARMA PARVA).—

*Continued.*

**Manu said:—**

1. As in a dream this body (inactive) and the enlivening spirit in its subtle form, separating itself from the former, walks forth, so, in the state called deep sleep (or death), the subtle form with all the senses becomes inactive, and the Understanding, separated from it, remains awake. The same is the case with Existence and Non-Existence.

2. As when a sheet of water is clear, images reflected in it can be seen by the eye, similarly, if the senses be undisturbed, the Soul is capable of being seen by the understanding.

3. If, however, the piece of water is agitated, the person standing by it can no longer see those images. Likewise, if the senses become disturbed, the Soul can no longer be seen by the understanding.

3. Ignorance produces Delusion. Delusion possesses the mind. When the mind becomes impure, the five senses which have the mind for their refuge become corrupted also.

5. Overfilled with Ignorance, and sunk in their mire of worldly objects, one cannot enjoy the sweets of contentment or tranquillity. The Soul with its good and evil acts, returns again and again to the objects of the world.

6. On account of sin one's thirst is never satisfied. One's thirst is then satisfied when one's sin is dissipated.

7. On account of attachment to earthly objects, which has a tendency, to multiply itself, one wishes for things other than those for which one should wish, and accordingly fails to attain to the Supreme.

8. From the destruction of all sinful acts, knowledge originates in men. When Knowledge arises a person sees his Soul in his understanding even as one sees his own image in a polished mirror.

9. One reaps misery for his senses being not controlled. One acquires happiness on account of his senses being restrained. Therefore, a person should control his mind by self-exertion from objects apprehended by the senses.

10. Above the senses is the mind; above the mind is the understanding; above the understanding is the Soul; above the Soul is the Supreme.

11. From the Unmanifest originates the Soul; from the Soul has originated the understanding; from the understanding has originated the mind. When the mind is united with the senses, than it apprehends sound and the other objects of the senses.

12. He who renounces those objects as well as all those that are manifest, he who liberates himself from all things that arise from primordial matter, enjoys immortality.

13. The Sun rising spreads his rays. When he sets, he withdraws to himself those very rays that were spread by him.

14. Similarly, the Soul, entering the body, obtains the fivefold objects of the senses by spreading over them his rays represented by the senses. When, however, he turns back, he is said to set by withdrawing those rays to himself.

15. Continually driven along the path that is created by acts, he reaps the fruit of his acts for his having followed the practice of acts.

16. Desire for the object of the senses does not affect a person who has no such desire. Desire, leaves him who has seen his soul, which, of course, is entirely free from desire.

17. When the Understanding, shorn of the attachment to the objects of the senses, is concentrated in the mind, then does one succeed in attaining to Brahma, for it is there that the mind with the understanding withdrawn into it can possibly be destroyed.

18. Brahma is not an object of touch or of hearing, or of taste, or of sight, or of smell, or of any other inference. Only the Understanding can get it.

19. All objects that the mind apprehends through the senses can be withdrawn into the mind ; the mind can be withdrawn into the understanding ; the Understanding can be withdrawn into the Soul, and the Soul into the Supreme.

20. The senses cannot lead to the success of the mind. The mind cannot apprehend the Understanding. The Understanding cannot apprehend the manifested Soul. The Soul, however, which is subtle, sees these all.

## CHAPTER CCV.

### (MOKSHADHARMA PARVA).

—Continued.

Manu said :—

1. When physical and mental sorrow, appear one cannot practise Yoga. Therefore, one should not brood over such sorrow.

2. The medicine for sorrow is abstinence from brooding over it. When sorrow is brooded over, it becomes multiplied.

3. One should remove mental sorrow by wisdom, and physical sorrow should be cured by medicines. Wisdom teaches this. One should not, while under sorrow, act like a child.

4. A wise man should never hanker after youth, beauty, longevity, accumulation of riches, health, and the companionship of those that are dear, all of which are transitory.

5. One should not only grieve for a sorrow that affects a whole community. Without grieving, one should, if he finds an opportunity, seek to use a remedy.

6. Forsooth, sorrow is much greater than happiness in life. Death which is disagreeable comes for his stupefaction to one who is content with the object of the senses.

7. That man who avoids both sorrow and happiness attain to Brahma. Such wise persons have never to grieve.

8. Worldly belongings beget sorrow. In protecting them one can enjoy no happiness. They are again acquired with misery. One should not, therefore, mind their loss.

9. Pure Knowledge, exists in the various objects of knowledge. Know that mind is only an attribute of Knowledge. When the mind is united with the faculties of knowledge, then the understanding sets in.

10. When freed from the attributes of action, the understanding is directed towards the mind ; then does it succeed in knowing Brahma by meditation or Yoga ending in complete absorption (Samadhi).

11. The Understanding, originating from Ignorance, and endued with the senses and attributes, runs towards external objects, like a river originating from a mountain summit and flowing towards other quarters.

12. When the understanding, with-drawn into the mind, succeeds in absorbing itself into contemplation that is shorn of attributes, it acquires a knowledge of Brhama like the touch of gold on a touch-stone.

13. The mind apprehends the objects of the senses. It must first be extinguished. Depend upon the attributes of objects that are before it, the mind can never show that which is without attributes.

14. Closing all the doors formed by the senses the Understanding should be with-drawn into the mind. In this condition when absorbed in contemplation, it acquires the knowledge of Brahma.

15. As upon the destruction of the attributes by which they are known, the fivefold great creatures are contracted into their subtle forms, so the Understanding may dwell in the mind alone, with the senses all withdrawn from their objects.

16. When the Understanding, though endued with the quality of certainty, lives in the mind, busied with the internal, even then it is nothing but the mind.

17. When the mind or consciousness, which attains to perfection through contemplation, succeeds in identifying qualities with their possessors, then can it cast off all attributes and attain to Brahma which is without qualities.

18. There is no indication that which can give a knowledge of the Unseen. That which cannot be described in language, cannot be acquired by anyone.

19. With purified soul, one should try to approach the Supreme Brahma, through the help afforded by penances, by inferences, by self-control, by the practices and observances sanctioned for one's own order, and by the Vedas.

20. Persons of clear vision seek him in even external forms by freeing themselves from qualities. The Supreme, which is



called by the name of what should be known, on account of the absence of all qualities or of its own nature, can never be apprehended by argument.

21. When the Understanding becomes freed from qualities, then only can it attain to Brahma. When it is endued with qualities, it falls back from the Supreme. Indeed, such is the nature of the understanding that it rushes towards qualities and moves among them like fire among fuel.

22. As in the state of deep and dreamless sleep the five senses exist freed from their respective works, similarly the Supreme Brahma exists high above Prakriti, freed from all its qualities.

23. Embodied creatures perform various actions on account of attributes. When they abstain therefrom, they acquire liberation. Some again go to heaven.

24. The living creature, primordial nature, the understanding, the objects of the senses, the senses, consciousness, consciousness of Ego, are called creatures.

25. The original creation of all these proceeded from the Supreme. Their second creation is due to the union of couples or pairs and is confined to all things except the principal five, and is governed by laws for which the same species produce the same species.

26. From righteousness creatures obtain a great end, and from sinfulness they earn a low end. He who is not freed from attachments, goes through rebirth; while he who is freed therefrom, attains to Knowledge (or Brahma).

## CHAPTER CCVI.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Mann said :—**

1. When the five attributes are united with the five senses and the mind, then is Brahma seen by the individual like a thread passing through a gem.

2—3. As a thread may lie within gold or a pearl or a coral or any earthen object, so one's soul, for his own acts, may live within a cow, a horse, a man, an elephant, or any other animal, or within a worm or an insect.

4. The good deeds which a person performs in a particular body yield rewards

that the individual enjoys in that particular body.

5. A soil, seemingly drenched with one particular kind of liquid, supplies to each different sort of herb or plant that grows on it the sort of juice it requires for itself. Similarly, the Understanding, whose course is witnessed by the Soul, is obliged to follow the path marked out by pristine deeds.

6. From knowledge originates desire. From desire originates resolution. From resolution proceeds action. From action proceed fruits.

7. Fruits, therefore, have actions as their cause. Actions have the understanding for their root. The understanding has knowledge for its root, and knowledge has the Soul for its cause.

8. That excellent outcome which is gained by the destruction of knowledge, of fruits, of the understanding, and of acts is called knowledge of Brahma.

9. High indeed is that self-existent Essence which Yogins witness. They who are devoid of wisdom,—and whose understandings are addicted to worldly objects never see that which exists in the soul itself.

10. Water is superior to the Earth; Light is superior to Water; Wind is superior to Light.

11. Space is superior to Wind; Mind is superior to Space; Understanding is superior to Mind; Time is superior to Understanding.

12. The Divine Vishnu, who is identical with this universe, is superior to Time. That god is without beginning, middle, and end.

13. For his being without beginning, middle, and end, he is Unchangeable. He is above all sorrow, for sorrow has limits.

14. That Vishnu is called the Supreme Brahma. He is the refuge or object of what is called the Highest. Knowing Him, they who are wise, freed from every thing which is under the influence of Time, acquire liberation.

15. What we perceive is displayed in attributes. That which is called Brahma, being without attributes, is superior to these. Abstention from acts constitutes the greatest religion. That religion is sure to bring on deathlessness.

16. The Ricks, the Yajuses and the Samans depend on the body. They flow from the end of the tongue. They cannot be acquired without exertion and are subject to destruction.

17. Brahma, however, cannot be acquired in this way, for it depends upon that (Soul) which has the body for its refuge. Without beginning, middle, or end, Brahma cannot be acquired by effort.

18. The Richs, the Samanas, the Yajuses, have each a beginning. Those that have a beginning have also an end. But Brahma is said to be without beginning.

19. And because Brahma has neither beginning nor end, it is said to be infinite and unchangeable. On account of unchangeableness, Brahma transcends all sorrow as also pairs of opposites.

20. Through unfavorable destiny, through inability to find out the proper expedient, and through the obstacles put in by acts, men cannot see the path by which Brahma may be reached.

21. On account of attachment to worldly objects, in view of the joys of the highest heaven, and for seeking something other than Brahma, men do not attain to the Supreme.

22. Others seeing worldly objects seek their possession. When they hanker after such objects, they do not see Brahma inasmuch as it is shorn of all attributes.

23. How can one who is endued with inferior qualities, acquire a knowledge of Him who is possessed of superior qualities? It is by inference that one can arrive at a knowledge of Him who transcends all things in attributes and form.

24. We can know him only. By subtle intelligence, we cannot describe Him in words. The mind is caught by the mind, the eye by the eye.

25. By knowledge the understanding can be purged off of its impurities. The understanding may be engaged for purifying the mind. The senses should be restrained by the mind. Performing all this, one may attain to the Unchangeable.

26. One who has, by contemplation, become freed from attachments, and who has the wealth of a discerning mind, succeeds in attaining to Brahma which is without desire and above all attributes. As the wind does not touch the fire that lies within a piece of wood, so persons who are moved (by desire for worldly objects) stand aloof from that which is Supreme.

27. When all earthly objects are destroyed, the mind always attains to That which is higher than the Understanding; while upon their separation the mind always acquires that which is below the Understanding. Therefore, a person, who, according to the method already described,

becomes engaged in destroying earthly objects, becomes immersed in Brahma.

28. Though the Soul is unmanifest, yet when endued with qualities, its acts become manifest. When dissolution sets in it once more becomes unmanifest. The Soul is really inactive. Its exists, endued with the senses which create either happiness or misery.

29. United with all the senses and body, it takes refuge in the five primal elements. It cannot, however, act through want of power, however, when it is deprived of force by the Supreme and Unchangeable.

30. No man sees the end of this earth, but know this, viz., that the Earth's end will surely come. Man moved here (by attachments) is surely led to his last resort like the wind leading a vessel, tossed on the sea to a safe harbour at last.

31. Diffusing his rays the sun becomes the possessor of an attribute, withdrawing his rays he once more becomes an object shorn of attributes. Similarly a person casting off all distinctions and practising penances, at last enters the indestructible Brahma which is shorn of all attributes.

32. By knowing Him who is without birth, who is the highest refuge of all pious men, who is self-create, from whom every thing originates and to whom every thing returns, who is unchangeable, who is without beginning, middle, and end, and who is self and supreme, a person attains to immortality.

## CHAPTER CCVII.

### (MOKSHADHARMA PARVA.)—

*Continued.*

**Yudhisthira said :—**

1—2. "O grandfather, O you of great wisdom, I wish to hear fully, O chief of the Bharatas, of that lotus-eyed and indestructible one, who is the Creator of all but who has been created by none, who is called Vishnu, who is the origin of all creatures and to whom all creatures return, who is known by the names of Narayana and Hrishikesha and Govinda and Keshava, and who is incapable of being defeated by any one."

**Bhishma said :**

3. 'I have heard of this subject from Jamadagni's son Rama while he described it from the celestial saint Narada and from Krishna-Dwaipanya.



4. Asita-Devala, O son, Valmiki of austere penances and Markandeya, describe Govinda as the Most Wondrous and the Supreme.

5. Keshava, O chief of Bharata's race, is the divine and powerful Lord of all. He is called Purusha, and is present in everything, having multiplied himself.

6. Listen now, O Yudhishthira of powerful arms, to those attributes which great Brahmanas say are to be seen in the great wielder of Sharnga.

7. I shall also, O king, recite to you those acts which persons well-read in old histories attribute to Govinda.

8. He is the soul of all creatures, the great one, and the foremost of all beings. He created (by his will) the five elements *viz.*, Wind, Light, Water, Space and Earth.

9. Having created the Earth that powerful Lord of all things, that great one, that foremost of all beings, lay on the surface of the waters.

10. While thus floating upon the waters, that foremost of all beings, that resort of every sort of energy and splendour, created consciousness, the first-born of all beings in the universe.

11. We have heard that He created consciousness with the mind,—Consciousness which is the resort of all created things. That Consciousness maintains all creatures and both the past and the future.

12. After that great Being, O mighty-armed one, *viz.*, Consciousness originated a highly beautiful lotus, effulgent like the Sun out of the navel of the Supreme Being.

13. Then, O son, the illustrious and divine Brahman, the Grandfather of all creatures, came into being from that lotus, lighting all the points of the horizon with his effulgence.

14. After the high-souled Grandfather had, O mighty-armed one, thus originated from the primeval lotus, a great Asura of the name of Madhu, having no beginning, came into being from the quality of ignorance, (Tamas).

15. The foremost of all Beings for helping Brahman, killed that dreadful Asura of terrific deeds, engaged even then in the fearful act of killing the Grandfather.

16. For slaying this demon, O son, all the gods and the Danavas and men called that foremost of all righteous persons by the name of Madhusudana (slayer of Madhu).

17. After this, Brahman, created, by his will, seven sons with Daksha at their head. They were Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu.

18. The eldest born, *viz.*, Marichi, begat, by his will, a son named Kashyapa, highly energetic and the foremost of all persons conversant with Brahma.

19. From his toe, Brahman had, even before the birth of Marichi, created a son. That son, O Bharata's chief, was Daksha, the progenitor of creatures.

20. Daksha begat thirteen daughters, O Bharata, the eldest of whom was called Diti.

21. Marichi's son Kashyapa, O son, who was a master of duties and their distinctions, who was of righteous deeds and great fame, espoused them.

22. The highly blessed Daksha next begat ten other daughters. That progenitor of creatures, *viz.*, the righteous, Daksha, conferred these upon Dharma.

23. Dharma became father of the Vasus, the highly energetic Rudras the Vishwedevas, the Suddhyas, and the Maruts, O Bharata.

24. Daksha next begat twenty-seven other younger daughters. The highly blessed Soma espoused them all.

25. The other wives of Kashyapa gave birth to Gandharvas, horses, birds, kine, Kimpurushas, fishes, and trees and plants.

26. Aditi gave birth to the Adityas, the foremost ones among the gods, and highly powerful. Amongst them Vishnu was born in the form of a dwarf. Otherwise called Govinda, he became the foremost of them all.

27. By his power the prosperity of the gods increased. The Danavas were defeated. The children of Diti were the Asuras.

28. Danu gave birth to the Danavas having Vipraciti as their head. Diti gave birth to all the powerful Asuras.

29. The destroyer of Madhu also created the Day and the Night, and the Seasons in their order, and the Morning and the Evening.

30. After meditation he also created the clouds, and all the immobile and mobile objects. Highly energetic he also created the Vishvas and the Earth with all things upon her.

31. Then the highly blessed and powerful Krishna, O Yudhishthira, once again created from his mouth one hundred foremost Brahmanas.

32. From his two arms, he created one hundred Kshatriyas, and from his thighs one hundred Vaishyas. Then, O foremost of Bharata's race, Keshava created from his two feet one hundred Shudras.

33. Endued with great ascetic merit, the destroyer of Madhu, having thus created the four orders of men, made (Dhatri Brahman) the master and ruler of all created beings.

34. Of incomparable effulgence, Brahman became also the exponent of the Vedic lore. And Keshava made him called Virupaksha, the ruler of the spirits and ghosts and of those females called the Matrikas (mothers).

35. And he made Yama the ruler of the departed manes of all sinful men. The Supreme Soul of all creatures also made Kuvera the lord of all riches.

35. He then created Varuna the lord of waters and governor of all aquatic animals. The powerful Vishnu made Vasava the king of all celestials.

37. In those times, men lived as long as they chose to live, and had no fear of Yama.

38. Sexual intercourse, O chief of the Bharatas, was then not necessary for perpetuating the race. In those days, offspring were begotten by the will.

39. In the cycle that followed, *viz.*, Treta, children were begotten by touch alone. The people of that cycle even, O king, had no necessity of sexual intercourse.

40. It was in the next cycle, *viz.*, Dwapara, that the practice of sexual intercourse originated, O king, among men. In the Kali age, O monarch, men have come to marry and live in pairs.

41. I have now told you of the supreme Lord of all creatures. He is also called the Ruler of all and everything. I shall now, O son of Kunti, describe to you the sinful creatures of the Earth. Listen to me.

42. Those men, O king, are born in the southern region and are called Andhakas, Guhas, Pulindas, Shavaras, Chuchukas, Madrakas.

43. I shall also name those that are born in the northern region. They are Yauanas, Kamvojas, Ghandharas, Kiratas, and Barbbaras.

44. All of them, O son, are sinful, and live on this Earth, acting like Chandalas, ravens and vultures.

45. In the Kirta cycle, O son, they did not live on Earth. It is from the Treta that they sprang and began to multiply, O chief of Bharata's race.

46. When the terrible period of the junction of Treta and the Dwapara, set in the Kshatriyas, approaching one another, began to fight.

47. Thus, O chief of Kuru's race, this universe was created by the great Krishna. That observer of all the worlds, *viz.*, the celestial saint Narada, has said that Krishna is the Supreme God.

48. Even Narada, O king, acknowledge the supremacy and eternity of Krishna, O mighty-armed chief of Bharata's race.

49. Thus, O mighty-armed one, is Keshava of unvanquishable prowess. That lotus-eyed one is not a man. He is inconceivable !

## CHAPTER CCVIII.

### (MOKSHADHARMA PARVA).—

*Continued.*

Yudhisthira asked :—

1. "Who are the first Patriarch, O foremost of Bharata's race? What highly blessed Rishis are there, and on which quarters do each of them dwell?"

Bhishma said :—

2. 'Hear me, O chief of the Bharatas, about what you ask. I shall tell you who the Patriarchs were and what Rishis are mentioned as living on which points of the horizon.

3. There was at first one Eternal, Divine, and Self-create Brahman. The self-create Brahman begat seven illustrious sons.

4. They were Mariclii, Atri, Angiras, Pulastya, Pulaha, Kratu, and the highly blessed Vashistha who was equal to the Self-create himself.

5. These seven sons have been described in the Puranas as seven Brahmanas. I shall now name the succeeding Patriarchs.

6. In Atri's family was born the eternal and divine Varhi the ancient, born of penances. From Varhi the ancient were born the ten Prachetasas.

7. The ten Prachetasas had one son between them, *viz.*, the Prajapati called by the name of Daksha. This last has two names in the world, *viz.*, Daksha and Ka.



8. Marichi had one son called Kashyapa. This last also has two names. Some call him Arishtanemi, and some Kashyapa.

9. Atri had another son born of his loins, viz., the handsome and princely Soma of great power. He practised penances for a thousand divine cycles.

10. The divine Aryyaman and his sons, O king, have been described as those who issued injunctions, and as creators of all creatures.

11—12. Shashavindu had ten thousand wives. Upon each of them he begat a thousand sons, and thus they were ten hundred thousand in number. Those sons refused to call any body else save themselves as Patriarch.

13. The ancient Brahmanas bestowed a name on the creatures of the world, derived from Shashavindu. That extensive family of the Patriarch Shashavindu became in time the progenitor of the Vrishini race.

14. These that I have named are noted as the illustrious Patriarchs. After this, I shall name the celestials who are the lords of the three worlds.

15. Bhaga, Ansha, Aryyaman, Mitra, Varuna, Savitri, Dhatri, Vivaswat of great might.

16. Tashtri, Puhshan, Indra, and Vishnu known as the twelfth,—these are the twelve Adityas, all originated from Kashyapa.

17. Nasatya and Dashra are mentioned as the two Ashwins. These two are the sons of the illustrious Martanda, the eighth in the above list.

18—20. These were called first the gods and the two classes of departed manes. Tashtri had many sons. Amongst them were the beautiful and famous Visharupa, Ajaikapat, Ahi, Bradhna, Virupaksha, and Raivata. Then there were Hara and Vahurupa, Tryamvaka the chief of the Deities, and Savitrya, Jayanta and Pinaki the invincible. The highly blessed eight Vasus have formerly been enumerated by me.

21. These were considered as gods at the time of the Prajapati Manu. These were at first called the gods and the Pitris.

22. The Siddhas and the Saddhyas were divided into two classes for their conduct and youth. The deities were formerly divided into two classes, viz., the Ribhus and the Maruts.

23. Thus have the Vishwas, the gods, and the Ashwins, been enumerated.

Amongst them, the Adityas are Kshatriyas, and the Maruts are Vaishyas.

24. The two Ashwins, practising severe penances, have been said to be Shudras. The deities sprung from Angirasa's family have been said to be Brahmanas. This is certain.

25—34. Thus have I told you about the fourfold order among the gods. The person who, after rising from his bed in the morning, recites the names of these deities, becomes purged off of all his sins whether committed by himself intentionally or unintentionally, or whether born of his intercourse with others. Yavakrita, Raivya, Arvavasu, Paravasu, Ausija, Kakshivat, and Vala, are described as the sons of Angirasa. These and Kanwa son of the Rishi Medhatithi, and Varhishada, and the well-known seven Rishis who are the progenitors of the three worlds, all live in the East. Unmucha, Vimucha, the highly energetic Sastyatreya, Pramucha, Idhmavaha, and the divine Dridavrata, and Mitravaruna's highly energetic son Agastya, these twice-born Rishis all live in the South. Ushanga, Karusha, Dhaumya, Parivyadha of great energy, and those great Rishis called Ekata, Dwita, and Trita, and Atri's son, viz., the illustrious and powerful Saraswat, these high-souled ones live in the West. Atreya, and Vashishtha, and the great Rishi Kashyapa, and Gautama, Bharadwaja, and Vishwamitra the son of Kushika, and the illustrious son of the high-souled Richika, viz., Jamadagni,—these seven live the North. Thus have I described to you the great Rishis of fiery energy who live in the different points of the world.

35. Those great ones are the witnesses of the universe, and are the creators of all the worlds. Thus do they live in their respective quarters.

30. By reciting their names one is purged off of all his sins. A person by sojourning to those quarters becomes freed of all his sins and succeeds in returning home safely.

## CHAPTER CCIX.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Yudhishtira said:—**

1. "O grandfather, O you of great wisdom and invincible prowess in battle, I wish to hear fully of Krishna who is immutable and omnipotent.

2. O foremost of men, tell me truly everything about his great energy and the great deeds performed by him in days of yore.

3. Why did that powerful one assume the form of an animal, and that for performing what particular act? Tell me all this, O mighty warrior."

**Bhishma said :—**

4. 'Formerly, on one occasion, while out on hunting, I arrived at the asylum of Markandeya. There I saw various classes of ascetics seated by thousands.

5. The Rishis honored me by offering honey and curds. Accepting their adoration, I reverentially saluted them in return.

6. What I shall recite was described there by the great Rishi Kashyapa. Listen with rapt attention to that excellent and charming throne.

7—8. Formerly the principal Danavas, possessed by anger and cupidity, and hundreds of powerful Asuras having Naraka for their first, elated with power, and numberless other Danavas invincible in battle, became highly jealous of the peerless prosperity of the gods.

9. Oppressed by the Danavas and finding no peace, the gods and the celestial Rishis, fled away in all directions.

10. The dwellers of heaven saw the Earth looking like one sunk in sore distress. Overspread with mighty Danavas of terrible countenance, the Earth seemed to be oppressed with a heavy load, Cheerless and grief-stricken, she seemed as if going down into the nether region.

11. The Adityas, stricken with fear, went to Brahman, and said,—How O Brahman, shall we continue to put up with these oppressions of the Danavas.

12. The self-create answered them, saying,—I have already ordained what is to be done in this matter.

13—15. Having obtained boons, and possessed of power, and elated with pride, those senseless wretches do not know that Vishnu of invisible form, that god incapable of being defeated by the very gods in a body, has assumed the form of a boar. That Supreme Deity, going to the spot where those wretched Danavas, of terrible mein, are living in thousands below the Earth, will kill them all!—Hearing these words of the Grandfather, those foremost one among the deities were overjoyed.

16. Sometime after, Vishnu of mighty energy, assuming the form, of a Boar,

penetrating into the nether regions, rushed against those children of Diti.

17. Seeing that extraordinary creature, all the Daityas, in a body stupefied by Time, quickly proceeded against it for displaying their strength, and stood encircling it.

18. Soon after, they all rushed against that Boar and caught it simultaneously. Filled with anger they tried to drag the animal from every side.

19. Those foremost of Danavas, of huge bodies, endued with mighty energy, swelling with strength, O monarch, could do nothing to that Boar.

20. At this they were stricken with wonder and fear. Numbering in thousands, they thought that their last hour had come.

21. Then that Supreme God of all the gods, having Yoga for his soul and companion, became immersed in Yoga, O chief of the Bharatas, and began to roar terribly agitating those Daityas and Danavas.

22. All the worlds and the ten cardinal points resounded with those roars, which for this reason, agitated all creatures and struck them with fear.

23. The very gods headed by Indra became terror-stricken. The whole universe became calm in consequence of that sound. It was a dreadful time.

24—25. All mobile and immobile beings became stupefied by that sound. The Danavas, terrified by that sound, began to fall down dead, paralysed by the energy of Vishnu. The Boar, with its hoofs, began to pierce those enemies of the gods, those dwellers of the nether regions, and tear their flesh, fat, and bones.

26. On account of those tremendous roars, Vishnu passed by the name of Sanatana.

27. He is also called Padmanabha. He is the foremost of Yogins. He is the Preceptor of all creatures, and their supreme Lord. All the sects of the gods then went to the Grandfather.

28. Going there, those illustrious ones addressed the Lord of the universe, saying,—What sort of noise is this, O powerful one? We do not understand it. Who is this one, or whose is this sound by which the universe has been stupefied.

29. With the power of this sound or of its maker, the gods and the Danavas have all been deprived of their senses.

30. Meanwhile, O mighty-armed one, Vishnu in his Boar form came before the



assembled gods, his praises lauded by the great Rishis.

**The Grandfather said :—**

31. That is the Supreme God, the Creator of all beings, the Soul of all creatures, the foremost of all Yogins. Of huge body and great strength, he comes here, having killed the leading Danavas.

32. He is the Lord of all beings, the master of Yoga, the great ascetic, the Soul of all living beings. Be silent, all of you? He is Krishna, the destroyer of all impediments.

33. That Supreme God of immeasurable sheen, that great refuge of all blessings, having performed a most difficult task that cannot be accomplished by others, has returned to his own pure nature.

34. It is He from whose navel the primeval lotus had sprung. He is the foremost of Yogins. Of supreme soul, He is the creator of all beings. There is no necessity for sorrow or fear or grief, ye foremost of celestials.

35. He is the Ordainer. He is the Creating Principle. He is all-destroying Time. It is He who maintains all the worlds. These roars that have alarmed you are being uttered by that great one.

36. Of mighty arms, He is the object of univesal adoration. Incapable of deterioration, that lotus-eyed one is the origin of all beings and their lord.

## CHAPTER CCX.

(MOKSHADHARMA PARVA).—

*Continued.*

**Yudhishtira said :—**

1. "Tell me, O sire, that high Yoga by which, O Bharata, I may obtain liberation. O foremost of speakers, I wish to know everything about that Yoga truly."

**Bhishma said :—**

2. 'Regarding it is cited the old narrative of the discourse between a preceptor and his disciple on the subject of liberation.

3. There was a twice-born preceptor who was the foremost of Rishis. He looked like a mass of effulgence. Endued with a high soul, he was firm in truth and a complete master of his senses.

4—5. Once upon a time, a highly intelligent and attentive disciple, desirous of obtaining what was for his highest good touched the preceptor's feet, and standing with joined palms before him, said,—If O illustrious one, you have been pleased with the adoration I have offered you, you should solve a great doubt of mine.

6—7. Whence am I and whence are you? Tell me this fully. Tell me also what is the final cause. Why also, O best of twice-born ones, when the material cause in all beings is the same, their origin and destruction take place in such dissimilar ways? You should, O you of great learning, also explain the object of the saying in the Vedas, the meaning of the injunctions of the Smritis and of those injunctions which apply to all classes of men.

**The preceptor said :—**

8. Listen, O disciple, O you of great wisdom. This what you have asked me is not described even in the very Vedas and is the highest subject for thought or discourse. It is called Adhyatma and is the most precious of all branches of learning and of all sacred institutes.

9. Vasudeva is the Supreme (cause) of the universe. He is the origin of the Vedas (viz., Om). He is Truth, Knowledge, Sacrifice, Renunciation, Self-control, and Righteousness.

10. Persons well-read in the Vedas know Him as All pervading, Eternal, Omnipresent, the Creator and the Destroyer, the Unmanifest, Brahma, Immutable.

11—12. Hear now from me the story of Him who was born in the Vrishni family. A Brahmana should hear the greatness of that God of gods, called Vishnu of immeasurable energy, from the lips of Brahmanas. A Kshatriya should hear it from persons of that order. One who is a Vaishya, should hear it from Vaishyas, and a high-souled Shudra should hear it from Sudras.

13. You deserve to hear it. Listen now to the sacred accounts of Krishna, that theme which is foremost of all themes. Vasudeva is the Wheel of Time, without beginning and without end. Existence and Non-existence are the qualities by which His real nature is known.

14. The universe rolls like a wheel, depending upon that Lord of all beings. O best of men, Keshava, that foremost of all beings is said to be Indestructible, Unmanifest, Immortal Brahma, and Immutable.

13. The highest of the high, and without change or destruction himself, he created the departed manes, the gods, the Rishis, the Yakshas, the Rakshasas, the Nagas, the Asuras, and mankind.

16. He also created the Vedas and the eternal duties and customs of men. Having reduced everything into nothing, he once more, in the beginning of a (new) cycle, creates Prakriti.

17. As the various phenomena of the several seasons set in one after another according to the season that comes, so creatures come into being at the commencement of every cycle.

18. Corresponding with those creatures who came into being, rules and duties are laid for regulating the world's course.

19. At the end of every cycle the Vedas and all other scriptures disappear. Through the favour of the Self-create, the great Rishis, by means of their penances, first re-acquire the lost Vedas and the scriptures.

20. The Self-create (Brahman) first acquired the Vedas. Their branches called the Angas were first acquired by Vrihaspati. Bhṛigu's son (Shukra) first acquired the science of ethics which is so beneficial for the universe.

21. Narada acquired the science of music; Bharadwaja that of arms; Gṛgya, the history of the celestial Rishis; the dark son of Atri that of medicine.

22. Various other Rishis whose names are connected therewith, promulgated various other sciences such as Philosophy, Logic, etc. Let that Brahman which those Rishis have described by arguments drawn from reason, by means of the Vedas, and by inferences drawn from the direct evidence of the senses, be worshipped.

23. Neither the gods nor the Rishis were able to grasp Brahman who is without beginning and who is the highest of the high. Only the divine creator of all things, viz., the powerful Narayana, had known of Brahman.

24. From Narayana, the Rishis the foremost of the deities, the Asuras, and the royal sages of old, acquired the knowledge of that highest panacea for the cure of sorrow.

25. When Prakriti creates through the action of Purusha, the universe with all its potencies begins to spring from it.

26. From one lighted lamp thousands of other lamps are capable of being lighted. Similarly, Prakriti produces thousands of existent things. On account of its infinity, primordial matter is never exhausted.

27. From the Unmanifest flows the

Understanding determined by acts. The Understanding creates Consciousness. From Consciousness proceeds Space. From Space proceeds Wind.

28. From the Wind proceeds Heat. From Heat proceeds Water, and from Water is produced the Earth. These Eight form primordial Prakriti. The universe rests on them.

29. From those Eight have originated the five organs of knowledge, the five organs of action, the five objects of the (first five) organs, and the one, viz., the Mind, forming the sixteenth, which is the outcome of their modification.

30. The ear, the skin, the two eyes, the tongue, and the nose are the five organs of knowledge. The two feet, the anus, the organ of generation, the two arms, and speech, are the five organs of action.

31. Sound, touch, form, taste, and smell are the five objects of the senses, covering all things. The Mind lives upon all the senses and their objects.

32. In the perception of taste, the Mind becomes the tongue, and in speech Mind becomes words. Covered with the different senses, Mind becomes all the objects which exist in its apprehension.

33. These sixteen, existing in their respective forms, should be known as gods. These adore Him who creates all knowledge and lives within the body.

34-35. Taste is the attribute of water; scent is the attribute of earth; hearing is the attribute of space; vision is the attribute of fire or light; and touch is the attribute of the wind. This is the case with all creatures at all times.

36. The Mind, is the attribute of existence. Existence springs from the Prakriti which exists in That, which is the Soul of all existent beings.

37. These existences, resting upon the supreme Divinity that is above Prakriti and that is inactive, uphold the entire universe of mobile and immobile objects.

38. This sacred building of nine doors (body) is endued with all these existences. That which is high above them, viz., the Soul, lives within it, pervading it all over. Therefore it is called Purusha.

39. The Soul is not subject to decay and death. It has knowledge of what is manifest and what is unmanifest. It is again all-pervading, endued with qualities, subtle, and the refuge of all existences and qualities.

40. As a lamp shows all objects great



or small, similarly the Soul dwells in all creatures as the principle of knowledge.

41. Making the ear to hear what it hears, it is the Soul that hears. Likewise, making the eye works, it is the Soul that sees. This body supplies the means by which the Soul derives knowledge. The bodily organs are not the doers, but it is the Soul that is the doer, of all acts.

42. There is fire in wood, but it is never seen by cutting open a piece of wood. Similarly, the Soul lives within the body, but it can never be seen by cutting the body.

43. The fire which exists in wood may be seen by proper means, viz., rubbing the wood with another piece of wood. Similarly, the Soul which lives within the body may be seen by employing proper means, viz., Yoga.

44. Water must exist in rivers. Rays of light are always attached to the sun. Similarly, the Soul has a body. This connection is not stopped because of the constant succession of bodies that the Soul has to pass through.

45. In a dream, the Soul, endued with the five senses, leaves the body and moves over wide areas. Similarly, when death takes place, the Soul passes out of one body for entering another.

46. The Soul is fettered by its pristine acts. Fettered by acts done by it in one state of existence, it attains to another state. Indeed, it is led from one into another body by its own acts which are of very powerful consequences.

47. I will now describe how the owner of a human body, casting off his body, enters another, and then again into another, and how, indeed, the whole range of beings is the result of their respective acts.'

## CHAPTER CCXI.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Bhishma said :—**

1. 'All immobile and mobile beings, divided into four classes, have been described to be of unmanifest birth and unmanifest death. Existing only in the unmanifest Soul, the Mind is said to possess the attributes of the unmanifest.

2. As a vast tree lies within a small unblown Ashwatha flower and is seen only when it comes out, so birth takes place from what is unmanifest.

3. A piece of iron, which is inanimate, runs towards a piece of loadstone. Likewise, inclinations and propensities due to natural instincts, and all else, run towards the Soul in a new life.

4. Indeed, as those propensities born of Darkness and Ignorance, and inactive in their nature, are united with the Soul when re-born, similarly, those other inclinations and aspirations of the Soul that have their look directed towards Brahma become united with it, coming to it directly from Brahma itself.

5. Neither earth, nor sky, nor heaven, nor things, nor the vital airs, nor virtue and vice, nor anything else, existed before, except the Intelligence-Soul. Nor have they any necessary connection with even the Intelligence-Soul corrupted by Darkness.

6. The Soul is eternal. It is indestructible. It is in every creature. It is the cause of the Mind. It is without qualities. This universe before us is due to Darkness or Ignorance. The Soul's apprehensions of form, etc., are due to past desires.

7. The Soul, when it becomes endued with desires, engages in acts. On account of that condition,—this vast wheel of existence revolves with beginning and without end.

8. The Understanding, is the nave of that wheel. The body with the senses, forms its spokes. The perceptions and acts are its circumference. Urged by on the quality of Darkness, the Soul presides over it.

9. Like oilmen pressing oilseeds in their machine, the consequences born of Darkness, assailing the universe which is moistened by Darkness, press or grind it in that wheel.

10. In that succession of births, the individual Soul, seized by the idea of Ego in consequence of desire, performs acts. In the union of cause and effect, those acts again become fresh causes.

11. Effects do not enter into causes. Nor do causes enter into effects. Time is the instrumental in the production of effects.

12. The primordial essences, and their changes endued with causes, exist unitedly, on account of their being always presided over by the Soul.

13. Like dust following the wind that moves it, the individual Soul, shorn of body, but endued still with inclinations born of Darkness and Ignorance and with principles of causes formed by pristine deeds, moves on, following the direction of the Supreme Soul.

14. The Soul, however, is never affected

by those inclinations and propensities. Nor are these affected by the Soul that is superior to them. The wind, which is naturally pure, is never sullied by the dust it carries.

15. As the wind is separate from the dust it carries away, so, the wise man should know, is the connection between life and the Soul. No one should think that the Soul, on account of its seeming union with the body and the senses and the other inclinations and beliefs and unbeliefs, is really endued therewith as its necessary and absolute qualities. On the other hand, the Soul should be considered as existing in its own nature.

96. Thus did the divine Rishi remove the doubt that had taken possession of his disciple's mind. In spite of all this, people depend upon means consisting of acts and scriptural rites for removing misery and acquiring happiness.

17. Seeds that are burnt by fire do not put forth sprouts. Likewise, if everything that produces misery be consumed by the fire of true knowledge, the Soul is freed from the obligation of re-birth in the world.

## CHAPTER CCXII.

### (MOKSHADHARMA PARVA)—

*Continued.*

**Bhishma said:—**

1. Persons who perform acts consider the performance of acts highly. Likewise, those who are devoted to Knowledge do not regard anything other than Knowledge.

2. Rare are persons fully conversant with the Vedas and depending upon the injunctions contained therein. The more intelligent however consider the abstention from acts as the better of the two, viz., heaven and liberation.

3. Abstention of acts is observed by highly wise men. That conduct, therefore, is praiseworthy. The intelligence which advocates abstention from acts, is that by which one attains to liberation.

4. Endued with body, a person, through folly, and endued with anger and cupidity and all the propensities born of Darkness and Ignorance, cherishes attachment for all earthly objects.

5. One, therefore, who wishes to destroy his connection with the body, should never perform any impure act. On the other hand, one should create by his acts

a path for attaining to Liberation, without wishing for regions of happiness.

6. As gold, when united with iron, loses its purity and cannot shine, so Knowledge, when existing with attachment to earthly objects and such other shortcomings, fails to display its splendour.

7. He who, influenced by cupidity, desire and anger, practises unrighteousness, transgressing the path of righteousness, is completely destroyed.

8. One who is desirous of benefiting oneself should never seek, with too much attachment, earthly possessions represented by the objects of the senses. If one does it, anger and joy and sorrow arise from one another.

9. When every one's body is made up of the five original elements as also of the three qualities of Goodness, Darkness, and Ignorance, whom shall one worship and whom shall one censure with what words?

10. Only the fools become attached to the objects of the senses. On account of folly they do not know that their bodies are only modifications of earth.

11. As a house made of earth is covered over with earth, so this body which is made of earth is saved from destruction by food which is only a change of earth.

12. Honey, oil, milk, butter, meat, salt, treacle and grain of all kinds and fruit and roots are all modifications of earth and water.

13. Giving up all desire (for rich food) hermits living in the forest take simple and unsavoury food, for only keeping up the body.

14. Likewise, a person who lives in the forest of the world, should be ready for labour and should take food for passing life, like a patient taking medicine.

15—16. Examining all earthly things that meet him, by the help of truth, purity, candour, a spirit of renunciation, enlightenment, courage, forgiveness, fortitude, intelligence, reflection, and austerities, and desirous of securing tranquillity, a person of great soul should restrain his senses.

17. All creatures, stupefied by Ignorance by the qualities of Goodness, Darkness, and Ignorance are continually revolving like a wheel.

18. All faults, begotten of Ignorance, should be closely examined and the idea of Self, which originates from Ignorance, and creates misery, should be avoided.

19. The five elements, the senses the qualities of Goodness, Darkness and Ignorance



ance, the three worlds with the Supreme Being himself, and acts, all rest on Self-consciousness.

20. As Time, under its own laws, always creates the seasons one after another, so one should know that Consciousness in all creatures is the mover of acts.

21. Ignorance produces delusions. It is like Darkness and is born of Ignorance. All the joys and sorrows belong to the three qualities of Goodness, Darkness, and Ignorance.

22. Listen now to those consequences that spring from the qualities of Goodness, Darkness and Ignorance. Contentment, the satisfaction that arises from joy, certainty, intelligence, and memory,—these are the results of the quality of Goodness. I shall now describe the consequences of Darkness and Ignorance.

23. Desire, anger, error, cupidity stupefaction, fear, and fatigue, belong to the quality of Darkness. Cheerlessness, grief discontent, vanity, pride, and wickedness, all belong to Ignorance.

24. Examining the weight or lightness of these and other evils that exist in the Soul, one should reflect upon each of them one after another.

**Yudhisthira said:—**

25. "What evils are shunned by persons seeking Liberation? What are those that are weakened by them? What are the evils that come again and again? What, again, are regarded as weak, through stupefaction.

26. What, indeed, are those evils upon whose gravity and weakness a wise man should reflect with the help of intelligence and of reason? I have doubts upon these subjects. Describe these to me, O grandfather."

**Bhishma said:—**

27. 'By rooting out all evils, a person of pure Soul succeeds in obtaining Liberation. As an axe made of steel cuts a steel chain, similarly, a person of cleansed Soul, destroying all the evils that originate from Darkness and that are born with the Soul, succeeds in cutting off his connection with the body.

28. The qualities having their origin in Darkness, those that originate from Ignorance, and those stainless ones characterised by purity, form as it were the seed from which all embodied creatures have sprung. Amongst these, the quality of Goodness alone is the cause through which persons of pure souls succeed in attaining to Liberation.

29. A person of pure soul, therefore, should cast off all the qualities begotten of Darkness and Ignorance. Then again when the quality of Goodness becomes freed from those of Darkness and Ignorance it shines the more.

30. Some say that sacrifices and other acts performed with the help of Mantras, and which bring about the purification of the Soul, are evil or cruel acts. On the other hand, those acts are the chief instruments for dissociating the Soul from all worldly attachments, and for the observance of the religion of peace.

31. Through the influence of the qualities born of Darkness, all impious acts are perpetrated and all earthly acts as well as such acts as originate from desire are performed.

32. Through qualities born of Ignorance, one does all acts fraught with cupidity and springing from anger. In consequence of the attribute of Ignorance, one feels sleep and procrastination and becomes addicted to all acts of cruelty and carnality.

33. That person, however, who, endued with faith and scriptural knowledge, follows the quality of Goodness, attends only to all good things and becomes endued with beauty and a soul free from every corruption.

## CHAPTER CCXIII.

(MOKSHADHARMA PĀRVA).—

*Continued.*

**Bhishma said:—**

1. Delusion or loss of judgment arises from the quality of Darkness. Anger, cupidity, fear and pride originate from the quality of Ignorance, O foremost of Bharata's race. When all these are destroyed, one becomes pure.

2. By obtaining purity, a person acquires the knowledge of the Supreme Soul which is effulgent, incapable of deterioration, without change, pervading all things, having the unmanifest for his refuge, and the foremost of all the gods.

3. By His illusory power men fall away from knowledge and become senseless, and their knowledge being darkened, yield to anger.

4. From anger, they become subject to desire. From desire originate cupidity, delusion, vanity, pride and selfishness. From such selfishness proceed various sorts of acts.

5. From acts originate various ties of affection and from those ties of affection springs sorrow or misery and from acts imbued with joy and sorrow proceeds the liability to birth and death.

6. On account of the obligation of birth, one is compelled to live within the womb,—for the union of vital seed and blood. Living there is defiled with excreta urine and phlegm, and always fouled with blood that is created there.

7. Overwhelmed by thirst, the Intelligence Soul becomes fettered by anger and the rest that have been described above. It seeks, however, to escape those evils. In this respect, women must be considered as instruments which set the stream of Creation agoing.

8. By their nature, women are Kshetra, and men are Kshetraja in respect of qualities. Therefore, wise persons should not pursue women especially.

9. Indeed, women are like dreadful Mantra powers. They stupefy persons shorn of wisdom. They are sunk in the quality of Darkness. They are the eternal embodiment of the senses.

10. On account of the strong desire that men cherish for women, offspring proceed from them, due to the action of the seminal fluid. As one throws off from his person such vermin as are born there but as are not on that account any part of one-self, so should one cast off those vermin of one's body that are called children, who, though regarded as one's own, are not his own in sooth.

11. From the seminal fluid and sweat creatures spring from the body, influenced by pristine acts or in the course of nature. Therefore, a wise man should feel no regard for them.

12. The quality of Darkness rests on that of Ignorance. The quality of Goodness, again, rests on that of Darkness. Darkness which is unmanifest overspreads itself on Knowledge, and creates the phenomena of Intelligence and Consciousness.

13. That knowledge possessing the attributes of Intelligence and Consciousness has been described as the seed of individual Souls. That, again, which is the seed of such knowledge is called the Jiva (or Individual Soul). On account of acts and the virtue of time, the Soul goes through birth and repeated rounds of re-birth.

14. As in a dream the Soul plays as if invested with a body which, of course, is due to the action of the mind, similarly, it gets in the mother's womb a body in

consequence of qualities and propensities created by pristine deeds.

15. Whatever senses, while it is there, are awakened by pristine deeds as the operating cause, become created in Consciousness in consequence of the mind co-existing with attachments.

16. On account of the past thoughts of sound that are awakened in it, the Soul, subjected to such influences, gets the organ of hearing. Similarly, from attachment to forms, its eye is produced, and from its desire after smell its organ of smelling.

17. From thoughts of touch it acquires the skin. Likewise, the five vital airs are acquired by it, viz., Prana, Apana, Vyana, Udana, and Samana, which make the body agoing.

18. Encased in body with all limbs fully developed on account of pristine deeds, the Soul takes birth; with both physical and mental sorrow, in the beginning, middle, and end.

19. It should be known that sorrow originates from the very formation of body (in the womb). It increases with the idea of Self. From renunciation of these, sorrow is destroyed. He who knows sorrow's end attains to Liberation.

20. Both the origin and the destruction of the senses depend on the quality of Darkness. A wise man should act with proper scrutiny with the help of the eye of the scriptures.

21. The senses of knowledge, if they succeed in acquiring all their objects, can never stupefy the man who is without thirst. The embodied Soul, by making its senses weak, is saved from the obligation of re-birth.

## CHAPTER CCXIV.

(MOKSHADHARMA PARVA).—

*Continued.*

**Bhishma said :—**

1. 'I shall now describe to you the means of conquering the senses as seen with the eye of the scriptures. A person, O king, will attain to the highest end by the help of such knowledge and by shaping his conduct accordingly.

2. Amongst all living creatures man is said to be the foremost. Among men, the twice-born are the foremost; and amongst the twice-born, persons well read in the Vedas are the foremost.



3. These last are considered as the souls of all living creatures. Indeed, those Brahmanas who have mastered the Vedas are considered as all-seeing and omniscient. They are persons who have become conversant with Brahma.

4. As a blind man, without a guide, meets with many difficulties on a road, so has a person shorn of knowledge to meet with many impediments in the world. Therefore those who are endued with knowledge are considered as superior to the rest.

5. Those who wish to acquire virtue practise various rites according to the scriptural injunctions. They do not, however, attain to Liberation. They only acquire those good qualities which I shall presently mention.

6. Purity of speech, of body, and of mind, forgiveness, truth, firmness and intelligence,—these good qualities are shown by pious persons who observe both kinds of religion.

7. What is called Brahmacharyya is considered as the means of attaining to Brahma. That is the foremost of all religions. It is by the practice of that religion that one acquires the highest end.

8. Brahmacharyya has no connection with the five vital airs, mind, understanding, the five senses of perception, and the five senses of action. It is, therefore, free from all the perceptions that the senses give. It is heard only as a word, and its form, is not seen, but can only be conceived.

9. It is a state of existence only on the mind. It has no connection with the senses. That pure state should be attained to by the understanding alone.

10. He who practises it duly attains to Brahma; he who practises it half and half, attains to the status of the gods; while he who practises it indifferently, is born among Brahmanas and possessed of learning attains to eminence.

11. Brahmacharyya is highly difficult to practise. Listen now to the means thereof. That twice-born one who follows it should subdue the quality of Darkness as soon as it begins to show itself or as soon as it begins to be powerful.

12. One who has taken that vow should not speak with women. He should never look at a naked woman. The sight of women, under even indifferent circumstances, excites the passion of all weak-minded men.

13. If a person feels a desire for woman rising in his heart, he should observe the vow called Krichchra and also pass three days in water. If desire is formed even in a dream, one should, diving in water,

mentally repeat for three times the three Riks by Aghamarshana.

14. That wise man who follows this vow should, with a liberal and enlightened mind, consume the sins in his mind which are created by the quality of Darkness.

15. -As the passage that carries away the refuse of the body is very closely connected with the body, so the embodied Soul is very closely connected with the body that confines it.

16. The different sorts of juices, passing through the network of arteries, nourish men's wind, bile, phlegm, blood, skin, flesh, intestines, bones, marrow, and the whole body.

17. Know that there are ten principle canals. These help the functions of the five senses. From those ten issue out thousands of other passages that are minuter in form.

18. Like rivers filling the ocean at the proper time, all these channels, containing juices, nourish the body.

19. There is a channel leading to the heart called Manovaha. It draws from every part of the human body the seminal fluid which is born of desire.

20. Numberless other channels issuing from that principal one extend into every part of the body and bearing the element of heat cause the sense of vision (and the rest).

21. As the butter that lies within milk is churned up by churning rods, so the desires that are created in the mind draw together the vital seed that lies within the body.

22. In the midst of even our dreams passion originating in imagination attacks the mind, with the result that the passage already named, viz., Manovaha, throws out the seminal fluid born of desire.

23. The great and divine Rishi Atri is a master of the subject of the generation of the vital seed. The juices that are produced by food, the passage called Manovaha, and the desire that is born of imagination,—these three are the causes which create the seminal fluid which has Indra for its presiding god. The passion that helps the passing out of this fluid is, therefore, called Indriya.

24. Those persons, who know that the course of seminal fluid is the cause of intermixture of castes, are men of controlled passions. Their sins are considered to have been consumed, and they are never subjected to re-birth.

25. He who performs action simply for the purpose of maintaining his body, reduc-

ing with the help of the mind the qualities into a state of equilibrium, and brings at his last moments the vital airs to the channel called Manovaha, is freed from re-birth.

26. The Mind is sure to acquire Knowledge. It is the Mind which assumes the form of all things. Acquiring success through meditation, the minds of all great persons, become freed from desire, eternal, and shining.

27. Therefore, for destroying the mind, one should perform only pure deeds, and freeing himself from the qualities of Darkness and Ignorance, one is sure to acquire a very desirable end.

28. Knowledge (ordinarily) acquired in younger days becomes weakened with decrepitude. Through the good effects of past lives, a person, however, of ripe understanding succeeds in killing his desires.

29. Such a person, by getting over the fetters of the body and the senses like a traveller crossing a path full of impediments, and transgressing all faults he sees, succeeds in testing the ambrosia (of Liberation.)

## CHAPTER CCXV.

(MOKSHADHARMA PARVA).—

*Continued.*

**Bhishma said :—**

1. By being attached to objects of the senses which are always imbued with evil, living creatures become helpless. Those great persons, however, who are not attached to them, acquire the greatest end.

2. Seeing the world beset with the evils formed by birth, death, decrepitude, sorrow, disease, and anxieties, the man of intelligence should try for the attainment of Liberation.

3. He should be pure in words, thought, and body; he should be shorn of pride. Of tranquil soul and endued with knowledge, he should live like a mendicant, and pursue happiness without being attached to any worldly object.

4. Again, if his mind is filled with attachment for mercy to creatures, he should, seeing that the universe is the result of acts, one should show indifference even to mercy itself.

5. Whatever good acts are done, or whatever sin is committed, the actor reaps the points thereof. Hence, one should, in words, thought, and deed, do only good acts.

6. He enjoys happiness who practises abstinence from injuring (others), truthfulness of speech, honesty towards all creatures, and forgiveness, and who is never careless.

7. Hence one, exercising his intelligence, should fix his mind, after training it, on peace towards all creatures.

8. That man who considers the practice of the virtues mentioned above as the greatest duty as securing the happiness of all creatures, and, as destroying all sorts of sorrow, is possessed of the greatest knowledge, and succeeds in acquiring happiness. Hence, one should, exercising his intelligence, fix his mind, after training it, on peace towards all creatures.

9. One should never think of committing evil to others. One should not covet what is far above his power to acquire. One should not fix his thoughts on objects which are not real. One should, on the other hand, direct his mind towards knowledge by continued exertions.

10—14. With the help of the injunctions of the 'Shrutis and of continued efforts calculated to bring success, Knowledge is sure to originate. One who is desirous of saying good words or observing a religion which is purged off of all impurities, should speak only truth which is not fraught with any malice or censure. One who has got a sound heart, should speak words which are not fraught with dishonesty, which are not harsh, which are not cruel, which are not evil, and which are not characterised by garrulity. The universe is bound in words. If a person disposed to renunciation he should proclaim, with a humble mind and a cleansed understanding, his own evil deeds. He who performs action, urged thereto by propensities pervaded by the quality of Darkness, suffers much misery in this world and at last sinks into hell. One should, therefore, practise self-control in body, words and mind.

15. Ignorant persons bearing the weight of the world are like robbers laden with their booty of straggling sheep. The latter always avoid roads which are not favorable to them.

16. Indeed, as robbers have to throw away their booty if they wish safety, so should a person cast off all acts induced by Darkness and Ignorance, if he is to acquire happiness.

17—18. Forsooth, a person who is shorn of desire, free from the fetters of the world, contented to live in solitude, abstemious in diet, devoted to penances, and with



senses under restraint, who has consumed all his sorrows by knowledge, who finds pleasure in practising Yoga and who has a cleansed soul, succeeds, on account of his mind being withdrawn into itself, in attaining to Brahma or Liberation.

19. One endued with patience and a pure soul should, forsooth, control his understanding. With the understanding, one should next restrain mind, and then with the mind overpower the objects of the senses.

20. Upon the mind being thus restrained and the senses being all subdued, the senses will shine and gladly enter into Brahma.

21. When one's senses are withdrawn into the mind, the result becomes that Brahma becomes manifested in it. Indeed, when the senses are destroyed, and the soul returns to the quality of pure existence, it is regarded as being transformed into Brahma.

22. Then again, one should never show his Yoga power. On the other hand, one should always try to restrain his senses by practising the rules of Yoga. Indeed, one engaged in the practice of Yoga should do all those acts by which his conduct and nature may become pure.

23. One should rather live upon broken grains of corn, ripe beans, dry cakes of seeds from which the oil has been pressed out, potherbs, half-ripe barley, flour of fried pulses, fruits, and roots, secured by begging.

24. Reflecting upon the characteristics of time and place, one should according to his inclinations observe, after proper search, vows and rules about fasts.

25. One should not suspend a rite that has been begun. Like one slowly creating a fire, one should by and by perform an act that is prompted by knowledge. By so doing, Brahma by and by shines in one like the Sun.

26. The Ignorance which rests on Knowledge, extends its influence over all the three states. The Knowledge, again, that follows the Understanding, is attacked by Ignorance.

27. The evil-hearted person cannot acquire a knowledge of the Self for his considering it as united with the three states although in reality it transcends them all. When, however, he perceives the limits under which the two, viz., union with the three states and separation from them, are manifested, it is then that he becomes shorn of attachment and attains to Liberation.

28. When such an apprehension has been acquired, one transcends the effects of age, rises superior to the consequences of decrepitude and death, and obtains Brahma which is eternal, deathless, immutable, and undeteriorating.

## CHAPTER CCXVI.

### (MOKSHADHARMA PARVA).—

*Continued.*

Bhishma said :—

1. The Yogin who wishes to always practise pure Brahmacharyya and who is cognizant of the faults attaching to dreams, should, with his whole heart, try to give up sleep.

2. In dreams, the embodied soul, possessed by the qualities of Darkness and Ignorance, seems to become possessed of another body and move and act influenced by desire.

3. On account of application for acquiring knowledge and of continued reflection and recapitulation, the Yogin remains always awake. Indeed, the Yogin can keep himself continually awake by giving himself up to knowledge.

4. Regarding this subject it has been asked what is this state in which the embodied creature thinks himself encircled by and engaged in objects and acts? It is true that the embodied being, with its senses really suspended, still considers itself to be possessed of body with all the senses of knowledge and of action.

5. It is said that that master of Yoga, named Hari, perceives truly how it happens. The great Rishis say that the explanation given by Hari is correct and reasonable.

6. The learned says that it is on account of the senses being exhausted with fatigue, dreams are seen by all creatures. The mind, however, never becomes inactive and hence arise dreams. This considered as their principal cause.

7. As the imagination of a person who is awake and engaged in acts, is due only to the creative power of the mind, similarly, the impressions in a dream belong only to the mind.

8. A person with desire and attachment receives those imaginations based upon the impressions of numberless pristine lives. Nothing that impresses the mind once is ever lost, and the Soul being cognizant of all those impressions makes them appear.

9. Whichever among the three qualities of Goodness, Darkness, and Ignorance is caused by the influence of pristine acts and by whichever amongst them the mind is affected for the time being in whatever way, the elements (in their subtle forms) or indicate accordingly (in the way of images).

10. After images have thus been created the particular quality of Goodness, Darkness or Ignorance that may have been brought by pristine acts rises in the mind and produces its last result, *vis.*, happiness or misery.

11. Those images originating principally wind, bile, and phlegm, which men apprehend through ignorance and in consequence of tendency pervaded by Darkness and Ignorance, cannot, it has been said, be easily discarded.

12. (When one is awake) whatever objects a person perceives in the mind through the senses in a clear state are apprehended by the mind in dreams while the senses are inactive.

13. The Mind exists without obstruction in all things. This is due to the nature of the Soul. The Soul should be comprehended. All the elements and the objects they form exist in the Soul.

14. In the state called dreamless sleep the manifest human body which, of course, is the door of dreams, disappears in the mind. Possessing the body the mind enters the Soul which is unmanifest and upon which all existent and non-existent things depend, and becomes a wakeful witness with certainty of apprehension. Thus living in pure Consciousness which is the soul of all things, it is considered by the learned as transcending both Consciousness and all things in the universe.

15. That Yogin who by desire covets any of the divine qualities (of Knowledge or Renunciation, etc.) should regard a pure mind to be at one with the object of his desire. All things exist in a pure mind or soul.

16. This is the result acquired by one who practises penances. That Yogin, however, who has got over Darkness or ignorance, is endued with transcending effulgence. When Darkness or Ignorance has been got over, the embodied Soul becomes Supreme Brahma, the cause of the universe.

17. The deities have penances and Vedic rites. Darkness (or pride and cruelty), which destroys the former, has been adopted by the Asuras. This, *vis.*, Brahma, which has been said to have Knowledge only for its quality, is difficult of attainment by either the gods or the Asuras.

18. It should be known that the qualities of Goodness, Darkness, and Ignorance belong to the gods and the Asuras. Goodness is the quality of the gods; while the two others belong to the Asuras.

19. Brahma transcends all those qualities. It is pure Knowledge. It is immortality. It is pure effulgence. It is undecaying. Those persons of pure souls who know Brahma attain to the highest end.

20. One having knowledge for his eye can say this much with the help of reason and analogy. Brahma which is indestructible can be comprehended by only withdrawing the senses and the mind.

## CHAPTER CCXVII.

### (MOKSHADHARMA PARVA).—

*Continued.*

Bhishma said:—

1. 'He does not know Brahma who does not know the four topics, namely, dreams, dreamless sleep, immanent, and transcendent Brahma, as also what is Manifest (*vis.*, the body), and what is Unmanifest (the intelligence-soul), which the great Rishi (Narayana) has described as Tattvam (pure principle).

2. That which is manifest is subject to death. That which is unmanifest transcends death. The Rishi Narayana has described the religion of inclination.

3. Upon that depends the entire universe with its mobile and immobile creatures. The religion of disinclination again leads to the unmanifest and eternal Brahma.

4. The Creator (Brahman) has described the religion of inclination. Inclination indicates re-birth or return. Disinclination on the other hand, indicates the highest end.

5. The ascetic who wish to discriminate exactly between good and evil, who is always bent on conceiving the nature of the Soul, and who devotes himself to the religion of disinclination, attains to that high end.

6—7. One who wishes to accomplish this, should know both the Unmanifest and Purusha of which I shall speak now. That, again, which is different from both the Unmanifest and Purusha, and which transcends them both, and which is distinguished from all beings, should be particularly seen by an intelligent man. Both, Prakriti and Purusha are without beginning and without end. Both are incapable of being known by their likes.



8. Both are eternal and indestructible. Both are greater than the greatest. They are similar in these. There are points of dissimilarity again between them.

9. Prakriti is endued with the three qualities. It is also engaged in creation. The true attributes of Kshetrajna (Purusha or the Soul) are different.

10. Purusha apprehends all the changes of Prakriti (but cannot be apprehended himself.) He transcends all qualities. As regards Purusha and the Supreme Soul again, both of them cannot be comprehended. Again for their both being without qualities by which they can be distinguished, both are greatly distinguished from all else.

11. A person putting on a turban has his head circled with three folds of a piece of cloth.

12. Similarly, the embodied Soul is invested with the three qualities of Goodness, Darkness, and Ignorance. But though thus invested, the Soul is not identical with those qualities.

13. Hence these four topics, which are covered by these four considerations, should be understood: One who understands all this is never stupefied when he tries to form conclusions.

14. He who wishes to secure high prosperity should become pure in mind, and practising austere practices regarding the body and the senses, should devote himself to yoga without seeking for fruits.

15. The universe is permeated by yoga power secretly passing through every part of it and lighting it up brightly. The sun and the moon shine in the sky of the heart on account of yoga power.

16. The result of yoga is Knowledge. Yoga is spoken of highly in the world. Whatever acts destroy Darkness and Ignorance form yoga in respect of its real character.

17. Brahmacharyya and abstention from injury form yoga of the body; while restraining of mind and words form yoga of the mind.

18. The food which is acquired by begging from twice-born persons conversant with the ritual is distinguished from all other food. By taking that food abstemiously, one's sins begotten of Darkness are dissipated.

19. Living upon such food a Yogin finds his senses gradually withdrawn from their objects. Hence, he should take only that quantity of food which is barely necessary for the support of his body.

20. Knowledge which one acquires gradually by mind devoted to yoga should be made one's own on the verge of death by a forcible stretch of power.

21. The embodied Soul, when divested of Darkness, assumes a subtle form with all the senses of perception and moves about in space. When his mind becomes untouched by acts, he, on account of such renunciation, becomes merged in Prakriti.

22. After the destruction of this gross body, one who through absence of carelessness escapes from all the three bodies, succeeds in attaining to Liberation. The birth and death of creatures is always brought about by Avidya (Ignorance.)

23. When knowledge of Brahman originates, the person no longer feels the pinch of necessity. Those, however, who believe what is the reverse of truth are men whose understandings are always busy with the birth and death of all existent things.

24. Keeping their bodies by the help of patience, withdrawing their hearts by the help of their understanding, and withdrawing themselves from the world of senses, some Yogins worship the senses for their subtility.

25. Some of them, with mind purified by yoga, proceeding according to the scriptures and reaching the highest, succeed in knowing it by the help of the understanding and live on that which is the highest and which without resting on any other thing rests on itself.

26. Some adore Brahma in images. Some adore Him as devoid of qualities. Some again and again realise the highest Divinity which has been described to be like a flash of lightning and which is again indestructible.

27. Others who have consumed their sins by penances, attain to Brahman in the end. All these great persons attain to the highest end.

28. With the eye of scripture one should mark the subtle attributes of these several forms, as distinguished by attributes, of Brahma that are adored by men. The Yogin who has gone above the necessity of depending on the body, who has renounced all attachments, and whose mind is devoted to yoga abstraction, should be considered as another instance of Infinity, as the Supreme Divinity, or as that which is Unmanifest.

29. They whose hearts are given to the acquisition of knowledge succeed first in disassociating themselves for the world of mortals. Afterwards, by renouncing attach-

ments they partake of the nature of Brahma and at last attain to the highest end.

30. 'Thus persons conversant with the Vedas have described the religion that brings on the attainment of Brahma. They who follow that religion according to the extent of their respective knowledge all succeed in acquiring the highest end.

31. Those persons who can acquire a knowledge which is incapable of being shaken and which makes its possessors shorn of all sorts of attachments acquire different high regions after death and become emancipate according to the extent of their knowledge.

32. Those pure-hearted persons who have acquired contentment from knowledge, and who have renounced all desires and attachments, gradually approach in respect of their nature nearer and nearer to Brahma which is unmanifest by nature, which is divine, and without birth and death.

33. Realising that Brahma lives in their souls, they become themselves immutable and have never to come back to the Earth). Acquiring that supreme, indestructible and eternal state they leave in happiness. The knowledge of this world is this: (The erring persons consider) it existing. (Persons who have overcome ignorance think that) it does not exist. The whole universe, fettered by desire, is revolving like a wheel.

35. As the fibres of a lotus-stalk over-spread themselves into every part of the stalk, likewise the fibres of desire, which are without beginning or end, spread themselves over every part of the body.

36. As a weaver drives his threads into a cloth by means of his shuttle, similarly the threads that constitute the fabric of the universe are woven by the shuttle of Desire.

37. He who understands the changes of Nature, Nature herself, and Purusha, becomes freed from Desire and acquires Liberation.

38. The divine Rishi Narayana, that refuge of the universe, for the sake of mercy towards all creatures, distinctly laid down these means for the acquisition of immortality.'

## CHAPTER CCXVIII.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Yudhisthira asked :—**

1. "By acting how, O you who are conversant with all courses of conduct, did Janaka the king of Mithila, versed in the religion of Liberation, succeed in acquiring Liberation, after casting off all worldly enjoyments?"

**Bhishma said :—**

2. 'Regarding it is cited the following old narrative of the particular conduct by which that king, a master of all courses of conduct, succeeded in acquiring the highest happiness.

3. There was a king in Mithila of the name of Janadeva of Janaka's race. He was ever engaged in thinking of the courses of conduct that might lead to the attainment of Brahma.

4. One hundred preceptors always used to live in his palace, describing to him the various courses of duty followed by people who had adopted the various modes of life.

5. Well read in the Vedas, he was not very well satisfied with the speculations of his instructors on the nature of the Soul, and in their teachings of his extinction upon the dissolution of the body or of re-birth after death.

6. Once upon a time a great ascetic named Panchashikha the son of Kapila, having roamed over the whole world, arrived at Mithila.

7. Having made conclusions about the diverse duties connected with renunciation, he was above all pairs of opposites, and had no doubts.

8. He was considered as the foremost of Rishis. Living wherever he pleased, he wished to place before the reach of all men eternal happiness that is so difficult of attainment.

9. It appeared that he roamed, amazing the world, having put on the form of none else than that great Rishi, that lord of creatures, whom the followers of the Sankhya doctrine knew, by the name of Kapila.

10. He was the greatest of all the disciples of Asuri and was called the undying. He had performed a mental Sacrifice lasting for a thousand years.

11—12. He was firm in mind, and had performed all the rites and sacrifices that



are enjoined in the scriptures and that lead to the attainment of Brahma. He knew full well the five sacs that cover the Soul. He was devoted to the five acts regarding the adoration of Brahma, and had the five qualities. Known by the name of Panchashikha, he had approached one day a large assembly of Rishis following the Sankhya doctrines and enquired of them about the highest object of human acquisition, namely, the Unmanifest or that upon which the five sacs rest.

13. For acquiring a knowledge of the Soul, Asuri had enquired of his preceptor. On account of the latter's instructions and of his own penances, Asuri understood the distinction between the body and the Soul and had gained celestial vision.

14. In that assembly of ascetics, Asuri described the Immutable, One, and Indestructible Brahma which is seen in various forms.

15. Panchashikha became a disciple of Asuri. He lived on human milk. There was a certain Brahman lady named Kapila. She was Asuri's wife.

16. Panchashikha was accepted by her as a son and he used to suck her breasts. For this, he came to be known as the son of Kapila and his understanding became fixed on Brahma.

17. The divine Rishi said to me, all this, regarding the circumstances of his birth and those about his becoming the son of Kapila. The latter also told me about the omniscience of Panchashikha.

18. Knowing fully all the forms of duty, Panchashikha, after having himself gained high knowledge, (came to Janaka) and knowing that that king had equal reverence for all his preceptors, began to startle those hundred preceptors (by a very sensible exposition of his doctrine).

19. Marking the genius of the son of Kapila, Janaka became exceedingly attached to him, and abandoning his hundred preceptors, began to follow him.

20. Then Kapila's son began to discourse to Janaka, who had according to the ordinance bent his head to him and who was fully competent to understand the sage's instructions, upon that great religion of Liberation which is explained in Sankhya treatises.

21. Describing first of all the miseries of birth, he spoke next of the miseries of (religious) acts. Having finished that topic he explained the miseries of all states of existence ending even with that in the high region of the Creator.

22. He also described that Delusion which beget the practice of religion, and acts, and their fruits, and which is highly untrustworthy, destructible, unsteady, and uncertain.

23. Sceptics say that when death is seen directly by all, they who hold, on account of their faith in the scriptures, that something distinct from the body, called the Soul, exists, are necessarily defeated in argument.

24. They also hold that one's death is the extinction of one's Soul, and that sorrow, decrepitude, and disease indicate (partial) death of the Soul. He who holds owing to error, that the Soul is distinct from the body and exists after the loss of body, entertains an unreasonable opinion.

25. If that is considered as existent which does not really exist in the world, then it may be mentioned that the king, being known so, is really never subject to decrepitude or death. But is he, therefore, to be really believed to be beyond decrepitude and death?

26. When the question arises whether an object exists or not, and when that whose existence in asserted presents all the signs of non-existence, what is that upon which ordinary people depend in settling the affairs of life?

27. Direct evidence is the basis of both inference and the scriptures. The scriptures can be contradicted by direct evidence. As to inference its evidence is not much.

28. Do not reason on inference only whatever may be the subject. There is nothing else called individual soul than this body.

29. The capacity to produce leaves, flowers, fruits, roots and bark lies in a banian seed. The grass and water that is taken by a cow produce milk and butter, substances differing in nature from that of the causes. Various substances when allowed to decompose in water for sometime produce spirituous liquors whose nature is quite different from that of those substances producing them. Likewise, from the vital seed is produced the body and its attributes, with the understanding, consciousness, mind, and other qualities. Two pieces of wood, rubbed together, beget fire. Coming in contact with the rays of the Sun, the stone called Suryakanta begets fire. Any solid metal, heated in fire, dries up water when coming in contact with it. Likewise, the material body produces the mind and its attributes of perception, memory, imagination, etc. As the loadstone moves iron,

likewise the senses are controlled by the mind.

30. Thus do the sceptics reason, who are, however, mistaken. The disappearance (of animation) upon the body becoming lifeless means death. The supplication of the gods by the very men who deny the separate existence of the Soul is another good argument (for the proposition that the Soul is separate from the body.) Another argument against the sceptic is that his proposition argues a destruction of acts.

31. These that have been mentioned, and that have material forms, cannot possibly be the causes (of the immaterial Soul and its immaterial accompaniments). The identity of immaterial things with objects that are material cannot be comprehended.

32. Some hold that there is re-birth which is caused by Ignorance, the desire for acts, cupidity, carelessness, and bent towards other vices.

33. They say that Ignorance is the soil. Acts form the seed that is placed in that soil. Desire is the water that causes that seed to grow. In this manner they explain re-birth.

34. They hold that ignorance being ingrained in an imperceptible way, one mortal body being destroyed, another originates at once from it; and that when it is consumed by the help of knowledge, the destruction of existence itself follows, or the person attains to what is called annihilation.

35. This opinion also is mistaken. It may be asked that when the being that is thus re-born is a different one in its nature, birth, and objects of virtue and vice, why should it then be considered to be identical with the being that was? Indeed, the only inference that can be made is that the entire chain of existences of a particular being is not really one of connected links.

36. Then, again, if the being that is the outcome of a re-birth be really different from what it was in a pristine existence, it may be asked what satisfaction is to a person from the exercise of the spirit of charity, or from the acquisition of knowledge or of ascetic power, since the acts performed by one are to bear fruits upon another person in another state of existence.

37. Another refutation of the doctrine would be that one in this life may rendered miserable by the acts of another in a pristine life, or having become miserable may again become happy. By witnessing

however, what actually takes place in the world, a proper conclusion may be drawn regarding the unseen.

38. The separate Consciousness that is the outcome of re-birth is different from the Consciousness that had preceded it in a pristine existence. The way, however, in which the appearance of that separate Consciousness is explained by that theory is not at all consistent or reasonable. The Consciousness was the very opposite of eternal, being only transitory, extending as it did till dissolution of the body. That which had an end cannot be considered as the cause for the production of a second Consciousness appearing after the end. If again, the very loss of the previous Consciousness be considered as the cause of the production of the second Consciousness, then when the death of a human body is caused by a heavy bludgeon, a second body would originate from the body that is thus deprived of animation.

39. Again, their doctrine of annihilation is subject to the objection that extinction will become a revolving phenomenon like that of the seasons, or the year, or the yuga, or heat, or cold, or agreeable or disagreeable objects.

40. If for avoding these objections, the followers of this doctrine hold the existence of a Soul that is permanent and with which each new Consciousness is attached, they again subject themselves to the new objection that that permanent substance, by being overcome with decrepitude, and with death that causes destruction, may in time be itself weakened and destroyed. If the supports of a palace are weakened by time, the mansion itself is sure to fall down in the end.

41. The senses, the mind, wind, blood, flesh, bones, one after another, meet with destruction and enter each into its own productive cause.

42. If again the existence of an eternal Soul is held which is immutable, which is the refuge of the understanding, consciousness, and other similar attributes, and which is dissociated from all these, such an assertion is subject to a serious objection for then all that is usually done in the world would be meaningless, especially with reference to the attainment of the fruits of charity and other religious acts. All the injunctions in the Shrutis regarding those acts, and all acts connected with the conduct of men in the world, would be equally meaningless, for the Soul being dissociated from the understanding and the mind, there is no one to enjoy the fruits of good acts and Vedic rites.



43. Thus various sorts of speculations arise in the mind. Nothing can settle whether this opinion is right or that is right.

44. Reflecting on these opinions, particular persons follow particular lines of speculation. The understandings of these, directed to particular theories become immersed and are at last entirely lost in them.

45. Thus all men are made miserable by pursuits good or bad. Bringing them back to the right path, the Vedas alone, guide them along it, like grooms conducting their elephants.

45. Many men, with weakened minds, seek objects of great happiness. These, however, have soon to meet with a larger quantity of sorrow, and then, alienated by force from their coveted meat, they subject themselves to the sway of death.

46. What has one, who is subject to destruction and whose life is fickle, to do with kinsmen and friends and wives and other like possessions? He who meets death after having relinquished all these, passes easily out of the world and has never to return.

47-49. Earth, ether, water, heat, and wind, always keep up and nourish the body. Thinking of this, how can one feel any attachment for his body? Indeed, the body, which is subject to destruction, has no happiness in it.—Having heard these words Panchashikha that were shorn of deception, and delusion, highly salutary, and treating of the Soul, king Janaka became filled with wonder, and prepared himself to address the Rishi once more.

## CHAPTER CCXIX.

(MOKSHADHARMA PARVA).—

(Continued.)

**Bhishma said :—**

1. 'Thus instructed by the great Rishi Panchashikha, Janadeva of the family of Janaka, once more asked him about the subject of existence or non-existence after death.

**Janaka said :—**

2. O illustrious one, if no person, retains any knowledge after departing from this state of existence, if, indeed, this is true, what then is the difference between Ignorance and Knowledge? What do we gain then by knowledge and what do we lose by ignorance?

3. See, O foremost of the twice-born, that if liberation be such, then all religious acts and vows terminate only in annihilation? Of what use would then the distinction be between heedfulness and heedlessness.

4. If Liberation means dissociation from all objects of pleasure or an association with objects that are not lasting, why should then men cherish a desire for action or having set themselves to action, continue to find out the necessary means for the accomplishment of desired ends? What then is the truth.

**Bhishma said :—**

5. Seeing the king enveloped in thick darkness, stupefied by error, and become helpless, the learned Panchashikha put his mind at rest by once more addressing him thus.

6. In Liberation the consummation is not Extinction. Nor is that consummation any kind of Existence. What we see is a union of body, senses, and mind. Existing independently as also depending on one another, these go on acting.

7. The ingredient that form the body are water, ether, wind, heat, and earth. These exist together according to their own nature. They become separated again according to their own nature.

8. Ether, wind, heat, water and earth,—these five objects in a state of union form the body. The body is not one element.

9. Intelligence, stomachic heat, and the vital airs, called Prana, etc., that are all wind,—these three are the organs of action. The senses, the objects of the senses, the power by which they become capable of being perceived, the faculties by which they succeed in perceiving them, the mind, the vital airs called Prana, Apana and the rest, and the various juices and humours that are the results of the digestive organs, flow from the three organs already named.

10. Hearing, touch, taste, vision, and scent,—these are the five senses. They have derived their attributes from the mind which is their cause.

11. The mind, which is as an attribute of Chit, has three states, *vis.*, pleasure, pain and absence of both pleasure and pain.

12. Sound, touch, form, taste, scent, and the objects to which they are attached these till the time of one's death are causes for the production of one's knowledge.

13. Upon the senses depend all acts (leading to heaven), as also renunciation

(leading to the attainment of Brahma), and also the ascertainment of truth regarding all topics of enquiry. The learned say that ascertainment (of truth) is the highest end of existence, and is the root of Liberation; and regarding Intelligence, they say that it leads to Liberation and Brahma.

14. That person who considers this union of perishable attributes as the Soul, feels, on account of such imperfect knowledge, unending misery.

15. Those persons, who, however, regard all worldly objects as not-Soul, and who on that account cease to have any affection or attachment for them, have never to suffer any misery, for sorrow, in their case, stands in need of some foundation upon which to depend.

16. About it there is the unrivalled branch of knowledge which treats of Renunciation. It is called Samyagvadha. I shall describe it to you. Listen to it for the sake of your Liberation.

17. Renunciation of acts is (laid down) for all persons who seek Liberation earnestly. They, however, who have not been instructed correctly have to bear a heavy load of sorrow,

18. Vedic sacrifices and other rites exist for renunciation of wealth and other earthly objects. For renunciation of all enjoyments, exist vows and fasts of various sorts. For renunciation of pleasure and happiness exist penances and yoga. Renunciation of everything, is the highest kind of renunciation.

19. This that I shall presently describe to you is the one path pointed out by the learned for that renunciation of everything. They who follow that path succeed in driving off all sorrow. They, however, that deviate from it suffer distress and misery.

20. First speaking of the five organs of knowledge having the mind for the sixth, and all of which live in the understanding, I shall describe the five organs of action having strength for their sixth.

21. The two hands forms the two organs of action. The two legs are two organs for moving from one place to another. The sexual organ is for both pleasure and the continuation of the species. The lower channel, leading from the stomach downwards, is the organ for purging off of all used-up matter.

22. The organ of speaking exists for the expression of sounds. These five organs of action belong to the mind. These are the eleven organs of knowledge and of action.

One should speedily cast off the mind with the understanding.

23. In the act of hearing, three causes must exist simultaneously, *vis.*, the two ears, sound, and the mind. The same is the case with the preception of touch; the same with that of form; the same with that of taste and smell.

24. These fifteen attributes are necessary for the several kinds of preception. In consequence of them, every man becomes conscious of three separate things regarding those preceptions.

25. There are again three classes (of mental perception, *vis.*, those that appertain to Goodness, those that belong to Darkness, and those that belong to Ignorance. With them are connected three kinds of consciousness, including all feelings and emotions.

26. Pleasure, satisfaction, joy, happiness, and tranquillity, originating in the mind from any perceptible cause or in the absence of any apparent cause, appertain to the quality of Goodness.

27. Discontent, regret, grief, cupidity, and vindictiveness, having no cause or occasioned by any perceptible cause, are the marks of the quality of Darkness.

28. Wrong judgment, stupefaction, carelessness, dreams, and sleepiness, however, caused, appertain to the quality of Ignorance.

29. Whatever state of consciousness exists, regarding either the body or the mind, united with joy or satisfaction, should be considered as due to the quality of Goodness.

30. Whatever state of consciousness exists united with any feeling of discontent or depression should be considered as the outcome of the quality of Darkness.

31. Whatever state, of the body or the body or the mind, exists with error or carelessness, is the outcome of Ignorance which is incomprehensible and inexplicable.

32. The organ of hearing rests on either; it is either itself (under limitations); Sound has that organ for its refuge. In perceiving sound, one may not immediately acquire a knowledge of the organ of hearing and of ether. But when sound is perceived, the organ of hearing and ether do not long remain unknown.

33. The same is the case with the skin, the eyes, the tongue, and the nose, forming the fifth. They exist in touch, form, taste, and smell. They form the faculty of perception and they are the mind.



34. Each doing its own particular function, all the five organs of action and the five others of knowledge exist simultaneously, and upon the union of the ten dwells the mind as the eleventh and upon the mind the understanding as the twelfth.

35. If it be said that these twelve do not exist simultaneously, then the consequence would be that there would be death in dreamless sleep. But as there is no death in dreamless sleep, it must be admitted that these twelve exist simultaneously as regards themselves but separately from the Soul. The co-existence of those twelve with the Soul that is ordinarily spoken is only a common form of speech with the vulgar for ordinary purposes of the world.

36. The dreamer, on account of the appearance of past sensual impressions, becomes, conscious of his senses in their subtle forms, and endued as he already is with the three qualities, he considers his senses as existing with their respective objects and, therefore, acts and moves about with an imaginary body after the manner of his own self while awake.

37. That dissociation of the Soul from the understanding and the mind with the senses, which speedily disappears, which has no stability, and which the mind causes to arise only when influenced by Ignorance is happiness that partakes as the learned say, of the nature of Ignorance and is experienced in this gross body only.

38. Over the felicity of Liberation also, the felicity, *vis.*, which is created by the inspired teaching of the Vedas and in which no one sees the slightest mark of sorrow,—the same indescribable and truth-concealing darkness seems to spread itself.

39. Like to what occurs in dreamless sleep, in liberation also, subjective and objective existences, which have their origin in one's acts, are all discarded. In some, that are possessed by Ignorance, these exist, firmly grafted with them. They never approach others who have transcended Avidya and have acquired knowledge.

40. Those who know thoroughly well the character of Soul and not-Soul, say that this sum total of the senses, etc., is body. That existent thing which rests, upon the mind is called Soul.

41. When such is the case, and when all creatures, on account of the well-known cause, exist, due to a state of union between Soul and body, which of these two then is destructible, and how can that which is said to be eternal, suffer destruction?

42. As small rivers falling into larger ones lose their forms and names, and the

larger ones lose their forms and names and the larger ones falling into the ocean lose their forms and names too, similarly takes place that form of extinction of life called Liberation.

43. Likewise, the individual Soul which is characterised by qualities, is received into the Universal Soul, and when all its attributes disappear, how can it be differently mentioned?

44. One who is conversant with that understanding which brings on Liberation and who carefully seeks to know the Soul, is never sullied by the evil fruits of his acts even as a lotus leaf though dipped in water is never soaked by it.

45. When one becomes freed from the very many strong fetters, occasioned by affection for children and wives and love for sacrifices and other rites, when one renounces both joy and sorrow and transcends all attachments, one then attains to the highest end and entering into the Universal Soul becomes immersed in it.

46. When one has understood the injunction of the Shrutis that lead to correct conclusions (about Brahma) and has practised those auspicious virtues which the same and other scriptures teach, one may lie down at ease, disregarding the fears of decrepitude and death. When both merits and demerits disappear, and the fruits, in the form of joy and sorrow, originating therefrom, are destroyed, men, unattached to everything, seek refuge at first with personal Brahma, and then behold impersonal Brahma in their understandings.

47. In course of its downwards descent under the influence of ignorance individual soul lives (within its cell formed by acts) like a silkworm living within its cell made of threads woven by itself. Like the freed silk-worm again that quits its cell, individual soul also abandons its house formed by its acts. The final result, is that its sorrows are then dissipated like a clump of earth falling violently upon a rocky mass.

48. As the Ruru deer casting off its hold horns or the snake casting off slough passes on without arresting any notice, similarly a person who is unattached renounces all his sorrows.

49. As a bird leaves a tree that is about to fall down upon a water and sits on a (new) resting place, similarly the person freed from attachments renounces both joy and sorrow and dissociated even from his subtle and subtler forms attains to that end which is full of the highest prosperity.

50. Seeing his city burning in a fire, their own ancestor Janaka, the king of

Mithila himself proclaimed,—‘In this fire nothing of mine is burning.’

51. Having heard these words capable of giving immortality and uttered by Panchashikha, and arriving at the truth after carefully reflecting upon everything that the latter had said King Janadeva cast off his sorrows and lived on in the enjoyment of great happiness.

52. He who reads this discourse, O king, that deals with emancipation and who always reflects upon it, is never pained by any misfortune, and freed from sorrow, attains to liberation like Janadeva the king of Mithila after his meeting with Panchashikha.’

## CHAPTER CCXX.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Yudhisthira said :—**

1. “By doing what does one gain happiness, and what is that by doing which one meets with misery? What also is that, O Bharata, by doing which one becomes freed from fear and sojourns here successfully.”

**Bhishma said :—**

2. “The ancients who had their minds, directed to the Shrutis, spoke highly of the duty of self-control for all the castes in general, but for the Brahmanas in especial.

3. One who is not self-controlled never enjoys success in religious rites. Religious rites, penances, truth,—all these depend upon self-control.

4. Self-control increases one's energy. Self-control is said to be sacred. The man of self-control becomes sinless and fearless and acquires great results.

5. One who is self-controlled sleeps happily and wakes happily. He lives happily in the world and his mind always remains cheerful.

6. Every sort of excitement is quietly controlled by self-control. One who is not self-controlled fails in a similar endeavour. The self-controlled man sees his numberless foes (such as lust, desire, and anger, etc.) as if these dwell in a separate body.

7. Like tigers and other carnivorous animals, persons shorn of self-control always strike all creatures with fear. For controlling these men, the Self-create (Brahma) created kings.

8. In all the modes of life, the practice of self-control is distinguished above all other virtues. The fruits of self-control are much greater than those obtainable in all the modes of life.

9—11. I shall now describe the characteristic marks of those persons who value self-control highly. They are nobility, calmness of nature, contentment, faith, forgiveness, invariable simplicity, the absence of talkativeness, humility, reverence for elders, benevolence, mercy for all creatures, frankness, abstention from talk upon kings and men in authority, from all false and useless topics, and from applause and censure of others. The self-controlled man becomes desirous of liberation and, quietly bearing present joys and griefs, is never overjoyed or depressed by prospective ones.

12. Shorn of vindictiveness and all sorts of guile, and unaffected by praise and censure, such a man is well-behaved, has good manners, is pure of soul, has fortitude, and is a complete master of his passions.

13. Gaining honors in this world, such a man in after life goes to heaven. Making all creatures gain what they cannot acquire without his help, such a man rejoices and becomes happy.

14. Devoted to universal benevolence, such a man never feels animosity for any one. Tranquil like a calm ocean, wisdom feels his soul and he is ever cheerful.

15. Endued with intelligence, and deserving of universal reverence, the self-controlled man never fears any creature and is feared by no creature in return.

16. That man who never rejoices even at large accessions and never feels sorrow when overtaken by misfortune, is said to be endued with contented wisdom. Such a man is said to be self-controlled. Indeed, such a man is said to be a twice-born man.

17. Well-read in the scriptures and gifted with a pure soul, the man of self-control, performing all those acts that are done by the good, enjoys their high fruits.

78. The wicked men, however, never follow the path of benevolence, forgiveness, tranquillity, contentment, sweetness of speech, truth, liberality, and comfort.

19—20. They follow the path of lust, anger, cupidity, envy of others, and boastfulness. Overcoming lust and anger, practising the vow of Brahmacharyya and becoming a complete master of his senses, the Brahman, practising patiently the austere penances, and observing the most rigid restraints, should live in this world, calmly waiting for his time like one seeming to



have a body though fully knowing that he is not subject to destruction."

## CHAPTER CCXXI.

### (MOKSHADHARMA PARVA)—

*Continued.*

**Yudhisthira said :—**

1. "The three twice-born classes, who perform sacrifices and other rites, sometimes eat the remnants, consisting of meat and wine, of sacrifices in honor of the gods, from motives of obtaining children and heaven. What, O grandfather, is the nature of this act?"

**Bhishma said :—**

2. "Those who eat forbidden food without performing the sacrifices and vows ordained in the Vedas are known as wilful men. Those, on the other hand, who eat such food in the observance of Vedic sacrifices and vows and actuated by the desire of fruits in the shape of heaven and children, ascend to heaven but drop down on the termination of their merits."

**Yudhisthira said :—**

3. "Common people say that fasting is penance. Is fasting, however, really so, or is penance something different?"

**Bhishma said :—**

4. "People really consider fast, measured by months or fortnights or days, an penance. The good, however, hold that such is not penance. On the other hand, fast is an obstacle to the acquirement of the knowledge of the Soul.

5. The renunciation of acts and humility form the highest penance. It is superior to all kinds of penance. He who performs such penance is considered as one who is always fasting and who is always leading a life of Brahmacharyya.

6. Such a Brahman will become a Muni always, a deity, and sleepless forever, and one engaged in the pursuit of virtue only, even if he lives in a family.

7. He will become a vegetarian always, and pure for ever. He will become an eater always of ambrosia, and an worshipper always of gods and guests.

8. Indeed, he will be considered as one always living on sacrificial residue, as one ever devoted to the duty of hospitality, as one always full of faith, and as one always adoring gods and guests.

**Yudhisthira said :—**

9. "How can one practising such penance come to be known as one who is always fasting or as one who ever follows the vow of Brahmacharyya, or as one who always lives upon sacrificial residue, or as one who always worships guests."

**Bhishma said :—**

10. "He will be considered as one who is always fasting if he eats once during the day and once during the night at the fixed hours without eating anything in the interim.

11. Such a Brahmana, by always speaking the truth and by following always wisdom, and by going to his wife only in her season and never at other times, becomes a Brahmacharin.

12. By never eating meat of animals not killed for sacrifice, he will become a strict vegetarian. By always becoming charitable he will become ever pure, and by abstaining from sleep during the day he will become one who is always awake.

13. Know, O Yudhisthira, that the man who eats only after having fed his servants and guests becomes an eater always of ambrosia.

14. That Brahmana who never eats till gods and guests are fed, acquires by such abstention, heaven itself.

15. He is said to live upon sacrificial residue who eats only what remains after feeding the gods, the Pitris, servants and guests.

16. Such men acquires numberless blessed regions in next life. The gods and the Apsaras with Brahman himself, come to their homes.

17. They who share their food with the gods and the Pitris pass their days always happily with their sons and grandsons, and at last, leaving off this body, acquire a very high end."

## CHAPTER CCXXII.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Yudhisthira said :—**

1. "In this world, O Bharata, good and bad acts attach themselves to man for the purpose of producing fruits for enjoyment or endurance.

2. Is man, however, to be regarded as their doer or is he not to be considered so?

My mind is full of doubts regarding this question. I wish to hear this fully from you, O grandfather."

**Bhishma said:—**

3. 'Regarding it, O Yudhisthira, is cited the old discourse between Prahlada and Indra.

4—7. The king of the Daityas, *vis.*, Prahlada, was unattached to all worldly objects. His sins had been dissipated. Of respectable parentage, he was endued with great learning. Free from stupefaction and pride, ever pervaded by the quality of goodness, and devoted to various vows, he considered praise and censure in the same light. Endued with self-control he was then passing his time in an empty room. Conversant with the origin and the destruction of all created objects mobile and immobile, he was never angry with things that displeased him and never rejoiced at the acquisition of agreeable objects. He considered equally gold and a clod of earth.

7. Earnestly studying the Soul and acquiring Emancipation, and firm in knowledge, he had acquired firm conclusions about truth.

8. Acquainted with what is supreme and what is not so among all things, omniscient and of universal sight, as he was seated one day in a solitary room with his senses under complete control, Shakra approached him, and desirous of awakening him, said these words:—

9. O king, I see all those qualities permanently living in you by which a person acquires the esteem of all.

10. Your understanding seems to be like that of a child, free from attachment and aversion. You know the Soul. What, do you think, is the best means by which a knowledge of the Soul may be acquired.

11. You are now bound in fetters, fallen off from your former position, brought under the sway of your foes, and divested of prosperity. Your present circumstances are such as may well give room to grief. Yet how is it, O Prahlada, that you do not grieve.

12. Is this owing, O son of Diti, to the acquisition of wisdom or is it on account of your fortune? Behold your calamities, O Prahlada, and yet you appear like one that is happy and tranquil.

13. Thus urged by Indra, the king of the Daityas, endued with firmness and with fixed conclusions about truth, replied in these sweet words showing great wisdom.

**Prahlada said:—**

14. 'He who does not know the origin and the destruction of all created objects, is, on account of such ignorance, stupefied. He, however, who knows these two things, is never stupefied.

15—16. All kinds of entities and non-entities come into being or cease on account of their own nature. No kind of personal exertion is necessary [for their production]. In the absence of personal exertion it is clear that no personal agent exists for the production of all this that we perceive. But though the person never does anything, yet through the influence of Ignorance a consciousness regarding agency overspreads itself on it.

17. He who regards himself as the doer of good good or bad acts possesses a vile wisdom. Such a person is, in my opinion, does not know the truth.

18—19. If, O Shakra, the being known as person were really the actor, then all acts undertaken for his own benefit would certainly be successful. None of those acts would be futile. Persons struggling their utmost to avoid what is not desired and to bring about what is desired are not to be seen. What becomes then of personal exertion?

20. In the 'case of some, we see that without any exertion on their part, what is not desired is not brought about and what is desired, is done. This then must be the result of Nature.

21. Some extraordinary persons again are seen, for though possessed of superior intelligence they have to seek wealth from others that are vulgar in features and gifted with little intelligence.

22. Indeed, when all qualities, good or bad, enter a person impelled by Nature, what is there for one to boast (of his superior possessions)?

23. All these come from Nature. This is my settled belief. Even Liberation and knowledge of self, in my view, originate from the same source.

24. "In this world all fruits, good or bad, that attach themselves to persons, are considered as the outcome of acts. I shall now describe fully the subject of acts. Hear me.

25. As a crow, while eating some food, announces the presence of that food by its repeated cawing, similarly all our acts only proclaim the indications of Nature.

26. He who is acquainted with only the metamorphoses of Nature but not with Nature which is supreme and exists by



herself, feels stupefaction no account of his ignorance. He, however, who understands the difference between Nature and her metamorphoses is never stupefied.

27. All things originate from Nature. On account of one's certain conviction about it, he would never be affected by pride or arrogance.

28. When I know the origin of all the ordinances of mortality and when I am acquainted with the instability of all objects, I cannot, O Shakra, indulge in grief. All this is ended with an end.

29. Without attachments, without pride, without desire and hope, freed from all fetters, and dissociated from everything, I am passing my time happily, seeing the appearance and disappearance of all created objects.

30. For one who is wise, who is self-controlled, who is contented, who is without desire and hope, and who sees all things with the light of self-knowledge, no trouble or anxiety exists, O Shakra.

31. I have no liking or aversion for either Nature or her changes. I do not see any one now who is my enemy nor any one who is mine own.

32. I do not, O Shakra, at any time seek either heaven, or this world, or the nether regions. It is not the fact that there is no happiness in understanding the Soul. But the Soul, being dissociated from everything, cannot enjoy happiness. Hence I desire nothing.

**Shakra said :—**

33. Tell me the means, O Prahlada, by which this kind of wisdom may be acquired and by which this kind of tranquillity may be made one's own. I pray you.

**Prahlada said :—**

34. 'By simplicity, by carefulness, by purifying the soul, by controlling the passions, and by waiting upon elders, O Shakra, a person acquires liberation.

35. Know this, however, that one gains wisdom from Nature, and that the acquisition of tranquillity also is owing to the same cause. Indeed, everything else that you see is due to Nature.

36. Thus addressed by the king of the Daityas, Shakra became filled with wonder and lauded those words, O king, with a cheerful heart.

37. The king of the three worlds then, having adored the lord of the Daityas, took his leave and proceeded to his own quarter."

## CHAPTER CCXXXIII.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Yudhisthira said :—**

1. "Tell me, O grandfather, by adopting what sort of intelligence may a king, who has been divested of prosperity and crushed by Time's heavy bludgeon, still live on this Earth."

**Bhishma said :—**

2. "Regarding it is cited the old discourse between Vasava and Virochana's son Vali.

3. After having defeated all the Asuras, one day Vasava went to the Grandfather and joining his hands bowed to him and enquired after the whereabouts of Vali.

4. Tell me, O Brahman, where may I now find that Vali whose wealth continued undiminished even though he used to distribute it as largely as he wished.

5. He was the god of wind. He was Varuna. He was Surya. He was Soma. He was Agni that used to warm all creatures. He became water. I do not find where he now is. Indeed, O Brahmana, tell me where I may find Vali now.

6. Formerly, it was he who used to light up all the cardinal points and to set. Shaking off idleness, it was he who used to pour rain upon all creatures at the proper season. I do not now see that Vali. Indeed, tell me, O Brahman, where I may find that king of the Asuras now.

**Brahman said :—**

7. 'You should not, O Maghavat, thus enquire after Vali now! One should not, however, speak a falsehood when he is questioned by another. I shall tell you the whereabouts of Vali.

8. O husband of Sachi, Vali may now have taken his birth among camels or bulls or asses or horses, and having become the foremost of his species may now be living in an empty room.'

**Shakra said :—**

9. 'If, O Brahman, I happen to meet with Vali in an empty room, shall I kill him or spare him? Tell me how I shall act!'

**Brahman said :—**

10. 'Do not, O Shakra, injure Vali! Vali does not deserve death. You should, on the other hand, O Vasava, seek instruction from him about morality, O Shakra, as you wish.'

**Bhishma said :—**

11. 'Thus addressed by the divine Creator, Indra travelled over the Earth, seated on Airavata in great splendour.

12. He succeeded in meeting with Vali, who, as the Creator had said, was living in an empty room, clothed in the form of an ass.'

**Shakra said :—**

13. 'You are now, O Danava, born as an ass living on chaff. This your birth is certainly a low one. Do you or do you not grieve for it ?

14. I see what I had never seen before, *vis.*, yourself brought under the control of your enemies, divested of prosperity and friends, and shorn of energy and prowess.

15. Formerly you used to march through the worlds, with your train consisting of thousands of carriages and thousands of kinsmen, and to move along, burning everybody with your splendour and disregarding us all.

16. Considering you as their protector the Daityas lived under your sway! Through your power, the Earth used to yield crops, without waiting for tillage. To-day, however, I behold you overtaken by this dire calamity! Do you or do you not grieve for this.

17. When formerly you used with pride beaming on your face, to divide on the eastern shores of the ocean your vast wealth among thy kinsmen, what then was the state of your mind ?

18. Formerly, for many years, when shining with splendour, you used to sport, thousands of celestial damsels used to dance before you.

19. All of them were decorated with garlands of lotuses and all had companions bright as gold. What, O king of Danavas, was the state of your mind then and what is it now.

20. You had a very large golden umbrella set with jewels and gems. Full forty-two thousand Gandharvas used in those days to dance before you.

21. In your sacrifices you had a very large stake made entirely of gold. On such occasions you used to give away millions and millions of kine. What, O Daitya, was the state of your mind then ?

22. Formerly, engaged in sacrifice, you had gone round the whole Earth, following the rule of the hurling of the Shmya. What was the state of your mind then ?

23. I do not now see that golden jar of yours, nor that umbrella of yours, nor those fans. I behold not also, O king of the Asuras, that garland which was given to you by the Grandfather.'

**Vali said :—**

24. 'You do not behold now, O Vasava, my jar and umbrella and fans. You do not see also my garland, that was given by the Grandfather.

25. Those valuable possessions of mine about which you ask, are now buried in the darkness of a cave. When my time comes again, you will, forsooth, behold them again.

26. This conduct of yours, however, does not become your fame or birth. Yourself enjoying prosperity, you wish to mock me that am sunk in adversity.

27. They who acquired wisdom, and have won contentment therefrom, they who are of tranquil souls, who are virtuous and good among creatures, never grieve in misery nor rejoice in happiness.

28. Guided, however, by a vulgar intelligence, you are bragging, O Purandara. When you will become like me you will not then give vent to speeches like these.'

## CHAPTER CCXXIV.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Bhishma said :—**

1. 'Again, laughing at Vali who was sighing like a snake, Shakra addressed him for saying something more painful than what he had said before.

**Shakra said :—**

2. 'Formerly, attended by a train consisting of thousands of vehicles and kinsmen, you used to march, burning all the worlds with your splendour and disregarding us all.

3. You are now, however, deserted by both kinsmen and friends. Beholding this miserable conditions of yours, do you or do you not indulge in grief ?

4. Formerly all the worlds were under your sway and great was your joy. I ask, do you or you not grieve now, for this loss of your splendour ?

**Vali said :—**

5. 'Regarding all this as transitory,—due, indeed, to the course of time,—I do



not, O Shakra, grieve. These things have an end.

6. These bodies of creatures, O king of the celestials, are all transitory. Therefore, O Shakra, I do not grieve. Nor is this form due to any fault of mine.

7. The animating principle and the body come into existence simultaneously for their own nature. They grow together, and meet with destruction together.

8. Having obtained this form of birth I have not been enslaved by it for good. Since I know this, I have no cause for sorrow.

9. As the final place of all rivers is the ocean, so the end of all embodied creatures is death. Those persons that know this well are never stupefied, O holder of the thunder-bolt.

10. They, however, who, overwhelmed with Darkness and loss of judgment, do not know this, they whose understanding is lost, sink under the load of misfortune.

11. A person wins a keen understanding, succeeds in dissipating all his sins. A sinless person acquires the quality of Goodness, and having acquired it becomes cheerful.

12. They, however, that deviate from the quality of Goodness, and go through repeated re-births, are obliged to indulge in sorrow and grief, led on by desire and the objects of the senses.

13. I neither dislike nor like success or defeat, regarding the attainment of all objects of desire, life, or death, the fruits of action that are represented by pleasure or pain.

14. When one kills another, he kills only that other's body. That man who thinks that it is he who kills another, is himself killed. Indeed, both of them do not know the truth, viz., he who kills and he who is killed.

15. O Maghavat, that person, who having killed or defeated any one brags of his manliness, should know that he is not the actor, but that the act has been performed by another who is the real agent.

16. When it is asked that who is it that brings about the creation and the destruction of things in the world, it is generally thought that some person has caused it. Know, however, that the person who is so known has a creator.

17. Earth, light or heat, ether, water, and wind form the fifth—from these do all creatures originate. (When I know this) what sorrow can I feel?

18—19. One who is endued with great learning, one who is not much learned, one who is strong, one who is destitute of strength, one who is beautiful, and one who is very ugly, one who is lucky, and one who is not blessed by fortune, are all carried away by Time, which is too deep to be measured by its own energy. When I know that I have been defeated by Time what sorrow can I feel.

20. One that burns anything burns a thing that has been already burnt. One who kills, only kills, a victim already killed. One who is destroyed, has been before destroyed. A thing that is acquired by a person is what is already arrived and intended for his acquirement.

21. This Time is like an ocean. There is no island in it. Its other shore is beyond reach. Its boundary cannot be seen. Thinking even deeply, I do not see the end of this continuous steam that is the great ordainer of all things and that is, forsooth celestial.

22. If I did not know that it is Time which destroys all creatures, then, perhaps, I would have experienced the emotions of joy, pride and anger, O husband of Shachi.

23. Have you come here to condemn me, having come to know that I am now assuming the form of an ass that lives upon chaff and that is now passing his days in a lonely spot remote from the dwellings of men.

24. If I wish, even now I can assume various dreadful forms, seeing any one of which you would immediately fly away from my presence.

25. It is Time that gives every thing and again takes away everything. It is Time that ordains all things. Do not, O Shakra, brag of your manliness.

26. Formerly, O Purandara, whenever, I used to be angry everything used to become agitated. I know, however, O Shakra, that eternal attributes of all things in the world.

27. Do you also know the truth. Do not allow yourself to be filled with wonder. Prosperity and its origin are not under one's control.

28. Your mind is like that of a child. It is the same as it was before. Open your eyes, O Maghavat and acquire an understanding which is sure and true.

29. In days gone by, that gods, men, the Pitris, the Gandharvas, the Nagas, and the Rakshasas, were all under my control. You know this, O Vasava.

30-31. Having their understandings overcome by ignorance, all creatures used to flatter me, saying,—Salutations to that cardinal point where Virochana's son Vali may now be living, O husband of Sachi, I do not at all grieve when I think of that honor. I am not sorry for this fall of mine. My understanding is very strong here, viz., that I will abide by the sway of the Ordainer.

32. It is seen that some one of nobly born highly beautiful and powerful, lives in misery, with all his counsellors and friends. This happens because it has been so ordained.

33. Likewise, some one born in an ignoble race, devoid of knowledge, and with even a stain on his birth, is seen, O Shakra, to live happily with all his counsellors and friends. This also happens because of it has been so ordained.

34. An auspicious and beautiful woman, O Shakra, is seen to pass her life miserably. Likewise, an ugly woman with every inauspicious mark is seen to live in great happiness.

35. That we have now become so is not owing to any act of ours, O Shakra. That you are now so is not owing, O holder of the thunderbolt, to any act of yours ?

36. You have not done anything, O you of a hundred sacrifices, for which you are now enjoying this prosperity. Nor have I done anything for which I have now been shorn of prosperity. Prosperity and adversity come in succession.

37. I now see you blazing with splendour, endued with prosperity, possessed of beauty, placed at the head of all the gods, and thus roaring at me.

38. This would never be but for the Time standing near after having attacked me. Indeed, if Time had not attacked me I would have to-day slain you with only a blow of my fists albeit you are armed with the thunder.

39. This, however, is not the time for displaying my prowess. On the other hand, the time that has come when I should conduct myself with peace and tranquillity. It is Time which establishes all things. Time acts upon all things and brings about their final consummation.

40. I was the adored king of the Danavas. Consuming all with my energy, I used to roar in strength and pride. When Time has attacked even myself, who is there whom he will not attack.

41. Formerly, O king of the gods, singly I bore the energy of all the twelve illustrious Adityas with yourself amongst them.

42. It was I that used to bear up water and then to shower it as rain. O Vasava ! It was I who used to give both light and heat to the three worlds.

43. It was I who used to protect and it was I that used to destroy. It was I who gave and it was I who took. It was I who used to bind and it was I who used to unbind. In all the worlds I was the one powerful master.

44. That sovereign control which I had, O king of the gods, is now gone. I am now attacked by the forces of Time. Those things, therefore, are no longer seen to shine in me.

45. I am not the actor. You are not the actor. None else, O husband of Sachi, is the doer. It is Time, O Shakra, that protects or destroys all things.

46. Persons well-read in the Vedas say that Time is Brahma. The fortnights and months are his body. That body is clothed with days and nights as its dresses. The seasons are his senses. The year is his mouth.

47. Some people, on account of their superior intelligence, say that the entire universe should be conceived as Brahma. The Vedas, however, teach, that the five sacs that cover the Soul should be known as Brahma.

48. Brahma is deep and inaccessible like a deep ocean. It is said that it has neither beginning nor end, and that it is both indestructible and destructible.

49. Though it is by nature without attributes yet it enters all existent objects and as such is clothed with attributes. Those persons who know truth consider Brahma as eternal.

50. Through the force of Ignorance, Brahma makes the attribute of materiality to invest the Chit or Soul which is immaterial spirit. Materiality, however, is not the true attribute of the Soul.

51. Brahma in the form of Time is the refuge of all creatures. Where can you go transcending that Time ? Time or Brahma, indeed, cannot be shunned by running nor by standing still.

52-54. All the five senses cannot perceive Brahma. Some have said that Brahma is Fire ; some that he is Prajapati, some that he is the Seasons ; some that he is the Month ; some that he is the Fortnight ; some that he is the Days ; some that he is the Hours ; some that he is the Morning ; some that he is the Noon ; some



that he is 'the Evening, and some that he is the Moment. Thus various people speak variously of him, who is one. Know that he is Eternity, under whose control exist all things.

55. Many thousands of Indras have gone away, O Vasava, each of whom was endued with great strength and prowess. Similarly you also, O lord of Shachi, shall have to pass away.

56. The omnipotent Time will destroy you too, O Shakra, who are endued with swelling might and that are the chief of the deities, when your hour comes.

57. Time carries away all things. Therefore, O Indra, do not brag! Time cannot be quieted by either you or me or by those gone before us.

58. This kingly prosperity which you have acquired and which you consider incomparable, had formerly been possessed by me. It is unsubstantial and unreal. She does not live long in one place.

59. Indeed, she had lived in thousands of Indras before you, all of whom, again, were, very much superior to you! Unstable as she is, leaving me she has now approached you, O king of the gods.

60. Do not, O Shakra, brag again! You should become tranquil! Knowing you to be full of vanity, she will very soon leave you.'

## CHAPTER CCXXV.

### (MOKSHADHARMA PARVA),—

*Continued.*

#### Bhishma said:—

1. "After this, the god of a hundred sacrifices saw the goddess of Prosperity, in her own embodied, but shining, form, issue out of the body of the great Vali.

2. Beholding the goddess blazing with radiance, the illustrious chastiser of Paka, addressed Vali thus with eyes expanded in wonder.

#### Shakra said:—

3. 'O Vali, who is this one, thus shining effulgently, thus adorned with a crown, thus adorned with golden bracelets on her upper arms, and thus emitting a halo on all sides on account of her energy that is issuing out of your body.'

#### Vali said:—

4. 'I do not know whether she is an Asura woman or a celestial one, or a human

one. You may or may not ask her yourself. Do what pleases you.'

#### Shakra said:—

5. 'O You of sweet smiles, who are you who are so effulgent and adorned with plumes that thus issue from the body of Vali! I do not know you, kindly tell me your name.

6. Who, indeed, are you that thus stand here as Maya herself, shining with your own splendour, after having left the lord of the Daityas? O, tell me this as I ask you.'

#### Shree said:—

7. 'Virochana did not know me. His son this Vali knows me not. The learned called me by the name of Dusshaha (borne with difficulty). Some knew me by the name of Vidhitsa (desire for action).

8. I have other names also, O Vasava! They are Bhuti, Lakshmi, and Shree (prosperity). You know me not, O Shakra, nor does any one among the gods know me.'

#### Shakra said:—

9. 'O lady who is difficult of being borne, why do you leave Vali now after having lived in him for a long time? Is it owing to any act of mine or is it owing to any act of Vali's.'

#### Shree said:—

10. 'Neither the Creator nor the Ordainer governs me. It is Time that takes me from one place to another. Do not, O Shakra, disrespect Vali.'

#### Shakra said:—

11. 'Why O goddess adorned with plumes, do you leave Vali? Why also do you approach me? Tell me this, O you of sweet smiles!

#### Shree said:—

12. 'I reside in truth, in gifts, in good vows, in penances, in prowess, and in virtue! Vali has fallen off from all these.

13. Formerly he was devoted to the Brahmanas. He was truthful and had mastered his passions. Latterly, however, he began to entertain feelings of animosity towards the Brahmanas and touched clarified butter with impure hands.

14. Formerly he was always used to perform sacrifices. At last, blinded by ignorance and possessed by Time he began to brag before all persons, saying that his adorations towards me were ceaseless.

15. Leaving him I shall henceforth, O Shakra, live in you! You should bear me vigilantly, and with penances and prowess—

**Shakra said:—**

16. 'O you who live in lotuses, there is not a single person among gods, men, and all creatures, that can bear you for ever!'

**Shree said:—**

17. 'Truly, O Purandara, there is none among gods, Gandharvas, Asuras, or Rakshasas, who can bear me for ever!'

**Shakra said:—**

18. 'O auspicious lady, tell me how I should behave so that you may live in me perpetually. I shall, forsooth, obey your commands. You should answer me truly.'

**Shree said:—**

19. 'O King of the deities, I shall tell you as to how I may be entitled to live in you perpetually. Divide me into four parts according to the Vedic injunction.'

**Shakra said:—**

20. 'I shall give you habitations according to their strength and power in bearing you. As regards myself, I shall always take care, O Lakshmi, that I may not offend you in any way.'

21. Amongst men, the Earth, that mother of all things, bears them all. She shall bear a fourth part of yourself. I think she has the strength to do so.'

**Shree said:—**

22. 'Here, I give up a quarter of myself. Let it be placed on the Earth. Do you, next, make a proper distribution, O Shakra, for my second quarter.'

**Shakra said:—**

23. 'The waters, among men, in their liquid form, do various services to men. Let the waters bear a fourth part of your person. They have the strength to bear a fourth part of you person. They have the strength to bear a portion of yours.'

**Shree said:—**

24. 'I give up another quarter of mine that is to be placed in the waters. Do you, next, O Shakra, assign a proper place for my third quarter.'

**Shakra said:—**

25. 'The Vedas, the sacrifices, and the gods are all established in Fire. Fire will bear your third quarter, when it is placed therein.'

**Shree said:—**

26. 'Here I give up my third quarter

which is to be placed in Fire. Do you, O Shakra, after this, assign a proper place for my last quarter!'

**Shakra said:—**

27. 'They who are good among men devoted to Brahmanas, and truthful in speech, may bear your fourth quarter. The good have the power to it.'

**Shree said:—**

28. 'Here, I give up my fourth quarter that is to be placed among the good. My portions thus given to different creatures, do you continue to protect me, O Shakra.'

**Shakra said:—**

29. 'Listen to my words. I have thus distributed you among different creatures. Those among creatures that will offend you shall be punished by me.—The king of the Daityas, viz., Vali, thus left by Shree, then said,

**Vali said:—**

30. At present the Sun shines equally in the east, west, north and south.

31. When, however, withdrawing himself from all quarters, the Sun will shine only upon the region of Brahman that is situate in the middle of Sumeru, then will again take place a great battle between the gods and the Asuras, and in that fight I shall certainly defeat all of you.

32. When withdrawing himself from all quarters, the Sun will shine fixedly upon only the region of Brahman, then will again take place a great battle between the gods and the Asuras, and in that fight I shall certainly defeat all of you.

**Shakra said:—**

33. Brahman has commanded me, saying that I should never kill you. It is, therefore, O Vali, that I do not hurl my thunderbolt upon your head.

34. Go wherever you like, O king of the Daityas! O great Asuras, peace to you! No time will come when the Sun will shine from only the meridian.

35. The Self-create has before this ordained the laws which regulate the Sun's motions. Giving light and heat to all creatures, he shines continually.

36. For six months he travels in a northward course and then for the other six in a southward course. The Sun travels by these courses, creating winter and summer for all creatures.'

**Bhishma said:—**

37. "Thus addressed by Indra, O Bharata, Vali the king of the Daityas proceeded



towards the south. Purandara proceeded towards the north.

38 After having listened to the wrong of Vali which were marked by no pride, the thousand-eyed Indra then ascended the skies."

## CHAPTER CCXXVI.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Bhishma said :—**

1. "Regarding it is also cited the old discourse between him of a hundred sacrifices and the Asura Namuchi, O Yudhisthira.

2. When the Asura Namuchi, who knew well the birth and the death of all creatures, was sitting, shorn of prosperity but undisturbed at heart like the huge ocean in perfect stillness, Purandara addressed him these words :—

**Namuchi said :—**

3. 'Fallen off from your place, fettered with cords, brought under the influence of your enemies, and shorn of prosperity, do you, O Namuchi, grieve or live cheerfully.'

4. 'By indulging in such sorrow as cannot be avoided one only wastes his body any cheering his enemies. Then, again, no one can lighten another's sorrow by putting any portion of it upon oneself. For these reasons, O Shakra, I do not grieve. All this that you see has one end.

5. Indulgence in sorrow mars personal beauty, prosperity, life, and virtue itself, O king of the gods.

6. Forsooth, suppressing that sorrow which comes upon oneself and which is begotten by a weak mind, one endued with true knowledge should reflect in his mind of that which yields the highest good and which lives in the heart itself.

7. When one sets his mind upon what is for one's highest good, forsooth, the result that all his objects are accomplished.

8. There is One Ordainer, and no second. His sway extends over even the embryo. Controlled by the great Ordainer I go on as He moves me on, like water running along a downward path.

9. Knowing what is existence and what liberation, and understanding also that the latter is superior to the former, I do not, however, try to attain to it. Doing virtuous and sinful acts I go on as He moves me on.

10. One gets those things that are ordained to be got. That which is to happen actually takes place.

11. One has repeatedly to live in such worlds in which one is placed by the Ordainer. He has no choice in the matter.

12. That person never feels himself stupefied, who when placed in any particular condition, accepts it as that which he was ordained to be placed in.

13. Men are affected by pleasure and pain that come by turns in Time. There is no personal agency in this matter. In this lies sorrow.

14. Who is there amongst Rishis, gods, great Asuras, persons fully conversant with the three Vedas, and hermits living in the forest, whom calamities do not approach? Those, however, who know well, the Soul and the not-Soul never fear calamities.

15. The wise person, naturally standing immovable like Himavat, never yields to anger; never allows himself to be addicted to the objects of the senses; never suffers pain in sorrow or rejoices in happiness. When overwhelmed with even great afflictions, such a person never grieves.

16. That person is, indeed, a great man whom even great success cannot gladden and even great calamities cannot stupefy, and who bears pleasure and pain, and that which is between them both, with an unaffected mind.

17. A person should always be cheerful and not sorry into whatever condition he may fall, thus should a person remove his increasing sorrow which is born in his mind and that is (if not removed) sure to give pain.

18. That concourse of learned men engaged in the discussion of the ethics of both the Shrutis and the Smritis is not a good assembly,—indeed, that does not deserve to be called so,—entering which a wicked man is not stricken with fear. That man is the foremost of his sex, who having made a proper enquiry after righteousness acts according to the conclusions to which he arrives.

19. The acts of a wise man are not easily understood. A wise man is never stupefied when afflictions overtake him. Even if he falls away from his position like Gautama in his old age, on account of the direst calamity, he does not allow himself to be stupefied.

20. Can a person by Mantras, strength, energy, wisdom, prowess, behaviour, conduct, or wealth, acquire that which has not

been ordained to be acquired by him? What sorrow then is there if a person cannot acquire that which he seeks at heart.

21. Before I was born, the ordainers had ordained what I am to do and suffer. I am fulfilling what was thus ordained for me. What then can death do to me.

22. One gets only what has been ordained. One goes whence he was ordained to go. Those sorrows and joys only are obtained that are ordained so.

23. That man who, knowing this well, does not allow himself to be stupefied, and who is contented with both happiness and misery, is considered as the foremost of his sex."

## CHAPTER CCXXVII.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Yudhisthira said:—**

1. "What, indeed, is good for a man who is sunk in dire distress, consequent on the loss of friends or kingdom, O king.

2. In this world, O foremost of Bharata's race, you are the greatest of our instructors! I ask you this. You should tell me what I ask."

**Bhishma said:—**

3. 'Fortitude is of the greatest good, O king, for one who has been deprived of sons and wives and pleasures of every sort and wealth, and who has been plunged into dire distress. The body is never emaciated of one who is always endued with fortitude.

4. Want of sorrow carries happiness with it, and also health which is a superior possession. Again, on account of this health, one may acquire prosperity.

5. That wise man, O sire, who always follows righteous conduct succeeds in acquiring prosperity, patience, and perseverance in the accomplishment of all his objects.

6. Regarding it is cited the old discourse between Vali and Vasava, O Yudhisthira.

7. After the battle between the gods and the demons in which a large number of Daityas and Danavas fell, had come to a close, Vali became king. He was deceived by Vishnu who once more established his supremacy over all the worlds. The god of a hundred sacrifices was once

more invested with the sovereignty of the celestials.

8. After the celestial administration had thus been re-established, and the four orders of men had been re-established in performance of their respective duties, the three worlds once more swelled with prosperity, and the Self-create became glad of heart.

9—10. At that time, accompanied by the Rudras, the Vasus, the Adityas, the Ashwins, the celestial Rishis, the Gandharvas, the Siddhas, and other superior orders of beings, the powerful Shakra seated on his four-tusked prince of elephants, called Airavata, marched through all the worlds,

11. One day, while thus engaged, the holder of the thunderbolt saw Virochana's son Vali within a certain mountain cave on the sea-shore. Seeing the king of Danavas, he came near him.

12. Seeing the king of gods, *viz.*, Indra, thus seated on the back of Airavata and surrounded by the several orders of the celestials, the king of the Daityas displayed no signs of sorrow or agitation.

13. Seeing Vali unmoved and fearless, Indra also addressed him from the back of his king of elephants, saying,—

14. How is it, O Daitya, that you are so unmoved? Is it owing to your heroism or to your having waited reverentially upon elders? Is it owing to your mind having been purified by penances? To whatever cause it may be due, this mood of mind is surely very difficult to attain.

15. Hurlled from the highest position, you are now shorn of all your possessions and have been brought under the sway of your enemies. O Virochana's son what is that by adopting which you do not grieve although it is time for grief.

16. Formerly, when you were the king of your own order, you enjoyed matchless pleasures. Now, however, you are shorn of your riches and jewels and sovereignty. Tell us why you are so unmoved.

17. You were ere this a god, seated on the throne of your father and grandfathers. Finding yourself deprived to-day by your enemies, why do you not grieve?

18. You are fettered with Varuna's noose and hast been struck with my thunderbolt. Your wives and riches have been taken away. Tell us why you do not grieve.

19. Shorn of prosperity and fallen away from affluence, you do not grieve. This indeed, is something very remarkable!



Who else, O Vali, then one like you, could dare live thus after being shorn of the sovereignty of the three worlds?

20. Hearing without any pain these and other cutting words that Indra said asserting the while his own superiority over him, Vali the son of Virochana fearlessly answered him thus,

**Vali said:—**

22. When calamities have assailed me, O Shakra, what do you gain by such brag now? To-day I see you, O Purandara, stand before me with the thunder-bolt upraised in your hand.

22. Formerly, however, you could not behave so. Now you have somehow gained that power. Indeed, who else save you could give vent to such cruel words?

24. That person who, though able to punish, shows mercy towards a heroic enemies defeated and brought under his control, is indeed a great man.

24. When two persons fight, victory is indeed doubtful. One of the two surely becomes victorious, and the other is defeated.

25. O king of gods, let not your nature be so. Do not think that you have become the king of all creatures after having defeated all with your might and prowess.

26. That we have become so is not, O Indra, the result of our acts. That you have become so, O holder of the thunder-bolt, is not the result of any act of yours.

27. What I am now you will be in time. Do not disregard me, thinking that you have performed a highly difficult feat.

28. A person gets happiness and misery one after another in course of Time. You have, O Shakra, gained sovereignty of the universe in course of Time but not by virtue of any particular merit in you.

29. It is Time that leads me on in this way. That same time leads you also onward. It is, therefore, that I am not what you are to-day, and you also are not what you were.

30. Dutiful services to parents, respectful adoration of deities, due practice of any good quality,—none of these can confer happiness on any one.

31. Neither knowledge nor penances, nor gifts, nor friends, nor kinsmen, can save one who is afflicted by Time.

32. Even by a thousand means, men cannot avert an impending danger. Intelligence and strength are useless in such cases.

33. None can save men who are afflicted by Time's course. Because, O Shakra, you consider yourself as the actor therefore it is the root of all sorrow.

33. If the seeming performer of an act is the real actor thereof, that doer then would not himself be the creation of some one else (*viz.*, the God). Therefore, because the seeming doer is himself the creation of another, that another is the Supreme Being superior to whom there is nothing else.

35. Helped by Time I had defeated you. Helped by Time you have defeated me. It is Time which moves all beings.

36. O Indra, because your intelligence is very mean you do not see that destruction awaits all things! Some, indeed, respect you as one who has acquired by his own acts the sovereignty of the universe.

37. But, how can one like us who know the course of the world, grieve for having been afflicted by Time, or allow our understanding to be stupefied, or give way to the influence of error?

38. Even when we are possessed by Time, coming in contact with a calamity, shall my understanding or that of one like me allow itself to be destroyed like a wrecked vessel at sea.

39. Myself, yourself, and all those who will in future become the kings of the deities, shall have, O Shakra, to follow the way along which hundreds of Indras have gone before you.

40. When your hour will be full, Time will surely destroy you like me,—who are now so invincible and who now shine with matchless splendour.

41. In Time's course many thousands of Indras and of gods have been swept off cycle after cycle. Time, indeed, is irresistible.

42. Having secured your present position, you think too much of yourself, even as the Creator of all beings, the divine and eternal Brahman.

43. Many before you had attained to this position of yours. With none did it last for ever. On account of a foolish understanding, you consider it immutable and eternal.

44. You trust in that which is not worthy of trust. You consider that to be eternal which is not eternal. O king of the gods, one who is possessed and stupefied by Time really considers himself thus.

45. Actuated by folly you consider your present regal prosperity as yours. Know, however, that it is not permanent either for me or for you or for others.

46. It had belonged to numberless persons before you. Passing over them it has now become yours. It will say with you, O Vasava, for sometime and then prove its fickleness. Like a cow leaving one drinking ditch for another, it will surely leave you for somebody else.

47. So many kings have gone before you that I venture not to calculate them. In the future also, O Purandara, numberless sovereigns will rise after you.

48. I do not see those kings now that had formerly enjoyed this Earth with her trees, plants, gems, living creatures, waters and mines.

49—55. Prithu, Aila, Maya, Bhima, Naraka, Shamvara, Ashwagriva, Puloman, Swarbhanu, whose standard was of immeasurable height, Prahrada, Namuchi, Daksha, Viprachitti, Virochana, Hrinisheva, Subotra, Bhurihan, Pushavat, Vrisha, Satyepsu, Rishava, Vahu, Kapilashwa, Virupaka, Vana, Karttashwara, Vahni, Vishwadangshtra, Nairiti, Sankocha, Varitaksha, Varaha, Ashwa, Ruchi Prabha, Vishwajit, Pratrirupa, Vrishanda, Vishkara, Madhu, Hiranyakashipu, the Danava Kaitabha, and many others that were Daityas and Danavas and Rakshasas, these and many more not named, of remote and remoter ages, great Daityas and foremost of Danavas, whose names we have heard,—indeed, many foremost of Daityas of former times,—have passed away, leaving the Earth. All of them were possessed by Time. Time proved more powerful than all of them.

56. All of them had adored the Creator in hundreds of sacrifices. You are not the only person that has done so. All of them were given to righteousness and all of them always celebrated great sacrifices.

57. All of them were capable of passing through the welkin and all were heroes that never retreated from the battle-field. All of them had very strong bodies and all had arms resembling heavy bludgeons.

58. All of them were adepts in hundreds of illusions, and all could assume any form they liked. We have never heard that having undertaken a battle any of them had ever met with defeat.

59. All observed the vow of truth, and all of them sported as they wished. Devoted to the Vedas and Vedic rites, all of them were endued with great learning.

60. Endued with great might, all of them had gained the highest prosperity and affluence. But none of those great kings had the pride of sovereignty.

61. All of them were liberal giving to

each what each deserved. All of them behaved properly and duly by all creatures.

62. All of them were the offspring of Daksha's daughters. Gifted with great strength, all were lords of the creation. Burning all things with their energy, all of them shone greatly. Yet all of them were carried away by Time.

63. As regards you, O Shakra, it is clear that when you shall have, after enjoying the Earth, to leave her you will not be able to control your grief.

64. Relinquish this desire for objects of affection and enjoyment. Relinquish this pride begotten by prosperity. If you act thus, you will then be able to bear the grief consequent on the loss of sovereignty.

65. When the hour of sorrow comes, do not give way to it. Likewise, when the hour of joy comes, do not rejoice. Not thinking of both the past and the future, live contentedly with the present.

66. When Time that never sleeps came upon me that had always been mindful of my duties, bend your heart to the ways of peace, O Indra, for that same Time will very soon meet you.

67. You cut me to the quick with your words, and you seem determined to terrify me. Indeed, finding me calm, you think very highly of you.

68. Time had first attacked me. It is even now behind you. I was at first defeated by Time. It was therefore that you did afterwards succeed in defeating me for which you are bragging thus.

69. Formerly, when I used to become angry, what person was there on Earth who could stand before me in battle? Time however, is stronger. He has overwhelmed me. It is therefore, O Vasava, that you are able to stand before me. Those thousand celestial years, over which your reign extends will surely come to an end.

70. You will then fall and your limbs will become as miserable as mine now even though I am endued with great energy. I have fallen away from the high place that is occupied by the king of the three worlds. You are now the real Indra in heaven.

71. By virtue of Time's course, you are now an object of universal adoration in this charming world of living beings. Can you say what is that by having done which you have become Indra to-day and what also is that by having done which we have fallen off from the position we had occupied.



72—73. Time is the one creator and destroyer. Nothing else is cause. By countering any of these, *vis*, decline, fall, sovereignty, happiness, misery, birth, and death a learned person neither rejoices nor grieves. You, O Indra, know us. We also, O Vasava, know you.

74. Why then do you brag thus before me, forgetting, O shameless one, that it is Time that has made you what you are? You yourself saw what my prowess was in those days.

75—77. The energy and might I used to display in all my battles, prove it clearly. The Adityas, the Rudras, the Sādhyas, the Vasus, and the Maruts, O lord of Shachi, were all defeated by me. You know it well yourself, O Shakra, that in the great battle between the gods and the Asuras, the assembled gods were speedily routed by me by the fury of my attack. Mountains with their forests and the denizens, were repeatedly hurled by us.

78. I broke on your head, many mountain summits with craggy edges. What, however, can I do now? Time cannot be resisted.

79. If it were not so, do not think that I would not have dared to kill you with that thunderbolt of yours with even a blow of my fist. The present, however, is not the hour when I should display my prowess. The present hour is such that I should remain silent and tolerate everything. It is therefore, O Shakra, that I put up with all this insolence of yours. Know, however, that I am less able to bear insolence than even you.

80. You are bragging before one who, his time being full, is surrounded on all sides by Time's conflagration and fettered strongly in Time's cords.

81. There stands that dark individual who cannot be resisted by the world. There he of fierce form; stands, having bound me like an inferior animal bound with ropes.

82. Gain and loss, happiness and misery, lust and anger, birth and death, captivity and release,—these all one meets in Time's course.

83. I am not the actor. You are not the actor. He is the actor who, is omnipotent. Time ripens me like a fruit that is on a tree.

84. There are certain acts by doing which one person enjoys happiness in Time's course. By doing those very acts another reaps misery in the course of Time.

85. Conversant as I am with the virtues of Time, I should not grieve when it is Time that has attacked me. It is therefore, O Shakra, that I do not grieve. Grief can do us no good. The grief of one that indulges in grief never dissipates his calamity. On the other hand, grief destroys his power. It is therefore that I do not grieve.

87. Thus addressed by the kings of the Daityas, the god of a hundred sacrifices, *vis*, the powerful and thousand-eyed chastiser of Paka, checked his anger and said these words.

**Shakra said:—**

88. 'Seeing this uppraised arm of mine, equipt with the thunderbolt, and those nooses of Varuna, who is there whose understanding is not moved, including the very Destroyer himself who brings about the death of all beings.

89. Your understanding, however, so firm and so endued with visions of the truth' has not been moved. O you of invincible prowess, verily you are unmoved to-day on account of your fortitude.

90. Seeing all things in this universe as transient, who is there in it, endued with body, that would venture to place confidence on either his body or all the objects of his desire?

91. Like yourself I also know that this universe is not eternal, and that it has been thrown into Time's fire that is dreadful though hidden from the view, that is perpetually burning, and that is indeed endless.

92. Every one is attacked here by Time. Nothing among subtle or gross beings can escape from Time's sway. All things are being cooked in Time's pot.

93. Time has no master. Time is ever vigilant. Time is always cooking every thing within itself. No one who has once entered the kingdom of Time which is perpetually going on, can escape therefrom.

94. All embodied beings may be careless of Time, but Time is careful and is wide awake behind them. No one has ever been seen to have driven off Time from him.

95. Ancient eternal and the embodiment of Justice, Time is always equal about all living creatures. Time cannot be shunned and there is no retrogression in its course.

96. Like a usurer summing up his interest, Time sums up its subtle portions represented by kalas, lavas, kashthas, kshanas, months, and days and nights.

97. Like the current of a river washing away a tree whose roots it can get at Time, approaching him who says,—‘This I will do to-day but this I will do tomorrow—sweeps him away.’

98. Time carries away one and men say—‘I saw him a little while before! How has he died?’

99. Wealth, comforts, rank, prosperity, all are destroyed by Time. Approaching every living creature. Time takes away his life. All things which haughtily raise their heads high are sure to crumble down.

100. What is existent is only another form of the non-existent. Every thing is transitory and unstable. It is difficult to arrive at such a conviction.

101. Your understanding, firm and endued with true vision, is unmoved. You do not, even in your mind realise what you were sometime before.

102. Attacking the universe, powerful Time cooks it within itself and sweeps away every thing without caring for age or otherwise. Therefore, one who is being dragged by Time is unconscious of the noose put round one's neck.

103. People, wedded to jealousy, vanity, cupidity, lust, anger, fear, desire, carelessness, and pride, allow themselves to be stupefied.

104. You, however, know the truth of existence. You are learned and endued with wisdom and penance. You see Time as clearly like an emblec myrobalan on the palm of your hand.

105. O son of Virochana, you know full well Time's conduct! You are well versed in all branches of knowledge. You are of purified Soul and a perfect master of your passions. You are a favourite of all wise persons.

106. With your understanding you have fully understood the entire universe. Though you have enjoyed every sort of happiness, you were never attached to anything, and hence you have not been sullied by anything.

107. The qualities of Darkness and Ignorance do not soil you, for you have conquered your senses. You wait only upon your soul which is divested of both joy and sorrow.

108. I feel mercy for you, because you are the friend of all creatures, without animosity, and your heart being full of tranquillity.

109. I do not wish to afflict, an enlight-

ened person like you by keeping him in chains. Abstinence from injury is, the greatest religion. I feel mercy for you.

110. Those nooses of Varuna, with which you have been fettered, will loosen in Time's course on account of the misconduct of men. Blessed be you, O great Asura.

111—114. When the daughter-in-law will make the aged mother-in-law work, when the son, through delusion, will order his father to work for him, when Shudras will have their feet washed by Brahmanas and know fearlessly the women of twice-born ones, when men will know forbidden women, when the refuse of houses will begin to be carried upon plates and vessels made of white brass, and when sacrificial offerings intended for the gods will begin to be carried upon impure vessels, when all the four castes will transgress all restrictions, then these fetters of yours will begin, one by one, to loosen.

115. You have no fear from us. Wait quietly. Be happy. Be shorn of all sorrow. Let your heart be cheerful. May you not suffer from illness.

116. Having said these words to him, the divine Indra, having the prince of elephants for his vehicle, left that place. Having defeated all the Asuras, the king of the gods rejoiced greatly and became the sole master of all the worlds.

117. The great Rishis lauded that lord of all mobile and immobile creatures. The Fire-God once more began to carry the libations of clarified butter that were poured into his visible form, and the great god took charge of the nectar that was placed to his care.

118. Lauded by the foremost of Brahmanas engaged in sacrifices, the lord Indra, shining with effulgence, his anger quelled and his heart tranquillised, became glad, and returning to his own abode in heaven, began to pass his days in great happiness."

## CHAPTER CCXXVIII.

### (MOKSHADHARMA PARVA).—

*Continued.*

Yudhishtira said:—

1. "Tell me, O grandfather, the marks of future greatness and future degeneration of a person."



**Bhishma said :—**

2. " Blessings to you, the mind itself indicates the symptoms of one's future prosperity and future fall.

3. Regarding it is cited the old discourse between Shree and Shakra. Listen to it, O Yudhisthira.

4—5. The great and energetic ascetic Narada, whose effulgence is as immeasurable as Brahma itself, with sins all dissipated, capable of seeing through the power of his penances both this and the other world at once, and the equal of the celestial Rishis living in the region of the Creator, roamed at his pleasure through the three worlds.

6. One day, rising up early in the morning, he wished to perform his ablutions and for that purpose went to the river Ganga as she issued out of the pass called Dhruva, and plunged into the stream.

7. At that time the thousand-eyed Indra also, the holder of the thunder-bolt, and the destroyer of Shamvara and Paka, came to the very shore where Narada was.

8. The Rishi and the god, both of whom had perfectly controlled their minds, finished their ablutions, and having completed their silent recitations, sat together.

9. They spent the hour in reciting and listening to the excellent narratives told by the great celestial Rishis describing many good and high deeds. Indeed, with rapt attention the two were engaged in such lively discourse on ancient history.

10. While sitting there they saw the rising Sun casting his thousand rays right before him. Seeing the full orb, both of them stood up and lauded him.

11. Just at that time they saw in the sky, in a direction opposite to that of the rising star of day, some luminous object, resplendent as burning fire which seemed to be a second star of day. And they saw, O Bharata, that that luminous object was gradually approaching them both.

12. Riding upon Vishnu's vehicle adorned with Gadura and Surya himself, that object shone forth with matchless splendour, and seemed to light up the three worlds.

13. The object they beheld was none other than Shree herself, attended by many Apsaras gifted with splendid beauty. Indeed, she looked like a large solar disc herself, effulgent like fire.

14. Decorated with ornaments that appeared like veritable stars, she wore a wreath resembling a garland of pearls.

Indra saw that goddess called Padma living in the midst of lotuses.

15. Getting down from her foremost of cars, that peerless lady began to approach towards the lord of the three worlds and the celestial Rishi Narada.

16—17. Followed by Narada, Indra also proceeded towards that lady. With joined hands, he offered himself up to her, and versed as he was with all things, he adored her with unsurpassed reverence and sincerity. The adorations over, the king of gods, O king, addressed Shree thus,

**Shakra said :—**

18. 'O you of sweet smiles, who, indeed, are you and for what have you come here? O you of fair brows, whence do you come and where will you go, O auspicious lady?'

**Shree said :**

19. 'In the three worlds full of auspiciousness, all creatures, mobile and immobile, try with their whole hearts to gain a companionship with me.

20. I am that Padma, that Shree adorned with lotuses, who originated from the lotus that blooms at the touch of the rays of the Sun-God, for the prosperity of all creatures.

21. I am called Lakshmi, Bhuti, and Sree, O killer of Vala! I am Faith, I am Intelligence, I am Affluence, I am Victory, and I am Immutability.

22. I am Patience, I am Success, and I am Prosperity. I am Swaha, I am Swadha, I am Reverence, and I am Fate, and I am Memory.

23. I live at the van and on the standards of victorious and virtuous kings, as well as in their homes, cities, and kingdoms.

24. I always live, O killer of Vala, with those foremost of men, the heroes longing for victory and unretreating from battle.

25. I also live for ever with persons who are steadfastly attached to virtue, who are highly intelligent, who are devoted to Brahma, who are truthful in speech, who are possessed of humility, and who are liberal.

26. Formerly I lived with the Asuras on account of their being full of truth and merit. Seeing, however, that the Asuras have assumed adverse natures, I have left them and wish to live in you.'

**Shakra said :—**

27. 'O you of fair face, for what conduct of the Asuras did you live with them?'

What did you see there for which you have come here, having left the Daityas and the Danavas?

**Shree said :—**

28. 'I am devoted to those who follow the duties of their own order, to those who never fall away from patience, to those who take a pleasure in walking along the path leading to heaven.

29. I always live with those who are famous for liberality, for study of the scriptures, for sacrifices, for other scriptural rites, and for adoration of Pitris, gods, preceptors, elders, and guests.

30. Formerly the Danavas used to keep their houses clean, to keep their women in control, to pour libations on the sacrificial fire, to wait dutifully on their preceptors, to control their passions, to be obedient to the Brahmanas, and to be truthful in speech.

31. They were full of faith; they kept their anger under control; they practised the virtue of charity; they never envied others; they used to maintain their friends and advisers, and their wives they were never-jealous.

31. Formerly they never attacked one another, filled with anger. They were all contented and never felt pain on seeing other people's affluence and prosperity.

33. They were all charitable and economical; of respectable conduct, and endued with mercy. They were full of mercy, endued with simplicity of conduct, steadfast in faith, and had their passions under complete control.

34. They used to keep their servants and counsellors contented, and were grateful and sweet-speeched. They used to serve every one according to his position and honor. They had shame. They were of rigid vows.

35. They used to perform their ablutions on every sacred day. They used to smear themselves properly with perfumes and sacred unguents. They used to adorn their persons duly. They used to observe fasts and penances, were trustful, and utterers of Vedic hymns.

36. The Sun never rose while they lay asleep. They never slept when the Moon went away. They always abstained from curds and pounded barley.

37. They used every morning to look at clarified butter and other auspicious articles and with senses controlled they used to recite the Vedas and adore Brahmanas with gifts.

38. Their topic was always virtuous, and they never accepted gifts. They always went to sleep at midnight and never slept during the day.

39. They always used to take pleasure in showing mercy for the distressed, the helpless, the aged, the weak, the sick, and women, and enjoyed all their properties by sharing these with them.

40. They always used to assure and cheer up the agitated, the cheerless, the anxious, the terrified, the diseased, the emaciated, the robbed, and the afflicted.

41. They followed virtue and never injured one another. They were ready and well-disposed for every kind of action. They used to serve and wait reverentially upon elders and aged individuals.

42. They duly adored Pitris, gods and guests, and ate every day what was left after pleasing these. They were firmly devoted to truth and penances.

43. None amongst them ate singly any food that was good, and none had known other people's wives. They treated all creatures as to their own selves.

44. They never allowed the emission of the seminal fluid into empty space, into inferior animals, into forbidden wombs, or on sacred days.

45. They were always famous for gifts, for cleverness, for simplicity, for hopeful exertion, for humility, for friendliness, for forgiveness.

46. And, O powerful one, truth, charity, penance, purity, mercy, sweet speeches, and absence of animosity towards friends,—all these always lived in them.

47. Sleep, idleness, fretfulness, envy, want of foresight, discontent, melancholy, cupidity, never attacked them.

44. On account of the Danavas being famous for these good qualities, I lived with them from the beginning of the creation for many cycles.

49. Times were changed, and that change brought about an alteration in the character of the Danavas. I saw that virtue and morality left them and that they began to give way to lust and anger.

50. Persons of inferior attainments, began to cherish animosities towards elders possessed of superior qualifications, and while the latter, endued with virtue and merit, used to discourse on proper topics in the midst of assemblies, the former began to ridicule or laugh at them.

51. When reverend elders came, the younger individuals, seated at their ease,



refused to worship the former by rising up and saluting them respectfully.

52. In the presence of fathers, sons began to exercise power. Not receiving wages persons accepted service and shamelessly proclaimed the fact.

53. Those amongst them who could amassing great wealth by doing unrighteous and censurable deeds came to be respected.

54. During the night they began to cry aloud. Their homa fires ceased to send up bright flames. Sons began to govern their fathers and wives lorded over husbands.

55. Mothers, fathers, aged seniors, preceptors, guests and guides ceased to get respect for their exalted position. People ceased to rear with love their own offspring but began to leave them.

56. Without distributing the fixed portion in alms and reserving the fixed portion for offering it to the gods, every one ate what he had. Indeed, without offering their articles to the gods in sacrifices and without sharing them with the Pitris, the gods, guests, and reverend elders they appropriated them to their own use shamelessly.

57. Their cooks no longer cherished any consideration for purity of mind, deed, and word. They ate what had been left uncovered.

58. Their corn lay scattered in yards, being devastated by crows and rats. Their milk remained in an open place and they began to touch clarified butter with hands unwashed after eating.

59. Their spades, domestic knives, baskets and dishes and cups of white brass, and other utensils lay scattered in their houses.

60. Their housewives did not look after these. They no longer cared for the repairs of their houses and walls. Tethering their animals they did not give them food and drink.

61. Disregarding children that only looked on, and without having fed their dependants, the Danavas ate what they had.

62. They began to prepare payasa and kricara and dishes of meat and cakes and shashkuli for their own selves, and began to eat the flesh of animals not slain in sacrifices.

63. They used to sleep even after sunrise. They slept in the mornings. Day and night, disputes and quarrels raged in every house.

64. Those who were not respectable amongst them no longer showed any respect for them deserving of the same while the latter were seated in any place. Deviating from their fixed duties, they ceased to respect those who had returned into the forest for leading a life of peace and divine meditation. Intermixture of castes freely took place among them. They cared not for purity of body or mind.

65. Brahmanas, learned in the Vedas, did not receive any respect among them. Those again who were ignorant of the Richs were not condemned or punished. Both, namely, those who deserved respect and those who were unworthy of the same, were treated equally.

66. Their servant girls became wicked, and began to wear golden necklaces and other ornaments and fine dresses, and used to remain in their houses or go away before their very eyes.

67. They began to derive great pleasure from sports and plays in which their women were dressed as men and their men as women.

68. Those of their ancestors who were very rich had made gifts of wealth to worthy persons. The descendants of the donors, even when in affluence began to take back, for their unbelief, those gifts.

69. When difficulties were anticipated for the fulfilment of any object and friend sought the advice of friend, that purpose was frustrated by the latter even if he had any slightest self-interest to fulfill by frustrating it.

70. Even amongst their better classes have appeared traders and dealers in goods, bent upon misappropriating others. The Shudras began to practise penances.

71. Some have begun to study, without fixing any rules for regulating their hours and food. Other have begun to study, making useless rules. Disciples have refrained from rendering obedience and service to preceptors. Preceptors again have come to treat disciples as friends.

72. Fathers and mothers are tired with work, and do not enjoy festivities. Aged parents having no power over sons, have been compelled to beg their food of the latter.

73. Amongst them, even wise persons well-read in the Vedas, and resembling the ocean itself in gravity, have begun to follow agriculture and similar callings. Illiterate and ignorant persons have begun to be fed at Shraddhas.

74. Disciples instead of approaching

preceptors, every morning, for making beautiful enquiries, for determining what acts are to be performed, and for seeking commissions which they are to discharge, preceptors wait upon them to perform all those functions.

75. Daughter-in-law, in the presence of their husbands' mothers and fathers, rebuke and chastise servants and maids, and calling their husbands lecture and rebuke them.

76. Fathers, with great care, try to keep sons in good humour, or, through fear, distributing their wealth among children, live in misery and affliction.

77. Even the friends of the victims, seeing the latter deprived of riches in fire or by robbers or by the king, have begun to jeer.

78. They have become ungrateful and athetical and sinful and have begun to commit adultery with the wives of their preceptors. They have begun to take forbidden food. They have transgressed all bounds and restraints. They have become shorn of that splendour which had made them famous before.

79. On account of these and other marks of wicked conduct and the change of their former nature, I shall not, O king of the gods, live among them any longer.

80. I have, therefore, come to you of my own accord. Receive me with reverence, O lord of Sach! Respected by you, O king of the gods, I shall receive honor from all other gods.

81. There where I live the seven other goddesses with Jaya for the eighth, who love me, who are inseparably associated with me, and who depend upon me, wish to live.

82. They are Hope, Faith, Intelligence, Contentment, Victory, Advancement, and Forgiveness. She who is the eighth, *vis.*, Jaya, occupies the foremost place amongst them, O chastiser of Paka.

83. Having left the Asuras, all of them and myself have come to your kingdom. We shall henceforth live among the gods who are given to righteousness and faith.

84. After the goddess had said so, the celestial Rishi Narada, and Vasava the killer of Vritra, for pleasing her, offered her a joyful welcome.

85. The Wind-God—that friend of Agni, then began to blow gently through the sky, carrying sweet odors, refreshing all creatures with whom he came into contact, and contributing to the pleasure of every one of the senses.

86. All the gods, (hearing the news) gathered together in a pure and desirable spot and waited there for seeing Maghavat seated with Lakshmi beside him.

87. Then the thousand-eyed king of the gods, accompanied by Shree and his friend the great Rishi, and riding upon a splendid car drawn by green horses, came into that ~~concourse~~ of the celestials, receiving honor from all.

88. Observing a sign that the holder of the thunder-bolt made and which Shree herself approved of, [then the great Rishi Narada, whose prowess all the gods knew, welcomed the approach of the goddess there and announced it as highly auspicious.

89. Heaven's sky became clear and bright and began to shower ambrosia upon the region of the self-create Grand-father. The celestial kettle-drums, though struck by none, began to beat, and all the cardinal points, becoming clear, seemed ablaze with splendour.

90. Indra began to pour rain upon crops that sprouted up at its proper season. No one then disgressed the path of righteousness. The Earth was bedecked with many mines filled with jewels and gems, and the chanting of Vedic recitations and other sweet sounds swelled up on the occasion of that success of the gods.

91. Human beings, gifted with firm minds, and all following the sacred path trodden by the righteous, began to find pleasure in Vedic and other religious rites and acts. Men, Celestials, Kinnaras Yakshas and Rakshasas, all became endued with prosperity and cheerfulness.

92. Not a flower,—what to speak of fruits,—dropped untimely from a tree even if the Wind-God shook it with force. All the kine began to give sweet milk whenever milked by men and cruel and harsh words were not given vent to by any one.

93. They who, seeking advancement, appear before assemblies of Brahmanas, and read this description of the glorification of Shree by all the gods headed by Indra,—deities competent to grant every wish,—succeed in acquiring great prosperity.

94. These then, O king of the Kurust are the foremost marks of prosperity and adversity. Requested by you, I have told you all. You should now act according to the instructions conveyed herein, understanding them after careful reflection."



## CHAPTER CCXXIX.

(MOKSHADHARMA PARVA).—

*Continued.***Yudhisthira said:—**

1. "By what nature, what course of duties, what knowledge, and what energy, does one succeed in attaining to Brahma which is immutable and is beyond the reach of nature."

**Bhishma said:—**

2. "One who practises the religion of renunciation, who eats sparingly, and who has his senses under complete control, can attain to Brahma which is immutable and which is above nature.

3. Regarding it is cited the old discourse between Jaigishavya and Asita. O Bharata.

4. Once on a time Asita-Devala addressed Jaigishavya who was endued with great wisdom and fully acquainted with the truths of duty and morality.

**Devala said:—**

5. You are not pleased when lauded, you do not give way to anger when blamed or censured. What, indeed, is your wisdom? Whence have you got it? And what, indeed, is the refuge of that wisdom?

**Bhishma said:—**

6. Thus accosted by Devala, the pure Jaigishavya of austere penances, said those words of great import, fraught with full faith, and deep significance.

**Jaigishavya said:—**

7. O foremost of Rishis, I shall tell you of what is the highest end, that which is the supreme goal, that which is tranquility, as regarded by all pious persons.

8. They, O Devala; who treat equally those who praise them and those who blame them, they who conceal their own vows and good acts, they who never indulge in vilifications, they who never say even what is good when it is calculated to injure (instead of producing any benefit), they who do not desire to retaliate injury are said to be wise men.

10. They never grieve for what is yet to come. They are concerned with only what is present and act as they should. They never grieve for the past or even recollect it.

11. Endued with power and controlled minds, they do at their pleasure, in the

way in which it should be done, what they should do, O Devala, if solicited respectfully thereto.

12. Of mature knowledge, of great wisdom, with anger under complete control, and with their passions subjugated, they never commit an injury to any one in thought, word, or deed.

13. Shorn of envy, they never injure others, and gifted with self-control, they are never pained on seeing other people's prosperity.

14. Such men never indulge in exaggerated speeches, or laud others, or speak ill of them. They are again never influenced by praise and censure showered on them.

15. They are tranquil regarding all their desires, and are engaged in the well-being of all creatures. They never give way to anger or indulge in joy, or injure any creature.

16. Loosening all the knots of their hearts, they pass on very happily. They have no friends nor are they the friends of others.

17. They have no enemies nor are they the enemies of other creatures. Indeed men who can live in this way can pass their days in perpetual happiness.

18. O foremost of twice-born ones, they who acquire a knowledge of the rules of morality and righteousness, and who observe those rules in practice, acquire joy, while they who deviate from the path of righteousness are afflicted by anxieties and sorrow.

19. I now follow the path of righteousness. Decried by others, why shall I be annoyed with them, or lauded by others, why shall I be pleased?

20. Let men get whatsoever objects they please from whatsoever callings they pursue. Praise and censure cannot secure my advancement or the reverse.

21. He who has understood the truths of things, becomes pleased with even disregard as if it were nectar. The wise man is indeed annoyed with regard as if it were poison.

22. He who is freed from all shortcomings sleeps fearlessly both here and hereafter even if insulted by others. On the other hand, he who insults him, meets with destruction.

23. The wise men who seek to attain to the highest end, succeed in obtaining it following such a conduct.

24. The man who has controlled all his

senses is considered to have performed all the sacrifices. Such a person attains to Brahma, which is eternal and which is above the reach of nature.

25. The very gods, the Gandharvas, the Pishachas, and the Rakshasas, cannot attain to the end of one who has attained to the highest end."

## CHAPTER CCXXX.

(MOKSHADHARMA PARVA).—

*Continued.*

**Yudhishtira said:—**

1. "What man is there who is dear to all, who pleases all persons, and who is gifted with every merit and every accomplishment?"

**Bhishma said:—**

2. "About it I shall recite to you the words that Keshava, asked by Ugrasena, said to him on a former occasion.

**Ugrasena said:—**

3. All persons seem to be anxious to describe of the merits of Narada. I think that celestial *Richi* must really be endued with every sort of merit. I ask you tell me this, O Keshava.

**Vasudeva said:—**

4. O chief of the Kukuras, listen to me as I describe shortly those good qualities of Narada which I know, O king! Narada is as well-read in the scriptures as he is good and pious in his conduct.

5. And yet, he is not proud of his conduct, which makes one's blood so hot. It is for this that he is adored everywhere.

6. Discontent, anger, levity, and fear, do not exist in Narada. He is free from procrastination, and endued with courage. For this he is adored everywhere.

7. Narada deserves the respectful adorations of all. He never retracts his words through desire or cupidity. For this he is adored everywhere.

8. He is fully conversant with the knowledge of the soul, bent on peace, endued with great energy, and a master of his senses. He is free from guile, and truthful in words. For this he is adored with respect everywhere.

9. He is distinguished by energy, fame, intelligence, knowledge, humility, birth, by penances, and years. For these he is everywhere adored with respect.

10. He is of good conduct. He dresses and houses himself well. He eats pure food. He loves all. He is pure in body and mind. He is sweet-speeched. He is free from envy and malice. For this he is adored everywhere with respect.

11. He is, forsooth, always employed in doing good to all people. No sin is in him. He never rejoices at other people's misfortunes. For this he is adored everywhere with respect.

12. He always tries to conquer all earthly desires by listening to Vedic recitations and attending to the *Puranas*. He is a great renouncer and he never disrespects any one. For this he is adored everywhere with respect.

13. He considers all equally; and, therefore, he has no one whom he loves and none whom he hates. He always speaks what is pleasant to the hearer. For this he is adored everywhere with respect.

14. He is endued with great learning in the scriptures. His conversation is varied and charming. His knowledge and wisdom are great. He is free from cupidity. He is free also from deception. He is large-hearted. He has conquered anger and cupidity. For this he is adored everywhere with respect.

15. He has never fallen out with any one for any subject of profit or pleasure. All faults have disappeared from him. For this he is adored everywhere with respect.

16. His devotion (to Brahma) is firm. His soul is blameless. He is well-versed in the *Shrutis*. He is free from cruelty. He is above the influence of delusion or faults. For this he is adored everywhere with respect.

17. He is unattached to all objects of attachment (for others). For all that he seems to be attached to all things. He does not suffer long from the influence of any doubt. For this he is everywhere adored with respect.

18. He has no longing for objects of profit and pleasure. He never speaks highly of his own self. He is shorn of malice. He is mild in speech. Therefore he is everywhere adored with respect.

19. He sees the hearts, different from one another, of all men, without blaming any of them. He is well-versed in all matters relating to the origin of things.

20. He never disregards or hates any kind of science. He lives according to his own standard of morality. He never



passes time idly. He has controlled his soul. Therefore he is everywhere adored with respect.

21. He has worked hard in subjects worthy of hard application. He has acquired knowledge and wisdom. He is never satiated with yoga. He is always attentive and ready for work. He is ever careful. For this he is everywhere adored with respect.

22. He does not feel shame for any deficiency of his. He is very attentive. He is always engaged by others for doing what is for their behoof. He never divulges the secrets of others. For this he is everywhere adored with respect.

23. He is never puffed up with joy at the time of making even valuable acquisitions. He is never pained at losses. His understanding is firm and fixed. His mind is unattached to all things. Therefore he is everywhere adored with respect.

24. Who, indeed, is there who will not love him who is thus endued with every merit and accomplishment, who is expert in all things, who is pure in body and mind, who is perfectly auspicious, who is well-versed with the course of time and the opportuneness it affords for particular acts, and who is well-acquainted with all agreeable things?

## CHAPTER CCXXXI.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Yudhisthira said :—**

1. "I wish, O Kuru hero, to know what the origin and what the end is of all creatures; what the nature of their meditation is and what their acts; what the divisions of time are, and what is the span of human existence in the respective cycles.

2. I wish also to know fully the truth about the genesis and the conduct of the world; the coming of creatures into the world and their exit. Indeed, whence their creation and destruction?

3. O best of virtuous persons, if you wish to favor us, do tell us this about which I ask you.

4. Having heard before this the excellent discourse of Bhṛigu to the twice-born sage Bharadwaja, which you did recite, my understanding, shorn of ignorance, has become greatly attached to yoga, and withdrawn from worldly objects rests upon heavenly purity. I ask you about the sub-

ject, therefore, once more. You should describe it to me fully."

**Bhishma said :—**

6. "Regarding it I shall recite to you an old narrative of what the divine Vyasa said to his son Shuka when the latter had asked the former.

7—8. Having studied the measureless Vedas with all their branches and the Upanishads, and desirous of leading a life of celibacy on account of his having acquired excellence of religious merit, Shuka put these very questions, about which his doubts had not been removed, to his father Dwaipayana, who had removed (by study and contemplation) all doubts regarding true duties.

**Shuka said :—**

9. You should tell me who the Creator is of all beings, as fixed by a knowledge of time, and what the duties are of a Brahmana!

**Bhishma said :—**

10. The father, having a knowledge of both the past and the future, conversant with all duties and gifted with omniscience, thus described the subject to his son, who had questioned him.

**Vyasa said :—**

11. Only Brahma, who is without beginning and without end, unborn, effulgent, above decay, immutable, indestructible, inconceivable and transcending knowledge, exists before the Creation.

12—13. The Rishis, measuring time, have given particular names to particular portions. Five and ten winks of the eye make what is called a *Kashtha*; Thirty *Kashthas* make what is called a *Kala*. Thirty *Kalas*, with the tenth part of a *Kala*, make a *Muhurta*. Thirty *Muhurtas* make up one day and night. Thirty days and nights form a month, and twelve months form a year.

14. Persons well-read in mathematical science say that a year is made up of two solar motions, *vis.*, the northern and the southern.

15. The sun makes the day and the night for men. The night is for the sleep of all living creatures, and the day is for work.

16. A month of human beings is equal to a day and night of the departed manes. That division consists in this: the light half of the month is their day which is for work; and the dark fortnight is their night for sleep.

17. A year (of men) is equal to a day and night of the gods. This division consists in this: the half year for which the sun travels from the vernal to the autumnal equinox is the day of the gods, and the half year for which the sun moves from the latter to the former is their night.

18. Calculating by the days and nights of human beings about which I have told you, I shall speak of the day and night of Brahman and his years also.

19. I shall, in their order, tell you the number of years, that are for different purposes calculated differently, in the Krita, the Treta, the Dwapara, and the Kali yugas.

20. Four thousand celestial years is the duration of the first or Krita age. The morning of that cycle consists of four hundred years and its evening is of four hundred years.

21. Regarding the other cycles, the duration of each gradually decreases by a quarter in respect of both the principal period with the minor portion and the conjoining portion itself.

22. These periods always keep up the never-ending and eternal worlds. They who know Brahma, O child, regard this as Immutable Brahma.

23. In the Krita age all the duties exist in full, along with Truth. Men of that age never acquired knowledge or object through unrighteous or forbidden means.

24. In the other cycles duty, as laid down in the Vedas, is seen to gradually decline by a quarter in each. Sinfulness multiplies by theft, untruth, and deception.

25. In the Krita age, all persons are free from disease and achieve their objects, and all live for four hundred years. In the Treta, the period of life decreases by a quarter.

26. We have heard that, in the succeeding yugas, the words of the Vedas, the periods of life, the blessings and the fruits of Vedic rites, all decrease gradually.

27. The duties set down for the Krita yuga are of one kind. Those for the Treta are otherwise. Those for the Dwapara are different. And those for the Kali are otherwise. This is in accordance with the decline which marks every succeeding cycle.

28. In the Krita, Penance is the foremost. In the Treta, Knowledge is foremost. In Dwapara, Sacrifice has been said to be the foremost. In the Kali yuga, only Gift is sanctioned.

29. The learned say that these twelve

thousand celestial years form what is called a cycle. A thousand such cycles form a single day of Brahman.

30. The same is the duration of Brahman's night. With the beginning of Brahman's day the universe begins to come into being. During the period of universal dissolution the Creator sleeps, in Yoga-meditation. When the period of sleep expires, He awakes.

31. What is Brahman's day covers a thousand such cycles. His night also covers a thousand similar cycles. They who know this are said to know the day and the night.

32. On the expiry of His night, Brahman, waking up, modifies the indestructible intelligence by causing it to be overlaid with ignorance. He then causes Consciousness to spring up, whence originates Mind which is at one with the Manifest."

## CHAPTER CCXXXII.

(MOKSHADHARMA PARVA).—

*Continued.*

Vyasa said:—

1. "Brahma is the effulgent seed from which existing as it does by itself, has originated the entire universe consisting of two kinds of being, *vis.*, the mobile and the immobile.

2. At the dawn of His day, waking up, He creates with the aid of Avidya this universe. Mahat or the principle of Greatness at first springs up. That Mahat is speedily changed into Mind which is the soul of the Manifest.

3—4. Overwhelming the Intelligence, which is effulgent, with Ignorance, Mind creates seven great entities. Urged by the desire of creating, Mind, which is far-reaching, which has many courses, and which has desire and doubt for its leading signs, begins to create various kinds of objects by modifications of itself. Ether first originates from it. Know that its property is Sound.

5. From Ether, by modification, originates the bearer of all scents, *vis.*, the pure, and powerful Wind. It is said to possess the property of Touch.

6. From Wind also, by modification, originates Light endued with effulgence. Beautiful and called also Shukram, it is thus created, possessing the attribute of Form.



7. From light, by modification, originates Water having taste for its attribute. From Water originates Earth having Scent for its attribute. These are said to represent primary creation.

8. These, in succession, acquire the attributes of the immediately preceding ones from which they have originated. Each has not only its own special attribute but each succeeding one has the attributes of all the previous ones.

9. If anybody, perceiving Scent in Water, were from ignorance to say that it belongs to Water, he would make a mistake, for Scent is the attribute of Earth though it may exist in Water and also Wind.

10. These seven kinds of entities, possessing various kinds of energy, at first existed separately from one another. They could not create objects without all of them acting in a body.

11. All these great entities coming together, and mixing with one another, form the constituent parts of the body which are called limbs.

12. On account of the combination of those limbs,—the sum-total, invested with form and having sixteen constituent parts, becomes what is called the body, (When the gross body is thus formed), the subtle principle of greatness, with the unexhausted remnant of acts, then enters that combination called the gross body.

13. The original Creator of all beings, then having by His Maya divided Himself, enters that subtle form for overlooking everything. And because he is the original Creator of all beings he is called the lord of all beings.

14—15. It is he who creates all beings mobile and immobile. After having thus assumed the form of Brahman, he creates the worlds of the gods, the Rishis, the Pitris, and men; the rivers, the seas and the oceans, the cardinal points, countries and provinces, hills and mountains, and large trees, human beings, Kinnaras Rakshasas, birds, animals domestic and wild, and snakes.

16—17. He creates both kinds of mobile and immobile; and those that are destructible and those that are indestructible. Of these created objects each gets those attributes which it had during the previous Creation; and each obtains repeatedly the same attributes at every subsequent Creation. Having a formed character by either injuriousness or peacefulness, mildness or fierceness, righteousness or unrighteousness, truthfulness, or untruthfulness, each creature, at every new creation, gets that

particular attribute which it had got before. For this the particular attribute attaches to it.

18. It is the Ordainer himself who attaches variety to the great entities to the objects of the senses and to size or bulk of existent matter, and settles the relations of creatures with those various entities.

19. Of men who had devoted themselves to the science of things, there are some who say that, in the production of effects, Exertion is supreme. Some learned persons hold that Destiny is supreme, and some that it is Nature which is the agent.

20. Others hold that Acts flowing from Exertion and Destiny, produce effects, helped by Nature. Instead of considering any of these as alone powerful for the production of effects, they say that it is the union of all three that produces all effects.

21. About this subject, some say that such is the case; some, that such is not the case; some, that both of these are not the case; and some that it is not that the reverse of both are not. These, of course, are the contentions of those who depend on Acts, with reference to objects. They, however, whose see the truth consider Brahma as the cause.

22. Penance is the greatest good for living creatures. The roots of penance are tranquillity and self-control. By penance one acquires all things that he longs for in his mind.

23. By penance one attains to that Being who creates the universe. He who thus succeeds in attaining to that Being becomes the powerful lord of all beings.

24. It is by penance that the Rishis can read the Vedas without interruption. In the beginning the Self-created caused those excellent Vedic sounds, that are embodiments of knowledge and that have neither beginning nor end. From those sounds have sprung all sorts of actions.

25. The names of the Rishis, all things that have been created, the varieties of form seen in things, and the course of all actions, have all originated from the Vedas.

26. Indeed, in the beginning the Supreme Lord of all beings, created all things from the words of the Vedas. Truly, the names of the Rishis, and all else that has been created, are seen in the Vedas. Upon the expiration of his night, the Increate Brahman creates, from models that existed before, all things which are, of course, well-made by Him.

27. In the Vedas has been described the subject of the Soul's Liberation, along

with the ten means formed by study of the Vedas, adoption of the domestic mode of life, penances, observance of all duties, common to all the modes of life, sacrifice, performance of all acts leading to pure fame, meditation which is of three kinds, and that kind of Liberation called success (Siddhi) attainable in this life.

28. That incomprehensible Brahma which has been described in the words of the Vedas, and which has been described more clearly in the Upanishadas by those who have an insight into the Vedas, can be realised by gradually following the practices referred to above.

29. This consciousness of duality, fraught again with that of pairs opposites, is born only of acts in which he is engaged to a person who thinks he has a body. That person, however, who has attained to Liberation, aided by his knowledge, drives off by force that consciousness of duality.

30. Two Brahmas should be known, *vis.*, the Brahma represented by the Vedas and and that which is beyond the Vedas and is supreme. One who is conversant with Brahma represented by sound succeeds in attaining to Brahma that is Supreme.

31. The destruction of animals is the sacrifice sanctioned for the Kshatriyas. The growing of corn is the sacrifice sanctioned for the Vaishyas. Serving the three other orders is the sacrifice sanctioned for the Shudras. Penance is the sacrifice sanctioned for the Brahmanas.

32. In the Krita age the performance of sacrifices was not required. Such performance became necessary in the Treta age. In the Dwapara, sacrifices have begun to fall off. In the Kali, the same is the case with them.

33. In the Krita age, worshipping only one Brahma, men regarded the Richs, the Sámans, the Yajushes, and the rites and sacrifices that are performed from motives of advantage, as all different from the object of their worship, and practised only Yoga by means of penances.

34. In the Treta age, many powerful men flourished who governed all mobile and immobile objects.

35. Accordingly, in that age, the Vedas, and sacrifices, and the distinctions between the several orders, and the four modes of life, existed in a body. On account, however, of the decrease in the period of life in Dwapara, all these, in that age, fall off from that compact condition.

36. In the Kali age, all the Vedas become so scarce that they are not seen by

men. Afflicted by iniquity, they become extinct along with the rites and sacrifices laid down in them.

37. The righteousness which is seen in the Krita age is now seen in such Brahmanas as are of purified souls and as are devoted to penances and the study of the scriptures.

38. As regards the other cycles, it is seen that without at once giving up the duties and acts that are consistent with righteousness, men, observing the practices of their respective orders, and conversant with the ordinances of the Vedas, are led, by the authority of the scriptures, and from motives of advantage and interest to perform sacrifices and vows and sojourns to sacred waters and places.

39. As in the rainy season a large variety of new objects of the immobile order are caused to come into being by the showers that fall from the clouds, so many new kinds of duty or religious observances are brought about in each new cycle.

40. As the same phenomena reappear with the reappearance of the seasons, so, at each new Creation of the same attributes appear in each new Brahman and Hara.

41. I have, before this, spoken to you of Time which is without beginning and without end, and which ordains this variety in the universe. It is that Time which creates and destroys all creatures.

42. All the numberless creatures which exist subject to pairs of opposites and according to their respective natures, have Time for their refuge. It is Time that puts on those forms and it is Time which upholds them.

43. I have thus described to you, O son, the topics about which you had asked, *vis.*, Creation, Time, Sacrifices and other rites, the Vedas, the real actor in the universe, action, and the results of action."

## CHAPTER CCXXXIII.

(MOKSHADHARMA PARVA).—

*Continued.*

Vyasa said :—

1. "I shall now tell you how, when his day is gone and his night comes, he withdraws all things to himself, or how the Supreme Master, making this gross universe exceedingly subtle, merges every thing into his Soul.



2. When the time for universal dissolution comes twelve Suns, and Agni with his seven flames, begin to burn. Wrapt by those flames, the entire universe, begins to blaze forth in a huge fire.

3. All things mobile and immobile that are on the Earth first disappear and merge into the substance of which this planet is formed.

4. After all mobile and immobile objects have thus disappeared, the Earth, shorn of trees and herbs, looks nude like a tortoise shell.

5. Then water takes up the attribute of earth, *vis.*, scent. When earth becomes shorn of its principal attribute, that element is about to be destroyed.

6. Water then prevails. Surging into big billows and roaring dreadfully only water fills this space and moves about or stands still.

7. Then the attribute of water is taken by Heat, and losing its own attribute, water emerges in that element.

8. Dazzling flames of fire, ablaze all around, hide the Sun that is in the centre of ether. Indeed, then, ether itself, full of those flames, burns in a vast fire.

9. Then Wind comes and takes the attribute, *vis.*, form, of Heat or Light, which thereupon is extinguished, yielding to Wind, which, possessed of great power, begins to be awfully agitated.

10. Obtaining its own attribute, *vis.*, sound, the Wind begins to move upwards and downwards and transversely along all the ten points.

11. Then Space takes the attribute, *vis.*, sound, of Wind, upon which the latter is extinguished and enters into a state of existence resembling that of unheard or unuttered sound.

12. Then Space is all that remains, that element whose attribute, *vis.*, sound, exists in all the other elements, shorn of the attributes of form, and taste, and touch, and scent, and without shape of any kind, like sound in its unmanifest form of existence.

13. Then sound, which is the attribute of space, is swallowed up by Mind which is the essence of all manifest things. Thus Mind which in itself is unmanifest withdraws all that is manifested by Mind. This withdrawal of manifest Mind into unmanifest Mind, is called the destruction of the external universe.

14. Then the Moon having made Mind withdraw its attribute into itself, swallows it up. When Mind, ceasing to exist, thus

enters into the Moon, the other attributes of Creator are all that remain.

15. This Moon which is called also determination, is then, after a very long time, brought under Creator's sway, the reason being that that determination has to perform a very difficult work, *vis.*, the destruction of the faculties that are employed in the process of judgment. When this has been done, the condition reached is said to be of high knowledge.

16. Then time swallows up this Knowledge, and as the Shruti says, Time itself, in its turn is devoured by Might or Energy. Might or energy, however, is (again) devoured by Time, which last is then brought under her sway by Knowledge.

17. Possessed of Knowledge, the Creator then swallows up non-existence itself into his Soul. That is Unmanifest and Supreme Brahma. That is Eternal, and that is the Highest of the High.

18. Thus all existent creatures are withdrawn into Brahma.

19. Truly has this, which should be conceived (with the aid of the scriptures) and which is a topic of Science, been thus said by Yogins endued with Supreme Souls, after actual experience.

20. Even thus does Unmanifest Brahma repeatedly practise the processes of Creation and Destruction, and even thus are Brahman's Day and Night each consisting of a thousand Yugas.

## CHAPTER CCXXXIV.

### (MOKSHADHARMA PARVA).—

*Continued.*

Vyasa said:—

1. I have described to you fully that which you had asked me about the Creation of all beings. Listen to me as I tell you now what the duties are of a Brahmana.

2. The rituals of all ceremonies for which sacrificial fees are sanctioned, beginning with birth-rite and ending with Samavartana (return from preceptor's house) depend for their performance upon a preceptor well-versed in the Vedas.

3. Having read all the Vedas and having showed submission towards his preceptor while living with him, and having paid the preceptor's fee, the youth should return home with a perfect knowledge of all sacrifices.

4. Obtaining the permission of his preceptor, he should follow one of the four modes of life and live in it duly satisfying its duties till he renounces his body.

5. He should either live like a householder with wives and engaged in creating offspring, or live the life of celibacy or in the forest in the company of his preceptor, or follow the duties of a Yati.

6. A house-holder's life is said to be the root of all the other modes of life. A self-controlled house-holder who has mastered all his attachments to worldly objects always becomes successful.

7. By procreating children, by gaining a knowledge of the Vedas, and by celebrating sacrifices, a Brahmana satisfies the three debts he owes. He should then enter the other modes of life, having purified himself by his acts.

8. He should live for good in that place which he may ascertain to be the most sacred spot on earth, and he should try, in all matters leading to fame, for attaining to an eminent position.

9. The fame of Brahmanas increases through austere penances, through mastery of the various branches of knowledge, through sacrifices, and through gifts.

10. Truly, a person enjoys endless regions of the righteous as long as his deeds or the memory thereof exists in this world.

11. A Brahmana should teach, study, officiate at other people's sacrifices, and offer sacrifices himself. He should not give away uselessly or accept other people's gifts uselessly.

12. Profuse wealth, that may come from one who is assisted in a sacrifice, from a pupil, or from marriage of a daughter, should be spent in the celebration of a sacrifice, or in making gifts. Wealth coming from any of these sources should never be enjoyed by a Brahmana alone.

13. For a Brahmana living like a householder, there is no means save the acceptance of gifts for the sake of the gods, or the Rishis, or the Pitris, or the preceptor, or the aged, or the diseased, or the hungry.

14. One should make gifts from his own stock, including even cooked food, more than he can fairly afford, to those who are persecuted by unseen foes, or those who are trying to the best of their power to acquire Knowledge.

15. There is nothing that cannot be given to a deserving person. The good and the wise deserve to have even the best of horses, called Uchchaishravaś, belonging to Indra himself.

16. Of high vows, Satyasana, having, with due humility, offered his own life for saving a Brahmana, ascended to heaven.

17. Sankriti's son Rantideva, having given only lukewarm water to the great Vashistha, ascended to heaven and received great honors there.

18. Atri's royal and highly intelligent son Indradamana, having given various kinds of wealth to a deserving person, acquired various regions of felicity in the next world.

19. Ushinara's son Shivi, having given away his own limbs and his dear son for the sake of a Brahmana, ascended to heaven from this world.

20. Having given away his very eyes to a Brahmana, Pratardana, the king of Kasi, enjoyed great fame both here and hereafter.

21. Having given away a very beautiful and costly umbrella, with eight golden ribs, King Devavridha proceeded to heaven with all the denizens of his kingdom.

22. Having given instruction to his disciples on the subject of Impersonal Brahma, Sankriti of Atri's race, endued with great energy, proceeded to the regions of great felicity.

23. Having given to the Brahmanas eleven Arvudas of kine, Amvarisha of great prowess, proceeded to heaven with all the denizens of his kingdom.

24. By giving away her ear-rings, Savitri, and, by giving away his own body, king Janamejaya both proceeded to high regions of felicity.

25. By giving away various kinds of gems, a fine palace, and many beautiful women, Yuvanashwa the son of Vrishadabha ascended to heaven.

26. Nimi, the king the Videhas, gave away his kingdom, Jamadagni's son (Itama) gave away the whole Earth; and Gaya gave away the Earth with all her towns and cities, to the Brahmanas.

27. Once when the clouds ceased to pour, Vashistha, resembling Brahman himself, kept alive all creatures like Prajapati (by his power and kindness).

28. By giving away his daughter to Angiras, Karandha's son Marutta of purified soul, quickly ascended to heaven.

29. Brahmadata, the king of the Panchalas, possessed of great intelligence, by giving away two costly jewels called Nidhi and Shankha to some of the foremost of



the Brahmanas, acquired many regions of felicity.

30. Having given his own dear wife Mayadanti to the great Vashistha, King Mitrasaha ascended to heaven with that wife of his.

31. The royal and highly illustrious sage Sahasrajit, having cast off his own dear life for the sake of a Brahmana, ascended to regions of great happiness.

32. Having given to Mudgala a golden palace furnished with every object of comfort and use, king Shatadyumna ascended to heaven.

33. The king of the Shalvas, named Dyutimat, endued with great prowess, gave to Richika his entire kingdom and ascended to heaven.

34. By giving away his slender-waisted daughter to Hiranyakasta, the royal sage Madirashwa, ascended to regions esteemed of the very gods.

35. By giving away his daughter Shanta to Kishiyarshringa, the highly powerful royal sage Lomapada obtained the fruition of all his wishes.

36. By giving away a hundred thousand kine with calves, the highly energetic king Prasenajit, ascended to excellent regions of happiness.

37. These and many others, endued with great and well-ordered souls, and having their senses under control, ascended, by means of gifts and penances, to heaven.

38. Their fame will last as long as the Earth herself will exist. All of them have, by gifts and sacrifices and procreation of children proceeded to heaven.

## CHAPTER CCXXXV.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Vyasa said:—**

1. The three-fold knowledge which occurs in the Vedas and their branches should be required. That knowledge is to be got from the Rishis, the Samans, and the sciences called Varna and Akshara. There are, besides, the Yajushes and the Atharvans. The Divine Being lives in the six sorts of acts indicated in these.

2. They who are well-read in the injunctions of the Vedas, who have knowledge of the Soul, who are attached to the quality of Goodness, and who are highly

blessed, succeed in understanding the origin and the end of all things.

3. A Brahmana should follow the duties laid down in the Vedas. He should do all his works like a good man of controlled soul. He should acquire his livelihood without injuring any creature.

4. Having derived knowledge from the good and wise, he should govern his passions and desires. Well-versed in the scriptures, he should follow those duties which have been laid down for him, and do all works in this world guided by the qualities of goodness. Living even like a householder, the Brahmana should perform the six acts already spoken of.

5. With his heart full of faith, he should adore the deities in the five well-known sacrifices. Possessed of patience, ever vigilant, having self-control, conversant with duties, with a purified soul, divested of joy, pride, and anger, the Brahmana should never sink in langour.

6. Gifts, study of the Vedas, sacrifices, penances, modesty, guilelessness and self-control,—these increase one's energy and dissipate one's sins.

7. One gifted with intelligence should be abstemious in diet and should conquer his senses. Indeed, having subdued both lust and anger and having dissipated all his sins, he should try to attain Brahma.

8. He should adore the Fire and Brahmanas, and bow to the gods. He should avoid all sorts of inauspicious talk, and all acts of unrighteous injury.

9. This preliminary course of conduct is first sanctioned for a Brahmana. Subsequently, when knowledge comes, he should begin work, for success lies in works.

10. The Brahmana who is gifted with intelligence succeeds in crossing over the river of life that is so difficult to cross and so furious and terrible, having the five senses for its waters, cupidity for its origin, and anger for its mire.

11. He should never overlook the fact that Time stands behind him in a threatening mien,—Time who is the great stupefier of all things, and who is armed with a very great and irresistible force issuing from the great Creator himself.

12. Formed by the current of Nature, the universe is being ceaselessly carried along.

13—16. The powerful river of Time, overspread with eddies formed by the years, having the months for its waves and the seasons for its current, the fortnights for its floating straw and grass, and the

rise and fall of the eyelids for its froth, the days and the nights for its water, and desire and lust for its dreadful crocodiles, the Vedas and sacrifices for its rafts, and the righteousness of creatures for its islands, and Profit and Pleasure for its springs, Truthfulness of Speech and Liberation for its shores, benevolence for the trees floating along it, and the Yugas for the lakes along its course.—the powerful river of Time,—which has an origin as inconceivable as that of Brahma itself, is ceaselessly carrying away all beings created by the great Ordainer towards the abode of Yama.

17. Wise and patient persons always succeed in crossing over this dreadful river by engaging the rafts of knowledge and wisdom. What, however, can insensate fools, destitute of similar rafts, do ?

18. It is reasonable that only he that is wise should succeed in crossing this river and not the man of little understanding. The former sees from a distance the merits and faults of everything.

19. The man, however, of weak and little understanding, and whose soul is full of desire and cupidity, is always stricken with doubt. Hence, the man shorn of wisdom never succeeds in crossing over that stream. He also who sits inactive, can never cross it over.

20. The man shorn of the raft of wisdom, in consequence of his having to bear the heavy burden of great faults, sinks down. One that is seized by the crocodile of desire, even if endued with knowledge, can never make knowledge his raft.

21. For these reasons the wise and intelligent man should try to float over the stream of Time. He, indeed, succeeds in keeping himself afloat who knows Brahma.

22. One born in a noble family, abstaining from the three duties of teaching, officiating at other's sacrifices, and accepting gifts, and doing only the three other acts, *vis.*, studying, sacrificing, and giving, should, for those reasons, try to float over the river. Such a man is sure to cross it over helped by the raft of wisdom.

23. One who is pure in conduct, who is self-controlled and observant of good vows, whose soul is under restraint, and who is endued with wisdom, certainly gains success in this and the other world.

24. The Brahmana living like a householder should conquer anger and envy, practise the virtues already named, and, adoring the gods in the five sacrifices, eat after having fed the gods, Pitris, and guests.

25. He should perform those duties which are observed by the good ; he should, do all his acts like a self-controlled person ; and he should without injuring any creature, earn his livelihood by following a course which is not censurable.

26—27. One who is well-read in the truths of the Vedas and the other branches of knowledge, whose conduct is like that of a person of well-governed soul, who is gifted with a clear vision, who follows the duties of his order, who does not, by his acts make an intermixture of duties, who follows the observances laid down in the scriptures, who is full of faith, who is self-controlled who is endued with wisdom, who is shorn of envy and malice, and who is well conversant with the differences between righteous and iniquity, succeeds in overcoming all his difficulties.

28. That Brahmana who is gifted with fortitude, who is always careful, who is self-controlled who is conversant with righteousness, whose soul is under restraint, and who has gone over joy, pride, and anger, has never to languish in grief.

29. This is the course of conduct laid down in days of yore for a Brahmana. He should try to acquire knowledge, and do all the scriptural acts. By living thus, he is sure to acquire success.

30. One who is not gifted with clear vision, does wrong even when one wishes to do right. By even exercising his judgment, such a person, does such acts of virtue as are wrong.

31. Desiring to do what is right one does what is wrong. Likewise desiring to do what is wrong, one does what is right. Such a person is a fool. Not knowing the two kinds of acts, one has to go through repeated re-births and deaths.

## CHAPTER CCXXXVI.

(MOKSHADHARMA PARVA).—

*Continued.*

Vyasa said :—

1. If Liberation is sought for, then knowledge should be acquired. For a person who is carried up and down along the stream of Time or life, Knowledge is the raft by which he can reach the shore.

2. Those wise men who have acquired fixed conclusions of the nature of the soul by the help of wisdom, are able to assist



the ignorant in crossing the river of time or life with the raft of knowledge. The ignorant, are unable to save either themselves or others.

3. He who has freed himself from desire and all other faults, and who has freed himself from all attachments, should attend to these twelve requirements of Yoga, *vis.*, place, acts, affection, objects, means, destruction, certainty, eyes, food, suppression, mind and survey.

4. He who wishes to acquire superior Knowledge, should, by the help of his understanding, restrain both speech and mind. He who wishes to have tranquillity, should, by the help of his knowledge, govern his soul.

5—6. Whether he becomes merciful or cruel, whether he becomes conversant with all the Vedas or ignorant of the Richs, whether he becomes pious and observant of sacrifices or the worst of sinners, whether he becomes eminent for power and wealth or sunk into misery, that person who directs his mind towards these, is sure to cross the ocean of life which is so difficult to cross over.

7. Without speaking of the results of the attainment of Brahma by Yoga, it may be said that he who engages himself to only enquire after the Soul rises above the necessity of observing the acts laid down in the Vedas.

8—11. The body with individual soul within it is an excellent car. When sacrifices and religious rights are made its upastha, shame, its varutha, Upaya and Apaya, its kuvara, the vital air called Apana, its aksha, the vital air called Prana, its yuga, knowledge and the span of existence its points for tieng the horses, carefulness, its beautiful vandhura, the assumption of good conduct, its nemi, vision, touch, scent, and hearing, its four horses, wisdom, its nabhi, all the scriptures, its pratoda, certain knowledge of the scriptural sayings, its driver, the soul, its firmly-seated rider, faith, and self-control, its fore-runners, renunciation, its inseparable companion following behind and bent upon doing it good, purity the path along which it goes, meditation, its goal, then may that car reach Brahma and shine there effulgently.

12. I shall now tell you the speedy means that should be followed by the person who would get ready his car in such a way for passing through this forest of the world in order to reach the goal formed by Brahma that is above decrepitude and destruction.

13. To fix the mind upon one thing at a time is called Dharana, following proper

vows and restraints, the Yogin practises in all seven kinds of Dharana. There are, again, as many sorts of Dharanas originating out of these, upon subjects which are near or distant.

14. Through these the Yogin by and by, lords over Earth, Wind, Ether, Water, Fire, Consciousness, and Understanding. After this he gradually lords over the Unmanifest.

15. I shall now describe to you the conceptions in their order that are realised by particular individuals amongst those who practise Yoga according to the rules and ordinances sanctioned for them. I shall tell you also of the nature of the success of Yoga undertaken by him who looks within his own self.

16. The Yogin who casts off his gross body, following the instructions of his preceptor, sees his soul displaying the following forms on account of its subtilty. To him, in the first stage, the sky appears to be filled with a subtile substance like fog.

17. Such becomes the form of the Soul which has been separated from the body. When this fog disappears, a second form is seen.

18. For then the Yogin sees within himself, in the sky of his heart, the form of Water. After the disappearance of water, the form of Fire appears.

19. When this disappears, the form that is seen that of Wind as effulgent as a well-tempered and highly polished weapon. Gradually the form shown by Wind becomes like that of the thinnest gossamer.

20. Then having gained whiteness, and the subtilty of air, the Brahman's soul attains the supreme whiteness and subtilty of Ether.

21. Listen to me, as I tell you the results of these various conditions when they take place. That Yogin who has been able to conquer the element of Earth, acquires by such mastery the power of Creation.

22—23. Like a second Prajapati possessed of a nature which knows no disturbances he can, from his own body, create all sorts of creatures. With only his foe, or with his hand or feet, that person can, alone, make the entire Earth tremble who has conquered the Wind. Even this is the attribute of the Wind as said in the Shruti. The Yogin who has conquered Ether, can exist brightly in Space on account of his having attained to uniformity, with that element, and can also disappear at will.

24. By mastering over Water, one can drink up rivers, lakes, and oceans. By mastering over Fire, the Yogin becomes so effulgent that his form cannot be spied. He becomes visible only when he puts out the fire within him. When the Yogin succeeds in destroying the consciousness of Ego, these five elements come within his control.

25. When the Understanding, which is the soul of the five elements and of the consciousness of Ego, is conquered, the Yogin acquires Omnipotence, and Omniscience.

26. For this, the Manifest is fused into the Unmanifest or Supreme Soul from which the world comes into being and becomes what is called Manifest.

27. Listen now to me fully as I explain the science of Unmanifest. But first of all listen to me about all that is Manifest as explained in the Sankhya system of philosophy.

28. In both the Yoga and the Sankhya systems, twenty-five subjects of knowledge have been treated in nearly the same way. Here me as I describe their chief characteristics.

29. What is Manifest is possessed of those four attributes, *vis.*, birth, growth decay and death.

30. What does not possess these attributes is said to be Unmanifest. Two Souls are mentioned in the Vedas and in their auxiliary sciences.

31. The first is endued with the four attributes already mentioned, and has a longing for the four-fold objects of life. This soul is called Manifest, and it is born of the Unmanifest. It is both Intelligent and not-Intelligent.

32. I have thus told you of Sattwa (inert matter) and Kshetrajna (immaterial spirit). Both kinds of Soul, as said in the Vedas, become attached to objects of the senses.

33—38. The doctrine of the Sankhyas is that one should stand aloof or dissociated from objects of the senses. That Yogin who is freed from attachment and pride, who transcends all pairs of opposites such as pleasure and pain, heat and cold, etc., who never yields to anger or hate, who never speaks an untruth, who though, censured or struck still shows friendship for the slanderer or the striker, who never thinks of injuring others, who restrains these three, *vis.*, speech, acts, and mind, and who treats all creatures equally, succeeds in approaching the presence of Brahman. That person who has no desire for earthly objects,

who is not unwilling to take what comes, who is dependent on earthly objects so far as they are required for sustaining life, who is free from cupidity, who has driven off all sorrow, who has controlled his senses, who performs all necessary acts, who does not care for beauty and dress, whose senses are all collected, whose purposes are never left undone, who treats all creatures like friends, who considers equally a clod of earth and a lump of gold, who is equally disposed towards friend and enemy, who is endued with patience, who treats praise and blame equally, who is free from longing for all objects of desire, who practises Brahmacharyya, and who is firm and steady in all his vows and observances, who cherishes no malice or envy for any creature in the universe, is a Yogin who according to the Sankhya system succeeds in acquiring Liberation.

39. Hear now of the way and the means by which a person may acquire Liberation through Yoga. That person who moves and acts after having transcended the power that follows the practice of Yoga succeeds in acquiring Liberation.

40. I have thus described to you those topics, *vis.*, Liberation according to the Sankhya system and that according to the Yoga system) which are dissimilar if the speaker be disposed to treat them as such. Thus can one get over all pairs of opposites. Thus can one attain to Brahma.

## CHAPTER CCXXXVII.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Vyasa said:—**

1. Carried up and down in life's ocean, he that is capable of meditation catches the raft of Knowledge, and for achieving his Liberation adheres to Knowledge itself.

**Shuka said:—**

2. What is that Knowledge? Is it that learning by which, when error is gone, the truth reveals itself? Or, is it those duties consisting of acts to be done or achieved, by the help of which the object sought for, may be understood or attained? Or, is it those duties, called abstinence from acts by which an extinction of the Soul is to be sought? Do tell me what it is, so that by its help the two, *vis.*, birth and death, may be avoided.

**Vyasa said:—**

3. That fool who, believing that all this exists by its own Nature without, in sooth,



an eternal foundation, satisfies by such instruction the aspirations of disciples, defeating by his dialectical ingenuity the reasons the latter might urge to the contrary, succeeds not in acquiring any truth.

4. They again, who firmly believe that all Cause is due to the Nature of things, cannot acquire any truth by even listening to learned men or the Rishis.

5. Those little-witted men who stop (in their speculations), having adopted either of these doctrines, those men who regard Nature as the Cause never succeed in acquiring any benefit for themselves.

6. This belief in Nature (as the producing and the sustaining Cause), originating as it does from a mind labouring under the influence of error, causes the destruction of the person who cherishes it. Hear of the truth regarding these two doctrines which hold (1) that things exist by their own Nature and (2) that they flow accordingly from others that are different from, and that precede, them.

7. Wise men take to agriculture and tillage, and the acquisition of crops and of vehicles, seats, carpets and houses.

8. They also look to the laying of pleasure-gardens, the construction of spacious palaces and the preparation of medicines for all sorts of diseases.

9. It is wisdom (which consists in the application of means) which brings about the fruition of objects. It is wisdom which gains beneficial results. It is wisdom which enables kings to exercise and enjoy sovereignty although they are endued with attributes equal to those of persons over whom they rule.

10. It is by wisdom that the difference is made between the high and the low among beings. It is by wisdom that the superior and the inferior ones among created objects are made out. It is wisdom or knowledge which is the greatest refuge of all things.

11. All the sorts of created things have four kinds of birth. They are viviparous, oviparous, vegetables, and those born of filth.

12. Mobile creatures should be regarded superior to the immobile. It is reasonable that intelligence which differentiates (all non-intelligent matter), should be considered superior to (non-intelligent) matter.

13. Mobile creatures, whose number is legion, are of two sorts, *vis.*, those that are many legs and those that have two. The latter, however, are superior to the former.

14. Bipeds, again, are of two sorts, *vis.*, those that live on land and those that are otherwise. Of these, the former are superior to the latter. The superior ones eat various sorts of cooked food.

15. Bipeds moving on land are of two sorts, *vis.*, middling or intermediate, and those that are foremost. Of these, the middling or intermediate are considered as superior (to the former) for their observing the duties of caste.

16. The middling or intermediate ones are said to be of two sorts, *vis.*, those who are conversant with duties, and those who are otherwise. Of those, the former are superior for they can discriminate between what should be done and what should not.

17. Those conversant with duties are said to be of two sorts, *vis.*, those who are acquainted with the Vedas and those who are otherwise. Of those the former are superior, for the Vedas are said to live in them.

18—19. Those who are acquainted with the Vedas are said to be of two sorts, *vis.*, those who lecture on the Vedas and those who are otherwise. Of these the former, who are well-read in the Vedas, and are conversant with the duties and the rites laid down in them, and the fruits of those duties and rites, are superior for their declaring all those duties and rites. Indeed, all the Vedas, with the duties laid down in them, are said to emanate from them.

20. Preceptors of the Vedas are of two sorts, *vis.*, those who are conversant with the Self and those that are otherwise. Of these the former are superior on account of their knowledge of Birth and Death.

21. Duties, again, are of two kinds, (*vis.*, Pravritti and Nivritti). He who is conversant with duties is said to be omniscient or endued with universal knowledge. Such a man is a Renouncer. Such a man is firm in the fulfilment of his objects. Such a man is truthful, pure and endued with prowess.

22. The gods know him as a Brahmana who is devoted to knowledge of Brahma. Such a man is versed also in the Vedas and earnestly given to the study of the Self.

23. They who have true knowledge see their own self as existing both in and out. Such men, O child, are truly twice-born and such men are gods.

24. This world of beings depends upon these, and in them exist this whole universe. There is nothing equal to their greatness.

33. Transcending birth, and death, and distinctions and all acts, they are the lords of the four kinds of creatures, and are the equals of the Self-create himself.

## CHAPTER CCXXXVIII.

### {MOKSHADHARMA PARVA).—

*Continued.*

Vyasa said:—

1. These then are the obligatory acts laid down for Brahmanas. One gifted with knowledge, always attains to success by going through (the prescribed) acts.
2. If no doubt is entertained about acts, then acts done are sure to lead to success. The doubt we speak of is whether acts are obligatory or optional.
3. About this if acts, are ordained for man for gaining knowledge, they should be considered as obligatory. I shall now describe them by the light of inferences and experience. Hear me.
4. Regarding acts some men hold that Exertion is their root. Others say that Necessity is their cause. Others, again, hold that Nature is the cause.
5. Some hold that acts are the outcome of both Exertion and Necessity. Some hold that acts originate from Time, Exertion, and Nature. Some hold that of the three, one only is the cause. Some hold that all three combined are the cause.
6. Some persons who perform acts say, with respect to all objects, that they exist, that they do not exist, that they cannot be said to exist, that they cannot be said not to exist, that it is not that they cannot be said to exist, and lastly, that it is not that they cannot be said not to exist. These then are the diverse views entertained by men; The Yogins, however, see Brahma as the universal cause.
7. The men of the Treta, the Dwapara, and the Kali Yugas, are filled with doubts. The men, however, of the Krita Yuga, are given to penances, endued with tranquil souls, and observant of righteousness.
8. In that age all men consider the Richs, the Samans, and the Yajushies as identical; despite their seeming diversity. Analysing desire and hatred, they adore only penance.
9. Given to the practice of penances; firm in them; and rigid in their observance; one acquires the fruition of all desires by penances alone.

10. By penance one acquires to that position, by becoming which one creates the universe. By penance one becomes that by which one becomes the powerful master of all things.

11. That Brahma has been expounded in the injunctions of the Vedas. For all that, Brahma cannot be conceived by even those who are conversant with those declarations. Once more has Brahma been described in the Vedānta. Brahma, however, cannot be seen by means of acts.

12. The sacrifice ordained for Brahmanas consists in recitation, that for Kshatriyas consists in the destruction of (clean) animals for the satisfaction of the gods; that for Vaishyas consists in the rearing of crops and the keep of domestic animals; and that for Shudras in menial service of the three other castes.

13. By observing the duties sanctioned for him; and by studying the Vedas and other scriptures, one becomes a twice-born one whether one does any other deed or not, he becomes a Brahmana by becoming the friend of all creatures.

14. In the beginning of Treta, the Vedas and sacrifices and the distribution of caste and the several modes of life existed in full. On account of the duration of life being decreased in Dwapara, those suffer decline.

15. In the Dwapara age as also in the Kali, the Vedas become of doubtful interpretation. Towards the close of Kali again, it is doubtful if they ever can be seen by the eye.

16. In that age, the duties of the respective castes disappear, and men become possessed by sin; the juicy attributes of kine, of the earth, of water; and of herbs, disappear.

17. Through (universal) sin the Vedas disappear, and with them all the duties laid down in them; as also the duties of the four modes of life. They who follow the duties of their own order become afflicted; and all imobile and imobile objects suffer a change for the worse.

18. As the rain from the sky causes all products of the Earth to grow, likewise the Veda develops all its auxiliaries.

19. Forsooth, Time assumes various shapes. It has neither beginning nor end. It is Time which creates all creatures and again devours them. I have already spoken of it to you.

20. Time is the origin of all creatures; it is Time which makes them grow; Time is their destroyer; and lastly it is Time



which is their ruler. Subject to pairs of opposites, innumerable sorts of creatures rest on Time, according to their own natures.

## CHAPTER CCXXXIX.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Bhishma said:—**

1. Thus addressed by his father, Shuka, highly praising these instructions of the great Rishi, began to ask the following question regarding the import of duties which brings on Liberation.

**Shuka said:—**

2. By what means does a wise man well-read in the Vedas, observant of sacrifices, and shorn of malice attain to Brahma which is incapable of being apprehended by either direct evidence or inference, and incapable of being described by the Vedas.

3. Asked by me, tell me by what means can Brahma be known. Is it by penance, by Brahmacharya, by renunciation of everything, by intelligence, by help of the Sankhya philosophy, or by Yoga?

4. What are the means and what sort of singleness of purpose may men acquire regarding both, *vis.*, the mind and the senses? You should explain all this to me!

**Vyasa said:—**

5. "No man achieves success by any other means save the acquisition of knowledge, the practice of penances, the control of the senses, and renunciation of everything.

6. The great elements (five in number) represent the first creation of the Self-creator. They have been very largely put in embodied creatures living in the world of life.

7. The bodies of all embodied creatures are originated from earth. Their humours originate from water. Their eyes originate from light. Prana, Apara, (and other vital breaths,) depend on the wind. And, lastly, all unoccupied apertures within them originate from Space.

8. Vishnu is in the feet (of living creatures). Indra is in their arms. Within the stomach lies Agni, desirous of eating. The points of the horizon are in the ears, the organ of hearing. Speech, which is the goddess of learning, is in the tongue.

9. The ears, skin, eyes, tongue, and

nose forming the fifth, are the senses of knowledge. These exist for apprehending their respective objects.

10. Sound, touch, form, taste, and scent for the fifth, are the objects of the (five) senses. These should always be considered as distinct from the senses.

11. Like the charioteer driving his well trained horses along the paths he likes, the mind, moves the senses. The mind, in its turn, is moved by the Understanding sitting in the heart.

12. The mind is the lord of all these senses employing them in their functions and guiding or controlling them. Likewise, the Understanding is the lord of the mind.

13. The senses, the objects of the senses, the attributes of the objects of Nature, understanding, mind, the vital airs and individual soul dwell in the bodies of all embodied creatures.

14. The body within which the Understanding lives, has no real existence. The body, therefore, is not the seat of the Understanding. Nature (Prakriti), endued with three qualities, is the refuge of the Understanding which exists only in the form of a sound. The Soul also is not the refuge of the Understanding. It is Desire which creates the Understanding. Desire, however, never creates the three qualities.

15. The wise man, capable of controlling his senses, sees the seventeenth, *vis.*, the Soul, as surrounded by six and ten qualities, in his own Understanding by the help of the mind.

16. The Soul cannot be seen with the help of the eye, or with that of all the senses. Getting over all, the Soul can be seen by only the light of the mind's lamp.

17. Shorn of the properties of sound and touch and form, without taste and smell, indestructible and without a body and without senses, it is nevertheless seen within the body,

18. Unmanifest and supreme, it lives in all mortal frames. Guided by the preceptor and the Vedas, he who sees it hereafter becomes Brahma's self.

19. The wise see impartially a Brahmana gifted with knowledge and disciples, a cow, an elephant, a dog, and a Chandala.

20. Transcending all things, the Soul lives in all creatures, mobile and immobile. Indeed, all things are permeated by it.

21. When a living creature sees his own Soul in all things, and all things in

his own Soul, he is said to attain to Brahma.

22. One occupies the Supreme Soul proportionate to what is occupied in one's own soul by Vedic sound. He who can always realise the identity of all things with his own self, forsooth, acquires immortality.

23. Even the gods are stupefied in the path of that trackless man who forms the soul of all creatures, who is engaged in the well-being of all creatures and who wishes to attain to the final refuge (of all things).

24. Indeed, the road which is followed by men of knowledge is as invisible as that of birds in the sky or of fish in water.

25. Time, by its own power, cooks all entities within itself. No one, however, knows That in which Time, again, is itself cooked.

26. That does not take place above, or in the middle or below, or in transverse or in any other direction. That is no tangible thing and cannot be found in any place.

27. All these worlds exists within That. There is nothing in these worlds which exists out of That. Even if one goes on ceaselessly with the motion of arrow shot off the bow-string, even if one goes on with the speed of the mind itself, one would not still get at the end of that which is the cause of all this. There is nothing grosser than that.

29. His hands and feet are everywhere. His eyes, head, and face are everywhere. His ears are everywhere in the universe. He exists occupying all things.

30. That is minuter than the minutest, and is the heart of all things. Though existing, that is still imperceptible.

31. Indestructible and destructible,—these are the dual forms of the (Supreme) Self. The existence it shows in all mobile and immobile entities is destructible; while the existence it shows in Chaitanya is celestial, immortal, and indestructible.

32. Though the master of all existent beings both mobile and immobile, though inactive and shorn of attributes, it enters nevertheless the well-known house of nine doors and becomes engaged in action.

33. Wise men who can see the other shore hold that the Supreme Soul becomes endued with the attribute of action on account of motion, pleasure and pain, variety of form, and the nine well-known possessions.

That indestructible Soul which is

said to be endued with the attribute of action is nothing else than that indestructible Soul which is said to be inactive. A learned person, by attaining to that indestructible essence, gives up for ever both life and birth.

## CHAPTER CCXL.

### (MOKSHADHARMA PARVA).—

*Continued.*

Vyasa said:—

1. O excellent son, accosted by you, I have told you truly what the answer to your question should be according to the doctrine of Knowledge as explained in the Sankhya system.

2—5. Listen now to me as I explain to you all that should be done according to the Yoga doctrine. The union of intellect and Mind, and all the Senses, and the all-prevailing Soul is said to be the highest kind of Knowledge. That Knowledge should be gained by one who is of a tranquil mind, who has governed his senses, who is capable of seeing the Soul, who takes pleasure in (such) meditation, who is gifted with intelligence and purity in acts. One should try to gain this Knowledge by abandoning those five obstacles of Yoga which are known to the wise, namely, desire, anger, cupidity, fear, and sleep. Anger is conquered by tranquility of disposition. Desire is defeated by giving up all purposes.

6. By meditating with the help of the understanding upon topics deserving meditation one, gifted with patience, succeeds in relinquishing sleep. By steady endurance one should govern his organs of generation and the stomach. One should protect his hands and feet by his eyes.

7. One should protect his eyes and ears by the help of his mind, and his mind and speech by his acts. One should avoid fear by carefulness, and pride by attending the wise.

8. Controlling procrastination, one should by these means subdue these obstacles of Yoga. One should pay his adorations to fire and the Brahmanas and should bow his head to the gods.

9. One should avoid all kinds of unholy conversation and malicious speech and words which pain other minds. Brahma is the effulgent seed. It is again, the essence of that seed from which proceeds all this.



10—11. Brahma became the eye, in the form of this mobile and immobile universe, of all elements that were born. Meditation, study, gift, truth, modesty, simplicity, forgiveness, purity of body, purity of conduct, and subjugation of the senses, these increase one's energy which dissipates his sins.

12. By treating impartially all creatures and by living contentedly upon what is gained easily and without exertion one acquires the fruition of all his objects and succeeds in gaining knowledge.

13. Purged of all sins, gifted with energy, sparing in diet, with senses under complete control, one should, after having subdued his desire and anger, try to attain to Brahma.

14. Uniting firmly the senses and the mind with gaze fixed inwards, one should, in the silent hours of evening or those before dawn, fix his mind upon the understanding.

15. If even one of the five senses of a human being be kept ungoverned all his wisdom escapes through it like water through a hole not made up at the bottom of a leathern bag.

16. The mind in the first instance should be controlled by the Yogin like a fisherman trying at the commencement to make that one among the fish powerless from which he anticipates the greatest danger to his nets. Having first governed the mind, the Yogin should then proceed to subdue his ears, then his tongue, and then his nose.

17. Having controlled these, he should fix them on the mind. Then withdrawing the mind from all purposes, he should settle it on the understanding.

18—19. Indeed having governed the five senses, the Yati should fix them on the mind. When these with the mind for the sixth become concentrated in the understanding, and thus centred remain steady and firm then Brahma becomes perceptible like a smokeless blazing fire or the effulgent Sun.

20. Indeed, one then beholds in himself his own soul like lightning in the firmament. Everything then appears in it and it appears in everything on account of its infinitude.

21. Those great Brahmanas, who are possessed of wisdom, who are endued with fortitude, who are possessed of high knowledge and who are engaged in the well-being of all creatures, succeed in saying it.

22. Practising austere vows, the Yogin, who acts thus for six months seated by

himself on a lonely spot, becomes at one with the Indestructible.

23—42. Acquiring by Yoga annihilation, extension, power to present different shapes in the same person or body, celestial scents, and sounds, and sights, the most agreeable sensations of taste and touch, pleasurable sensations of coolness and warmth, equality with the wind, power to understand the meaning of scriptures and every work of genius, living with celestial damsels, the Yogin should not care for them and merge them all in the Understanding.

25. Restraining words and the senses one should practise Yoga after dusk and before dawn, seated on a mountain summit, or at the foot of a huge tree or with a tree before him.

26. Controlling all the senses within the heart, one should, with faculties concentrated, think on the Eternal and Indestructible like a man of the world thinking of wealth and other valuable properties. One should never, while practising Yoga, withdraw his mind from it.

27. One should with devotion pursue those means by which he may control the restive mind. One should never suffer himself to fall away from it.

28. With the senses and the mind withdrawn from everything else, the Yogin should repair to empty caves of mountains, to temples consecrated to the gods and to empty houses or apartments, for living there.

29. One should not mix with another in either speech, act or thought. Disregarding all things and eating very sparingly, the Yogin should regard equally objects acquired or lost.

30. He should treat equally one who praises and one who censures him. He should not seek the good or the evil of one or the other.

31. He should not rejoice at an acquisition or be sorry at a failure or loss. Treating all beings equally he should imitate the wind.

32. Brahma, as represented by sound, appears very clearly unto one whose mind is thus turned to itself, who leads a pure life, and who sees all things equally, indeed unto one who is ever engaged in Yoga thus for even six months.

33. Seeing all men stricken with anxiety the Yogin should regard a clod of earth, a piece of stone, and a hump of gold with an equal eye. Indeed, he should withdraw himself from this path, cherishing a

hatred for it, and never allow himself to be stupified.

34. By following the path indicated above, even a person of an inferior caste, or a woman, will surely acquire the highest end.

35. He who has subdued his mind sees in his own self, by the help of his own understanding the Increate, Ancient, Undeteriorating, and Eternal Brahma.—That which cannot be attained to except by controlled senses,—That which is subtler than the most subtle, and grosser than the most gross, and which is Emancipation's self.

**Bhishma said:—**

36. 'By ascertaining from the preceptors and by themselves reflecting with their minds upon these words of the great Rishi spoken so properly wise persons become at one with Brahma himself, till, indeed, the time when the universal dissolution sets in that swallows up all existent beings.'

## CHAPTER CCXLI.

(MOKSHADHARMA PARVA).—

*Continued.*

**Shuka said:—**

1. The injunctions of the Vedas are twofold. They once lay down the command,—Do all acts,—They again declare renounce acts.—I ask—where do persons go by the help of Knowledge and where by the help of acts.

2. I wish to hear this. Do tell me this. Indeed, these injunctions about knowledge and acts are dissimilar and even contradictory.

**Bhishma said:—**

3—4. Thus addressed, the son of Parasara said to his son:—I shall explain to you the two paths, viz, the destructible and the indestructible, resting respectively upon acts and knowledge. Listen with rapt attention, O child, to me as I point out to you the place which is reached by one with the help of knowledge, and that other place which is reached with the help of acts. The difference between these two places is as great as the endless firmament.

5. The question which you have asked me has given me much pain as an atheistic talk gives to a religious man.

6 These are the two paths upon which

the Vedas are settled: the duties (acts) indicated by action and those based on renunciation described so beautifully.

7. By acts a living creature is destroyed. By knowledge, however, he becomes free. Therefore, Yogins, who see the other side of the ocean of life, never perform acts.

8. Through acts one is compelled to take rebirth, after death with a body composed of the sixteen ingredients. Through knowledge, however, one becomes metamorphosed into that which is Eternal, Unmanifest, and Immutable.

9. Little-witted persons speak highly of acts. On account of this they have to assume bodies ceaselessly.

10. Those men, who have keen perceptions about duties and who have attained to that high understanding, never speak highly of acts even as persons, who depend for their drinking water upon the supply of streams never speak highly of wells and tanks.

11—14. The fruit of acts consists of pleasure and pain, of existence and non-existence. By knowledge one attains to that where there is no occasion for grief; where one becomes freed from both birth and death; where one is not subject to decrepitude; where one gets over the state of conscious existence; where is Brahma which is Supreme, Unmanifest, immutable, ever-existent, imperceptible, above the reach of pain, immortal, and transcending destruction; where all become freed from the influence of all pairs of opposites as also of wish or purpose. Reaching that stage, they regard everything equally, become universal friends and devoted to the well-being of all creatures. There is a huge gulf, O son, between one given to knowledge and one given to acts.

15. Know that without suffering destruction, the man of knowledge exists for ever like the moon on the last day of the dark fortnight existing in a subtle form.

16. The great Rishi has described this more fully. Regarding the man given to acts his nature may be inferred from seeing the new moon which appears like a bent thread in the sky.

17. Know, O son, that the man of acts is born again with a body with eleven elements for its component parts which are the results of modification, and with a subtle form which represents a total of sixteen.

18. The god who resides in that (material) form, like a drop of water on a lotus leaf, should be known as Kshetragna (Soul).



which is Eternal and which gets over by Yoga both the mind and the understanding.

19. Goodness, darkness, and ignorance are the qualities of the Understanding. The understanding is the attribute of the individual soul living within the body. The individual soul, in its turn, emanates from the Supreme Soul.

20. The body with the soul is said to be the attribute of individual soul. It is individual soul which acts and causes all bodies to live. He who has created the seven worlds is said by those who are acquainted with what is Kshatra to be above individual soul.

## CHAPTER CCXLII.

### (MOKSHADHARMA PARVA.—

*Continued,*

**Saṅka said:—**

1. I have now understood that there are two kinds of creation, viz., one universal emanating from the (universal) Soul. The other consisting of the senses with their objects, originates from the power of the Understanding. This last transcends the other and is considered to be the foremost.

2. I wish however, to once more hear of that path of righteousness which runs in this world, regulated by the virtue of Time and according to which all good men form their conduct.

3. In the Vedas there are both kinds of saying, do acts and avoid acts. How shall I succeed in determining which of the two is right? You should explain this clearly.

4. Having acquired through your instructions, a thorough knowledge of the course of conduct of human beings, having purified myself by the practice of only righteousness, and having cleansed my understanding, I shall, after renouncing my body, see the indestructible Soul.

**Vyasa said:—**

5. The course of conduct that was first laid down by Brahman himself was duly followed by the wise and pious persons of yore viz., the great Rishis of ancient times.

6—8. The great Rishis conquer all the worlds by the practice of celibacy. Seeking all things which are good for himself, by fixing the mind on the understanding, practising severe austerities, by living in forest and living on fruits and roots, by

treading on sacred spots, by practising universal benevolence, and by begging alms at the proper time from the huts of hermits when these become smokeless and the sound of the husking rod is hushed a person attains to Brahma.

9. Abstaining from flattery and from bowing your head to others, and avoiding both good and evil, live in the forest alone appeasing hunger by any means that presents itself before you.

10. The saying of the Vedas are, in the opinion of the ordinary persons, contradictory. Whether this is authoritative or that is so, when there is this conflict, how can they be considered to be spiritual.

11. I wish to hear this: how can both be considered as authoritative. How indeed, can liberation be obtained without violating the ordinance regarding the obligatory character of acts.

**Bhishma said:—**

12. Thus addressed the son of Gandhāvatī, viz., the Rishi, praising these words of his highly energetic son, replied to him as follows.

**Vyasa said:**

13. One who is a Brahmacharin, one who lives like a house-holder, one who is a hermit and one who lives like a mendicant, all reach the same high end by duly satisfying the duties of their respective modes of life.

14. Or if one, and the same person, shorn of desire and aversion, follows (one after another) all these four modes of life according to the ordinances that have been laid down, he is certainly gratified (by such conduct) to understand Brahma.

15. The four modes of life form a ladder or flight of steps. That flight attaches to Brahma. By ascending that flight one reaches the region of Brahma.

16. For following the fourth mode of life the Brahmacharin, conversant with the distinctions of duty and shorn of malice, should live with the preceptor or his preceptor's son.

17—18. While living in the preceptor's house, he should seek bed after the preceptor has gone to his and rise therefrom before the preceptor rises from his. He should do all such acts again which a disciple as also a menial servant should do. Doing these he should humbly stand by his preceptor. Skilled in every kind of work, he should act like a menial servant, doing every act for his preceptor.

19. Having performed all acts, he should study, sitting at the feet of his preceptor, with anxious desire to learn. He should always behave with simplicity, avoid evil speech, and take lessons only when his preceptor asks him for it.

20. Becoming pure in body and mind, and acquiring cleverness and other virtues he should now and then speak what is pleasant. Controlling his senses he should look at his preceptor without curiosity.

21. He should never eat before his preceptor has eaten; never drink before his preceptor has drunk; never sit down before his preceptor has sat down; and never go to bed before his preceptor has gone.

22. He should gently touch his preceptor's feet with palms, the right foot with the right hand and the left foot with the left.

23. Reverentially saluting the preceptor, he should say to him :—O illustrious one, teach me! I shall do this, O illustrious one! This I have already done, O twice born one. I am ready to do whatever else your reverend self may be pleased to command.

24. Having said all this, and having duly offered himself (thus), he should perform whatever acts of his preceptor wait for doing and having completed them inform the preceptor once more that they have been done.

25. What scents or tastes the Brahmacharin may abstain from while actually leading a life of celibacy may be used by him after his return from the preceptor's house. This is according to the ordinance.

26. Whatever observances have been laid down in full for Brahmacharins should all be regularly practised by him. He should be always at the beck and call of his preceptor.

27. Having pleased his preceptor in this way to the best of his powers, the disciple should, from that mode of life, enter into the others and practise the duties of each.

28. Having (thus) spent a fourth part of his life in the study of the Vedas, and observance of vows and fasts, and having given the preceptor his fee, the disciple should, according to the ordinance, bid adieu and return home for becoming a Householder.

29. Then, having married according to the ordinances, and having carefully established the domestic fire, he should, observing all the vows and fasts, become a householder and pass the second period of life.

## CHAPTER CCXLIII.

### (MOKSHADHARMA PARVA).—

*Continued.*

Vyasa said :—

1. Performing meritorious vows, the householder, for the second period of his life, should live in his house, having married according to the ordinance and having established a fire.

2. Four kinds of conduct have been enunciated by the learned for the domestic mode of life. The first consists of keeping grain in store sufficient to last for three years. The second is of keeping a store to last for one year.

3. The third is of providing for the day without thinking for the morrow. The fourth consists of collecting grain like a peagon. Of these each one is superior in merit to its predecessor as has been laid down by the scriptures.

4. Observing the first kind of conduct a householder may practise all the six well known duties. He who observes the second kind of conduct should perform three only of these duties, namely learning, giving and taking. He who follows the third kind of conduct should practise only two of the duties (*viz.*, learning, and giving). The householder practising the fourth mode of life should observe only one duty (*viz.*, reading the scriptures).

5. The duties of the householder are all considered as highly meritorious. The householder should never cook any food, only for his own use; nor should he kill animals (for food) except in sacrifices.

6. If a householder wishes to stay (for food) or to cut down a tree (for fuel), he should do both the acts according to the ritual laid down in the Vajur for that which is due to both animate and inanimate creation. The householder should never sleep during the day, or in the first or the last part of the night.

7. He should never take two meals between morning and evening, and should never call his wife to bed except in her season. In his house no Brahmana should be allowed to remain unfed or unadored.

8—9. He should always adore such guests who present sacrificial offerings, who are cleansed by Vedic learning, who observe excellent vows, who are high-born and conversant with the scriptures, who follow the duties of their own order, who are self-controlled, mindful of all religious acts, and devoted to penances. The



Scriptures hold that what is offered to the gods and the departed manes in sacrifices and religious rites, is meant for the service of guests like these.

10—11. In this mode of life, the scriptures hold that a portion of the food, should be given to every creature, to one, who for the sake of show, keeps his nails and beard, to one who from pride shows what his own (religious) practices are, to one who has unduly abandoned his sacred fire, and even to one who has injured his preceptor. A house holder should give (food) to Brahmacharins and Sanyasins.

12—13. The house-holder, should every day eat *Vighasa* and ambrosia. Mixed with clarified butter, the remains of the food which is offered in sacrifices, make ambrosia. That householder who eats after having fed his servants, is said to eat *Vighasa*. The food, which remains after the servants have been fed, is called *Vighasa*, and that which is left after the presentation of sacrificial offerings, is called *amrita*.

14. A householder should be content with his own married wife. He should be self-controlled. He should avoid malice and control his senses.

15—16. He should never fall out with his sacrificial priest, ordinary, and preceptor, with his maternal uncle and guests and dependants, with the aged and the young, with those who suffer from diseases, with those who practise as physicians, with kinsmen, relatives, and friends, with his parents, with women who belong to his own paternal family, with his brother and son and wife, with his daughter, and with his servants.

17. By avoiding quarrels with these, the householder becomes purged of all sins. By conquering such disputes, he succeeds in conquering all the blessed regions. There is no doubt in this.

18. The preceptor is able to take one to the regions of *Brahma*. The father can take to the regions of *Prajapati*. The guest is powerful enough to lead to the region of *Indra*. The priest has the power to take to the regions of the celestials. Female relatives on the father's side have power over the regions of the *Apsaras*, and blood relatives over the regions of the *Vishvedevas*.

19. Relation by marriage and collateral kinsmen have power over the several quarters of the horizon (*vis.*, north, &c.) and the mother and the maternal uncle have power over the Earth. The old, the young, the afflicted, the worn out have power over the firmament.

20. The eldest brother is like a father (to all his younger brothers). The wife and the son are one's own body. One's menial servants are his shadow. The daughter is an object of great love.

21. Therefore a householder, gifted with learning, observant of duties and endowed with endurance, should bear without excitement or anxiety every sort of annoyance and even censure from the last-named relatives.

22. No pious householder should do any act, out of consideration for money. There are three courses of duty attached to the domestic mode of a life. Of these every succeeding one is more meritorious than the preceding one.

23. The same rule of merit holds good regarding the four modes of life also *vis.*, every succeeding one is superior to the one preceding it.

24. One seeking prosperity, should perform all those duties and rites that have been laid down in the scriptures regarding those modes.

25. That kingdom becomes prosperous where these highly deserving persons dwell *vis.*, those who live like householders according to the *Kumbhadhanya* method; they who live according to the *Uncha* method, and they who live according to the *Kapoti* method.

26. That man, who cheerfully lives like a householder, observing those duties, succeeds in sanctifying ten generations of his ancestors above and ten generations below.

27. A householder, duly observing the duties of domestic life, acquires what gives in the end happiness, equal to what takes place in the regions attained by great kings and emperors. Even such is the end of those who have controlled their senses.

28. Heaven has been ordained for all great householders. That heaven is filled with charming cars for each. Even that is the charming heaven described in the *Vedas*.

29. The regions of heaven form the high mend for all householders of controlled minds.

30. The Self-born *Brahma* ordained that the domestic life, should secure heaven, and since it has been so ordained, a person, by gradually following the second mode of life, obtains happiness in heaven.

31. After this comes that high and superior mode of life, called the third, for those that are desirous of renouncing their bodies. Superior to that of householders

is the life of hermits,—who reduce their bodies into skeletons overlaid with dried skins. Listen as I describe to this subject to you further more."

**CHAPTER CCXIV.**  
**(MOKSHADHARMA PARVA.)—**  
*Continued.*

**Bhishma said :—**

1. " You have been told what the duties of a householder are as ordained by the wise. Listen now, O Yudhisthira, to the next class of duties.

2. Gradually leading off the domestic mode, one should enter the third mode which is good. It is the mode which is followed by persons who living with their wives pain themselves by means of austerities. It is the mode followed by those who live in forest as hermits.

3. Blessed be you, O son, listen to the duties observed by those who follow this mode of life in which are set forth the practices of all men and all modes of life. Listen, indeed, to the duties of those who live in sacred spots and who have adopted this mode after proper consideration.

**Vyasa said :—**

4. When the householder sees his body wrinkled and hair white on his head, and children of his children, he should then retire into the forest.

5. He should pass the third portion of his life as Vanaprastha. He should worship those sacred fires to which he had attended while a householder. Desirous of performing sacrifices, he should also worship the gods.

6. Observing vows and being sparing in diet, he should eat only once, during the sixth part of the day. He should be always careful. Adoring his fires, he should keep some kine, serving them dutifully. He should perform all the rituals of a sacrifice.

7. He should live upon rice and wheat which grows indigenously, and upon other sorts of grains, growing wildy. He should eat the remnant after feeding guests. In the third mode of life, he should make offerings of clarified butter in the five celebrated Sacrifices.

8. Four courses of conduct have been laid down for the Vanaprastha mode of life. Some gather only what is necessary for the day. Some store up things for a month.

9. Some collect grain and other necessities sufficient to last for twelve years. Hermits may act thus for adoring guests and performing sacrifices.

10. They should during the rains, expose themselves to rain and go to water during the autumn. In summer, they should sit in the midst of four fires with the sun burning overhead. Throughout the year, however, they should be sparing in diet.

11. They should sit and sleep on the naked earth. They stand on only their toes. They should be satisfied with the bare earth and with small mats of grass. They perform their ablutions morning, noon, and evening.

12. Some amongst them use only their teeth for cleaning grain. Others use only stones for the same. Some amongst them drink, only during the light fortnight, boiled very lightly, gruel of wheat (or other grain).

13. Others drink similar gruel only during the dark fortnight. Some eat what only comes of itself. Some practising rigid vows, live upon only roots, some upon only fruits, some upon only flowers, duly following the method followed by the Vaikhanashas.

14. These and various other observances are practised by those wise and pious men. The fourth mode of life is based upon the Upanishads.

15. The duties prescribed for it may be observed in all the modes of life equally. Differing from the others this mode comes after domestic and forest life.

16—18. In this very cycle, O son, many learned Brahmanas knowing the truths of all things, have been known to observe this mode. Agastya, the seven Rishis Madhuchchandas, Aghamarshana, Sankriti, Sudivatandi who lived whithersoever he pleased and was content to take what came (without ever seeking for anything), Ahovirya, Kavya, Tandyā, the learned medhatithi, the highly energetic Karmanirvaka, and Shunyapala who had worked hard (for acquiring Yoga power), were the authors of this course of duties, and themselves practising them, have all gone to heaven.

19—21. Many great Rishis, O son, who had the power to see immediately the fruits of their ascetic merit, those numberless ascetics who pass by the appellation of Yayavaras, many Rishis of very austere penances and endued with accurate knowledge about distinctions of duty, and many other



Brahmanas too numerous to mention, adopted the forest mode of life. The Vaidikhanasas, the Valikhilyas, the Saikatās, all of whom were given to austere penances, who were firm in virtue, who had controlled their senses, and who used to see the fruits of their penances immediately, adopted this mode of life and finally went to heaven.

22—23. Freed from fear and not counted with the stars and planets, these have become visible in the sky as luminaries. When the fourth or last part of life is got at, and when one is weakened by decrepitude and possessed by disease, one should leave off the forest mode of life. Performing a sacrifice capable of being completed in a single day and in which the sacrificial fee should be everything he has, he should himself perform his own funeral rite. Withdrawn from every other object, he should devote himself to his own self, taking pleasure in himself, and depending also on his own self. He should put up all his sacrificial fires (thenceforth) upon his ownself, and sever all sorts of bonds and attachments.

25—26. He should always celebrate such sacrifices and rites as are completed in a single day. When, however, from performance of the (ordinary) sacrifices of sacrificers, the Sacrifice in Self begins, then for liberation he should sacrifice his own self in the three fires. Without finding fault with his food he should take five or six mouthfuls, offering them duly to the five vital airs uttering Mantras of the Yajurveda.

27. Practising austerities while living like a forest recluse, one should shave off his hair and bristles and pare off his nails, and having purified himself by acts, pass into the fourth and the last holy mode of life.

28. That twice-born one who enters the fourth mode of life, giving pledges of assurance to all creatures, succeeds in acquiring many effulgent regions hereafter and ultimately attains to the Infinite.

29. Of excellent disposition and conduct, with sins all purged off the person who is conversant with his own self never wishes to perform any act for either this or the other world. Shorn of anger, error, anxiety and without friendship, such a person lives in this world like one having nothing to do with it.

30. One in the (observance of Sannyasa) should not be unwilling in satisfying the duties included in Yama and those also that walk behind them. Such a person should live energetically according to the ordinances laid down for his own mode,

and leave off Vedic study and the sacred thread which marks his birth. Given to righteousness and having his senses under complete control, such a person endued with knowledge of self, attains, forsooth, to the end for which he tries.

31. After the third is the fourth mode of life. It is very superior, and has numberless high virtues. In merit it reigns supreme over the three other modes of life. It is said to occupy the very highest place. Listen to me as I describe the duties belonging to that mode which is very supreme and which is the high refuge of all.

## CHAPTER CCXLV.

(MOKSHADHARMA PARVA).—

*Continued.*

Shuka said:—

1. While living satisfying duly the duties of the forest life, how should one, who tries to attain to that which is the highest object of knowledge, set his soul on Yoga according to the best of his power?

Vyasa said:—

2. Having acquired purity by the practice of the first two modes of life, *vis*, Brahmacharyaya and domesticity, one should, thereafter, set his mind on Yoga in the third mode of life. Listen now with rapt attention to what should be done for attaining to the highest object of acquisition.

3. Having conquered all shortcomings of the mind or heart by easy means in the practice of the first three modes of life, one should pass into the best and the highest of all the modes, *vis*, Sannyasa or Renunciation.

4. Do you then pass your days, having acquired that purity. Listen also to me. One should, alone and without anybody to help him or bear him company, practise Yoga for achieving success.

5. One who practises Yoga without any one in his company, who sees everything as a repetition of his own self, and who never discards anything, never falls away from Liberation. Without keeping the sacrificial fires and without a fixed dwelling, such a person should enter a village for only begging his food.

6. He should provide himself for the day without keeping any thing in store for the morrow. He should practise penances, with heart fixed on the Supreme. Eating

little and that even under proper restrictions, he should not take more than one meal in a day.

7. The other marks of a mendicant are the human skull, protection under trees, rags for wearing, companionless solitude, and indifference to all creatures.

8. That person into whom words enter like terrified elephants into a well, and from whom they never return to the speaker, is fit to lead this mode of life which has Liberation for its end.

9. The mendicant should never mind the evil deeds of any person. He should never hear vilifications of others. He should especially guard against reviling a Brahmana.

10. He should always say only what is pleasant to the Brahmanas. When anything is said against him, he should remain perfectly silent. Such silence is the medical treatment prescribed for him.

11. That person for whose single self the spot he occupies becomes like the eastern sky, and who can regard as perfectly lonely a spot teeming with thousands of men and things, is considered by the gods to be a true Brahmana.

12. The gods know him for a Brahmana who puts on whatever comes by the way, who lives upon whatever he gets, and who sleeps on whatever spot he finds.

13. The gods regard him as a Brahmana who fears company like a snake; the full measure of gratification (from foods and drinks) as of hell; and women as a corpse.

14. The gods know him as a Brahmana who is never glad when honored and never angry when insulted, and who has given assurances of mercy to all creatures.

15. One following the last mode of life should not regard death with joy. Nor should he regard life with joy. He should only wait for his hour like a servant waiting for his master's command.

16. He should purify his heart of all shortcomings. He should purify his speech of all faults. He should purge himself of all sins. Shorn as he is of enemies what fear can attack him.

17. He who fears no creature and whom no creature fears, can have no fear from any quarter, freed as he is from every form of mistake.

18. As the foot-prints of all other creatures moving upon legs are engulfed within those of elephants, likewise all ranks and conditions are absorbed within Yoga.

19. Similarly, every other duty and observance is encompassed within the one duty of abstention from injury. He who avoids injuring other creatures, lives an eternal life of joy.

20. One who abstains from injury, who regards all creatures impartially, who is devoted to truth, who is gifted with fortitude, who has his senses under restraints, and who extends protection to all beings, attains to a peerless end.

21. The state of death cannot transcend such a person who is content with self-knowledge, who is shorn of fear, desire and expectancy. On the other hand, such a person conquers death.

22. The gods know him for a Brahmana who is freed from attachments of every kind, who practises penances, who lives like space which while containing everything is yet unattached to all things, who has nothing which he can call his own, who leads a lonely life, and who possesses equality of soul.

23. The gods regard him as a Brahmana whose life is for the practice of righteousness, whose righteousness is for the behoof of them who wait dutifully upon him, and whose days and nights exist only for acquiring religious merit.

24. The gods regard him as a Brahmana who is shorn of desire, who never struggles [for worldly emoluments], who never lowers his head to any one, who never flatters another, and who is shorn of all sorts of attachment.

25. All creatures are filled with pleasure at the prospect of happiness or miserable at the prospect of grief. The man of faith, therefore who should feel sorry at the prospect of afflicting other creatures, must abstain absolutely from all acts.

26. The gift of assurances of harmlessness to all creatures is superior in point of merit all other gifts. He who, at the beginning, promises abstention from injury, acquires Liberation whence is the assurance of harmlessness to all creatures.

27. That man who does not put into his open mouth even the five or six mouthfuls which are sanctioned for the forest recluse, is said to be the navel of the world, and the refuge of the universe. The fire occupies the head and other limbs, as also the acts good and bad.

28. Such a man, who performs a sacrifice in his own self, makes a libation of his senses and mind into the fire which lives within the limited space of his own heart. On account again of his pouring such a libation into such a fire within his own



self, the universe with all creatures including the very celestials, becomes pleased.

29. They, who know the Sentiency which is endued with effulgence, which is covered with three sheaths, which has three qualities for its characteristics, to be Ishwara partaking of that which is highest, *vis.*, the nature of the Supreme Soul, are respected of all the worlds. The very gods with all human beings applaud their merits.

30. He who succeeds in seeing in the Soul which lives in his own body all the Vedas, ether and the other objects of perception, the rituals of the scriptures, all those entities which are perceptible in sound only, and the superior nature of the Supreme Soul, adored of the very gods as the foremost of all beings.

31. He who sees in the Soul which lives within his body that foremost of beings which is not attached to the Earth, which is immeasurable in even the limitless sky, which is made of gold, which is begotten of the egg and lives within the egg, which is equipped with many feathers, and which has two wings like a bird, and which is rendered effulgent by many rays of light, is adored of the very gods as the foremost of all beings.

32. The very gods adore him in whose understanding is set the wheel of Time, which is constantly revolving, which knows no deterioration, which devours the span of existence of every creature, which has the six seasons for its naves, which is equipped with twelve radii consisting of the twelve months, which has excellent joints, and towards whose gaping mouth goes on this universe.

33. The Supreme Soul is the huge unconsciousness of dreamless sleep. That Unconsciousness forms the body of the universe. It pervades all created things. Sentiency occupying a portion of that capacious unconsciousness, pleases the gods. These last, being pleased, gratify the open mouth of that unconsciousness.

34. Endued with effulgence as also with the principle of eternity, Sentiency is without a beginning. It wins infinite regions of eternal happiness. He whom no creature fears, has never to fear any creature.

35. He who never does anything blamable and who never censures another, is said to be a truly twice-born one. Such a man succeeds in seeing the Supreme Soul. He whose ignorance has been removed and whose sins have been washed away, never enjoys either here or hereafter the happiness that is enjoyed by others.

36. A person following the fourth mode

of life wanders on the Earth like one not attached to anything. Such a person is shorn of anger and error. Such a person regards equally a clod of earth and a lump of gold. Such a man never keeps anything in store for his use. Such a person has no friends and enemies. Such a person does not care praise or blame, and the agreeable and the disagreeable.

## CHAPTER CCXLVI.

(MOKSHADHARMA PARVA).—

*Continued.*

Vyasa said:—

1. The Sentiency is endued with all those entities which are modifications of Nature. These do not know the Soul but the Soul knows them all.

2. Like a good driver going on with the help of strong, well-trained, and very good horses along the paths he chooses, the Soul acts with the help of these, called the senses, having the mind for their sixth.

3. The objects of the senses are superior to the senses themselves. The mind is superior to those objects. The understanding is superior to the mind. Mahat or the principle of greatness is superior to the understanding.

4. Superior to Mahat is the Prakriti. Superior to the Prakriti is Brahma. There is nothing superior to Brahma. That is the highest limit of goodness and the highest end.

5. The Supreme Soul is hidden in every creature. It is not so manifest that ordinary men can see. Only Yogins with subtle vision see the Supreme Soul with the help of their keen and subtle understandings.

6—7. Merging the senses having the mind for their sixth and all the objects of the senses into the inner self by the help of the understanding, and meditating upon the three states of consciousness, *vis.*, the object thought, the act of thinking, and the thinker, and abstaining by contemplation from every kind of enjoyment, replenishing his mind with the knowledge that he is Brahma's self, laying aside at the same time all consciousness of power, and thereby making his Soul perfectly tranquil, the Yogin attains to immortality.

8. That person, however, who becomes the slave of all his senses and whose ideas of right and wrong have been confounded, already subject as he is to death, actually meets with death by such surrender of self.

9. Destroying all desires, one should drown the gross understanding into one's subtle Understanding. Having thus drowned the gross into the subtle Understanding, one is sure to become a second Kalanjara mountain.

10. By purifying his heart, the Yogin gets over both righteousness and its opposite. By purifying his heart and by living in his own true nature, he acquires the highest happiness.

11. The sign of that purity of heart is that one who has acquired it experiences that state of unconsciousness which is similar to that of dreamless slumber. The Yogin who has acquired that state lives like the steady flame of a lamp which burns in a place where the atmosphere is perfectly still.

12. Being sparing in diet, and having purified his heart, that Yogin who applies his Soul to the Soul, sees the Soul in the Soul.

13. This topic, O son, intended for your instruction, is the essence of all the Vedas. The truths expounded in it cannot be understood by the help of inference alone or by that of mere study of the scriptures. One must understand it himself by the help of faith.

14. By churning the riches contained in all religious works and in all topics based on truth, as also the ten thousand Richs, this ambrosia has been acquired.

15. As butter from curds and fire from wood, so this has been raised for the sake of my son,—this which forms the knowledge of all truly wise men.

16. This topic, O son, fraught with solid instruction, is intended for Brahmana who having studied the Vedas, have become house-holders. It should never be delivered to one who is not of tranquil soul, or one is not self-controlled, or who one who has not practised penances.

17. It should not be delivered to one who is not conversant with the Vedas, or one who do not humbly wait upon his preceptor, or one who is not shorn of malice, or one who is not possessed of sincerity and candour, or one who is of reckless conduct.

18. It should never be delivered to one whose intellect has been consumed by disputation, or one who is vile or low. This topic containing the quintessence of duties, should be communicated to that person, however, who is possessed of fame, or who deserves praise, or who is of tranquil soul, or possessed of ascetic merit, to a Brahmana who is such to one's son or dutiful dis-

ciple, but on no account should it be delivered to others.

20. If any person gives away the entire Earth with all her treasures, to one conversant with truth, the latter should still consider the gift of this knowledge as very much superior to that gift.

21. I shall now describe to you a subject which is a greater mystery than this, a subject connected with the Soul, which is above the ordinary understandings of human beings, which has been seen by the foremost of Rishis, what has been treated in the Upanishadas, and which forms the topic of your inquiry.

22. Tell me what, after this, is in your mind? Tell me in what you have still any doubt? Listen, for here I am. O son, seated before you! Upon what, indeed, shall I once more discourse to you.

## CHAPTER CCXLVII.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Shuka said:—**

1. O illustrious one, O foremost of Rishis, once again describe to me fully the subject bearing on soul. Tell me what, indeed, is spiritual topic and whence does it come?

**Vyasa said:—**

2. That, O son, which is considered as spiritual with reference to human beings, I shall now mention to you, and listen to the explanation I give.

3. Earth, water, light, wind, and entities are the great principles which form the component parts of all creatures, and though really one are yet considered different like the waves of the ocean.

4. Like a tortoise extending out its limbs and withdrawing them again, the great elements, by living in innumerable small forms, go through transformations.

5. All this universe of mobile and immobile objects has for its component parts these five elements. Everything, regarding creation and destruction, is referrible to this fivefold elements.

6. These five elements are in all existent things. The Creator of all things, however, has made an unequal distribution of those elements for serving different ends.



**Shuka said :—**

7. How can one understand that unequal distribution in the various objects of the universe? Which amongst them are the senses and which the attributes? How may this be understood?

**Vyasa said :—**

8. I shall explain this to you properly, one after another. Listen with rapt attention to the subject as I explain how what I have said actually takes place.

9. Sound, the sense of hearing, and all the cavities within the body,—these three originate—from ether. The vital airs, the action of the limbs, and touch are the attributes of the wind.

10. Form, eyes and the digestive fire within the stomach, originate from light. Taste, tongue, and all the humours,—these three originate from water.

11. Scent, nose, and the body,—these three,—form the attributes of earth. These then, as I have explained to you, are the changes of the five (great) elements in connection with the senses.

12. Touch is said to be the attribute of the wind; taste of water; form of light. Sound originate from ether, and scent is the property of earth.

13. Mind, Understanding, and Nature,—these three, originate from their own previous states, and acquiring a position higher than the attributes, do not get over those attributes.

14. As the tortoise extends its limbs and withdraws them once again within itself, so the Understanding creates the senses and once again withdraws them into itself.

15. The consciousness of ego which arises about what is above the soles of the feet and below the crown of the head, is mainly due to the action of the Understanding.

16. It is the Understanding which is transformed into the (five) attributes. It is the Understanding also which is transformed into the (five) senses with the mind for the sixth. Where are the attributes when the Understanding is nowhere?

17. There are five senses in man. The mind is called the sixth. The Understanding is called the seventh. The Soul is the eighth.

18. The eyes and the other senses are for only receiving impressions of form, etc. The mind exists for doubting. The Understanding determines those doubts. The Soul is said to only see every work without mingling with them.

19. The qualities of goodness, darkness and ignorance originate from their own counterparts. These exist equally in all creatures. These are called qualities and should be known by the actions they produce.

20. Regarding those actions, all such states of cheerfulness or joy, of tranquillity and purity which one becomes conscious of in oneself, should be known as due to the quality of goodness.

21. All such states of sorrow in either the body or the mind, should be considered as due to the influence of the quality of darkness.

22. All such states of stupefaction whose cause cannot be determined (by either reason or inward light), should be known as due to the action of Ignorance.

23. Delight, cheerfulness, joy, equanimity, contentment of heart, due to any known cause or originating otherwise, are all effects of the quality of goodness.

24. Pride, false speech, cupidity, stupefaction, vindictiveness, whether originating from any known cause or otherwise, are characteristics of the quality of darkness.

25. Stupefaction of judgment, carelessness, sleep, lethargy, and indolence, from whatever cause these may originate, are to be regarded as the characteristics of the quality of Ignorance.

## CHAPTER CCXLVIII.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Vyasa said :—**

1. The mind creates innumerable ideas. The Understanding, differentiates things, and ascertains their true nature. The heart discriminates which is pleasant and which unpleasant. There are the three forces which produce acts.

2. The objects of the senses are superior to the senses. The mind is superior to those objects. The Understanding is superior to mind. The Soul is considered as superior to Understanding.

3. Ordinarily the Understanding is a man's Soul. When the Understanding, by itself, forms ideas (of objects) within itself, it is then called Mind.

4. The senses being different from one another, the Understanding presents different aspects on account of its different modifications. When it hears, it becomes

the organ of hearing, and when it touches, it becomes the organ of touch.

5. Likewise, when it sees, it becomes the organ of vision, and when it tastes, it becomes the organ of taste, and when it smells, it becomes the organ of scent. It is the Understanding which appears under different guises by modification.

6. These modifications of the Understanding are called the senses. The invisible Soul is placed over them as their presiding chief. Living in the body, the Understanding exists in the three states (of qualities).

7. Sometimes it acquires cheerfulness, sometimes it yields to grief, and sometimes its condition becomes such that it is united with neither joy nor sorrow.

8. The Understanding, however, whose chief function is to create elements, transcends those three states as the ocean, the king of rivers, stands against the powerful currents of the rivers that fall into it.

9. When the Understanding desires for anything, it is called by the name of Mind. The senses, again, should all be considered as contained within the Understanding.

10. The senses, which are engaged in bearing impressions of form, scent, etc., should all be controlled.

11. When one sense becomes subordinate to the Understanding, the latter, though really not different, enters the Mind in the form of existent things. Such is the case with the senses one after another with reference to the ideas that are said to be apprehended by them.

12. All the three states which exist, *vis.*, Sattwa, Rajas, and Tamas, attach to those three (*vis.*, Mind, Understanding, and Consciousness), and like the spokes of a car-wheel acting for their attachment, to the circumference of the wheel, they follow the various objects.

13. The mind must convert the senses into a lamp for removing the darkness which obstructs the knowledge of the Supreme Self. This knowledge which is gained by Yogins with the help of the especial instrument of Yoga, is acquired without any particular exertion by men who abstain from worldly objects.

14. The universe is of this nature. The man of knowledge, therefore, becomes never stupefied. Such a man never grieves, never rejoices, and is shorn of envy.

15. The soul cannot be seen with the help of the senses whose nature is to roam about among all objects of desire. Even pious men, whose senses are pure, cannot

see the soul with their help what 'then should be said of the vicious whose senses are impure.

16. When, however, a person, with the help of his mind, firmly holds their reins, it is then that his Soul sees itself like an object coming in view on account of the light of a lamp.

17. As all things are seen when the darkness that covers them is removed, so the soul becomes manifest when the darkness that covers it is dispelled.

18. As a water fowl, though floating on the water, is never drenched by it, similarly the Yogin of freed soul is never sullied by the imperfections of the three qualities.

19. Likewise, a wise man by even enjoying all earthly objects without being attached to any of them, is never affected by shortcomings of any kind.

20. He who avoids acts after having performed them properly, and takes delight in the one really existent, *vis.*, the Soul who has formed himself the soul of all created beings, and who keeps himself aloof from the three qualities, acquires an understanding and senses which are created by the Soul. The qualities cannot apprehend the Soul. The Soul, however, apprehends them always.

21. The Soul is the witness which sees the qualities and duly works them up. Mark this difference between the Understanding and the Soul both of which are highly subtle.

22. One of them creates the qualities. The other does not create them. Though they are different from each other by nature, they are, however, always united.

23. The fish residing in the water is different from the element in which it resides. But as the fish and the water forming its residence are always united, likewise the quality of goodness and the individual soul exist in a state of union. The gnat begotten of a rotten fig is really not the fig but different from it. As the gnat and the fig are seen to be united with each other, so are the qualities of goodness and the individual Soul.

24. As the blade in a clump of grass though distinct from the clump, exists in a state of union with it, so these two, though different from each other and each exists in its own self, are to be seen in a state of perpetual union.



## CHAPTER CCXLIX.

(MOKSHADHARMA PARVA).—

*Continued.***Vyasa said :—**

1. The objects by which one is encircled are created by the Understanding. Without being connected with them, the Soul stands aloof, lording over them. The Understanding creates all objects. The three principal qualities are continually being transformed. The Soul, gifted with power, lords over them all, without, however, mingling with them.

2. The objects created by the Understanding partake of its own nature. Like the threads created by the spider, the objects created by the Understanding partake of the nature of the Understanding.

3. Some hold that the qualities, when done away with by Yoga or knowledge, do not cease to exist. They hold this because when once gone, the marks only of their return are not perceived. Others hold that when destroyed by knowledge, they are at once destroyed never to return.

4. Meditating duly upon these two opinions, one should try his best according to the way one thinks proper. It is by this way that one should acquire eminence and take refuge in his own Soul alone.

5. The Soul is without beginning and without end. Understanding his Soul properly man should move and act, without yielding to anger, without indulging in joy, and always shorn of envy.

6. Cutting by this means the knot that is in his heart, created by the faculties of the Understanding, which is hard (to cut), but which can be destroyed by knowledge, one should live happily, without yielding to grief, and with his doubts removed.

7. Know that they who mix in worldly affairs, are as distressed in body and mind as persons ignorant of the art of swimming when they fall from the land into a vast and deep river.

8. Being conversant with the truth, the learned man, however, is never distressed, for he feels like one walking over firm land. Indeed, he who perceives his Soul to be such, *vis.*, as full of consciousness which has knowledge alone for its mark, is never distressed.

9. By thus knowing the origin and end of all creatures, and by thus apprehending their distinctions, a person succeeds in acquiring high felicity.

10. This knowledge is the possession of a Brahmana in particular by virtue

of his birth. Knowledge of the Soul, and happiness like above, are each fully sufficient to lead to Liberation.

11. By gaining such knowledge one really becomes learned. What else is the mark of a person of knowledge? Having gained such knowledge, the wise men consider themselves successful and become liberated. Those things which produce fear to men shorn of knowledge do not do so to those who are gifted with knowledge. There is no end higher than the eternal end which is acquired by a learned person.

13. One sees with aversion all earthly objects of enjoyment which are, of course, full of shortcomings. Again seeing others pursue such objects with pleasure, another is filled with sorrow. But they who are conversant with both objects, *vis.*, that which is fictitious and that which is not so, are never grieved and are truly happy.

14. What a man does without expectation of fruits dissipates his acts of a pristine life. The acts, however, of such a person both of this end and his pristine life cannot lead to Liberation. On the other hand, such destruction of former acts and such acts of this life cannot bring what is disagreeable (*vis.*, hell,) even if the wise man engages in acts.

## CHAPTER CCL.

(MOKSHADHARMA PARVA).—

*Continued.***Shuka said :—**

1. May your reverend self describe what is the foremost of all duties, indeed, of that duty than which no higher one exists in this world.

**Vyasa said :—**

2. I shall now describe to you duties having a very ancient origin and laid down by the Rishis, duties which are superior to all others. Listen to me with rapt attention.

3. The maddening senses should carefully be governed by the understanding like a father checking his own in experienced children liable to fall into various evil habits.

4. To withdraw the mind and the senses from all unworthy objects and their due concentration (upon higher objects) is the highest penance. That is the highest of all duties. Indeed, that is said to be the highest duty.

3 Directing, by the help of the understanding, the senses having the mind for their sixth, and without, thinking of worldly objects which create innumerable kinds of thought, one should live contented with his own self.

6. When withdrawn from the fields where they generally run loose, the senses and the mind return for living in their proper abode, it is then that you will see in your own self the Eternal and Supreme Soul.

7. Those great Brahmanas who are endued with wisdom succeed in seeing that Supreme and Universal Soul which resembles a blazing fire in effulgence.

8—9. As a large tree enveloped with numberless branches and filled with many flowers and fruits, does not know in which part it has flowers and in which it has fruits, similarly the Soul, as modified by birth and other qualities, does not know whence it has come and whither it is to go. There is, however, an inner Soul, which sees every thing.

10. One sees the Soul with the help of the lamp of knowledge. Seeing, therefore, yourself with your ownself, cease to regard your body as yourself and acquire omniscience.

11. Purged of all sins, like a snake that has cast off its slough, one acquires high intelligence here and becomes free from every anxiety and the obligation of acquiring a new body.

Having its current spread in various directions, dreadful is this river of life carrying the world onward in its course. The five senses are its crocodiles. The mind and its objects are the shores.

13. Cupidity and bewilderment of judgment are the grass and straw that float on it, blocking its bosom. Lust and anger are the dreadful reptiles which live in it. Truth forms the landing stage by its miry banks. Falsehood forms its surges, and anger its mire.

14. Originating from the Unmanifest, rapid is its current, and incapable of being crossed by persons of impure souls. Do you, with the help of the understanding, cross that river having desires for its alligators.

15. The worldly concerns form the ocean towards which that river runs. Genus and species form its unfathomable depth that none can understand. One's birth, O child, is the source from which that stream originates. Speech forms its eddies.

16. Only men endued with learning, wisdom, and understanding succeed in

crossing it which is so difficult to cross. Crossing it, you will free yourself from every attachment, acquiring a tranquil heart, knowing the Soul, and becoming pure in every way.

17—18. Depending then on a purged and elevated understanding, you will succeed in becoming Brahma's self. Having estranged yourself from every worldly attachment, having acquired a purified Soul and conquering every sort of sin, look you upon the world like a person looking from the mountain summit upon creatures creeping below on the Earth's surface! Without being subject to anger or joy, and without making any cruel wish, you will see the origin and the destruction of all created objects.

19. Wise men consider such an act to be the foremost of all things. Indeed, this act of crossing the river of life is considered by the foremost of pious persons, by ascetics conversant with the truth, to be the greatest of all acts that one can perform.

20. This knowledge of the all-pervading Soul should be delivered to one's son. It should be inculcated unto one who is of controlled senses, who is honest in conduct, and that is docile or submissive.

21. This knowledge of the Soul, which I have just explained to you, O child, and the evidence of whose truth is supplied by the Soul itself, is, indeed, the greatest of all mysteries, and the very highest knowledge which one can acquire.

22. Brahma has no sex,—male, a female, or neuter. It is neither sorrow nor happiness. Its essence the past, the future, and the present.

23. Whatever the sex may be, male or female, the person who acquires the knowledge of Brahma hath never to go through re-births. This duty (of Yoga) has been described for acquiring Liberation from re-birth.

24. These words which I have used for answering your question lead to Liberation in the same way as the various other opinions held by various other sages who have described this subject. I have explained the subject to you in the manner in which it should be explained. Those opinions sometimes yield fruit and sometimes not.

25. Therefore, O good child, when asked by a contented, meritorious, and self-controlled son or disciple, a preceptor should, with a delighted heart, explain, according to their true import, these instructions which I have delivered for your benefit my son.



## CHAPTER CCLI. (MOKSHADHARMA PARVA).—

*Continued.*

**Vyasa said :—**

1. One should not show any liking for scents and tastes and other sorts of enjoyment. Nor should one accept ornaments and other articles giving the enjoyment of the senses of scent and taste. One should not seek honour and achievements and fame. Even this is the conduct of a Brahmana endued with vision.

2. He who has mastered all the Vedas, having served dutifully his preceptor and practised the vow of celibacy, he who knows all the Riks, Yajushes, and Samans, is not a twice-born person.

3. One who treats all creatures like his kinsman, and one who is acquainted with Brahma, is said to be the master of all the Vedas. One who is shorn of desire, never dies. It is by such a conduct and such a bent of mind that one becomes a truly twice-born one.

4. Having performed only various sorts of religious rights and various sacrifices completed with sacrificial presents, one does not gain the dignity of a Brahmana if he is devoid of mercy and has not renounced desire.

5. When one ceases to fear all creatures and when all creatures cease to fear him, when one never desires for anything nor entertains hatred for anything, then he is said to acquire the dignity of Brahma.

6. When one abstains from injuring all creatures in thought, words, and act, then he is said to acquire the dignity of Brahma.

7. There is only one kind of fetter in this world, *vis.*, the chain of desire, and no other. One who is freed from the chain of desire acquires the dignity of Brahma.

8. Shorn of desire like the Moon emerged from clouds, the wise man, purged of all stains, lives patiently expecting his time.

9. That person into whose mind all sorts of desire enter like various rivers falling into the ocean without being able to increase its limits by their discharge, acquires equanimity, but not he who cherishes desire for all worldly objects.

10. Such a person becomes happy for the fruition of all his wishes, and not he who entertains desire for worldly objects. The latter, even if he acquires heaven, has to fall away from it.

11. The Vedas have truth for their object. Truth has the mastering of the senses for its object. The subjugation of the senses has charity for its object. Charity has penance for its object.

12. Penance has renunciation for its reward. Renunciation has happiness for its object. Happiness has heaven for its object. Heaven has tranquillity for its object.

13. For the sake of contentment you should desire to acquire a serene understanding which is a valuable possession, indicating Liberation, and which, scorched by sorrow and all objects or doubts together with thirst, destroys them entirely in the long run.

14. One endued with those six qualities, *vis.*, contentment, sorrowlessness, freedom from fetters, peacefulness, cheerfulness, and freedom from envy, is sure to become full or complete.

15. They who, transcending all consciousness of body, know the Soul which lives within the body and which is understood by only wise persons with the help of the six entities when endowed with only the quality of goodness, and with the help also of the other three, succeed in attaining to Liberation.

16. The wise man enjoys endless beatitude by understanding the Soul which reigns within the body, which is shorn of the attributes of birth and death, which exists in its own true nature, which being uninvested with attributes requires no act of purification, and which is identical with Brahma.

17. The pleasure which a man enjoys by governing his mind from roving in all directions and fixing it entirely on the Soul is such that its like cannot be acquired by one through any other means.

18. He is said to be a qualified master of the Vedas who is conversant with what gratifies one whose stomach is empty, which pleases one who is angry, and which invigorates one whose limbs are dry.

19. Suspending his senses that have been properly checked from unworthy indulgence, he who lives in Yoga meditation, is said to be a Brahmana. Such a person is said to acquire his joys from the Soul.

20. Regarding one who lives after having destroyed desire and devoting himself to the highest subject of existence, it should be said that his happiness is continuously increased like the lunar disc.

21. Like the Sun removing darkness, happiness removes the sorrows of that

Yogin who gets over both the gross and the subtle elements, as also the intellectual principle and the Unmanifest.

22. Decrepitude and death cannot attack that Brahmana who has got beyond the sphere of acts, who has gone the destruction of the qualities themselves, and who is no longer attached to earthly objects.

23. Indeed, when freed from everything, the Yogin, lives in a state transcending both attachment and hatred, he is said to be, even in this life, above his senses and all their objects.

24. That Yogin, who having gone above Prakriti attains to the Highest Cause, becomes freed from the obligation of a re-birth on account of his having attained to that which is the highest."

## CHAPTER CCLII.

### (MOKSHADHARMA PARVA).—

*Continued.*

Vyasa said :—

1. A qualified preceptor should, first of all, describe the most capacious subject of spirituality, that has been explained in the previous chapter, to a disciple who wishes to enquire after Liberation after having transcended all pairs of opposites and performed the concerns of both profit and religion.

2. Ether, wind, light, water, and earth as the fifth, and existence and non-existence and time, exist in all living creatures having the five for their component ingredients.

3. Space is unoccupied interstice. The organs of hearing consist of space. One knowing the science of elements endued with form should know that ether has sound for its attribute.

4. Wind is the essence of the feet. The vital airs are made of wind. Wind is the essence of the sense of touch, and touch is the attribute of wind.

5. Heat, the digestive fire in the stomach, light that manifests all things, the heat of the body, and eye as the fifth, are all of light which has form of various colors for its attribute.

6. Solubility, and all kinds of liquid matter partake of water. Blood, marrow, and all else that is cool, have water for their essence. The tongue is the sense of taste, and taste is known as the attribute of water.

7. All solid substances partake of earth, as also bones, teeth, nails, beard, the hairs on the body, hair, nerves, sinews, and skin.

8. The nose is known as the organ of smell. The object of that sense, *vis.*, scent, is known as the attribute of earth.

9. Each subsequent element partakes of the attribute or attributes of the preceding one in addition to its own. The (three) supplementary entities exist in all living creatures. The Rishis thus described the five elements and the effects and qualities emanating from or belonging to them.

10. The mind is the ninth, and the understanding is the tenth. The Soul, which is infinite, is the eleventh. It is considered as the highest of all.

11. The mind has doubt for its essence. The understanding discriminates and produces certainty. The Soul becomes known as Jiva or individual soul when invested with body through the consequences of acts.

12. That man who regards all living creatures as unsullied though endued with all these entities having time for their essence, has never to perform acts moved on by error.

## CHAPTER CCLIII.

### (MOKSHADHARMA PARVA).—

*Continued.*

Vyasa said :—

1. Those who are well-read in the scriptures see, with the help of acts laid down in the scriptures, the Soul which is encased in a subtle body and is highly subtle and which is dissociated from the gross body in which it lives.

2. As the rays of the Sun which move in dense masses through every part of the sky, cannot be seen by the naked eye though their existence can be perceived by reason, likewise, existent beings freed from gross bodies and moving in the universe are above the reach of human vision.

3. As the shining solar disc is seen reflected in the reflected water so the Yogin sees reflected within gross bodies the existent self.

4. All those souls again that are encased in subtle forms after being alienated from the gross bodies in which they lived, are perceptible to Yogins, who have controlled their senses and who are gifted with knowledge of the soul. Indeed, helped by their own souls, Yogins see those invisible beings.



5-6. Whether asleep or awake, during the day or in the night, and during the night or in the day, they who practise Yoga after renouncing all the creations of the understanding the passion engendered by acts, and the power which Yoga begets, succeed in keeping their subtle form under complete control.

7. The individual soul which lives in such Yogins, always endued with the seven subtle principles, moves in all blissful regions, freed from decrepitude and death. I say 'always,' and 'freed from death,' as in common parlance, for, in sooth, that subtle form is also terminable.

8. That man, however, who is under the influence of his mind and understanding, differentiates, even in his dreams, his own body from that of another and experiences both pleasure and pain.

9. Really, even in his dreams he enjoys happiness and suffers misery; and yielding to anger and cupidity, suffers all sorts of calamities.

10. In his dreams he acquires great riches and feels highly satisfied: performs meritorious acts, and sees as he does when he is awake.

11. It is wonderful to mark that individual soul which has to lie within the uterus and amid much internal heat, and which has to pass there full ten months, is not digested and destroyed like food within the stomach.

12. Men possessed by the qualities of Darkness and Ignorance never succeed in seeing within the gross body the sentiency which is a portion of the Supreme Soul of transcendent effulgence and which lies within the heart of every creature.

13. They who learn Yoga for the purpose of obtaining a knowledge of Self succeed in getting over the inanimate and gross body, the imperceptible subtle body, and the casual body which is not destroyed on the occasion of even the universal destruction.

14. Of the duties laid down for the various modes of life including the fourth mode, these which I have described, which have Yoga for their foremost, and which indicate a complete stoppage of all operations of the Mind and the Understanding, have been laid down by Shandilya.

15. Having comprehended the seven subtle principles, having comprehended also the Supreme Cause of the universe with the six attributes, and lastly having understood that the universe is only a modification of nescience endued with the three qualities, one succeeds in seeing high Brahma."

## CHAPTER CCLIV.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Vyasa said:—**

1. There is a wonderful tree in the heart of man, called Desire. It is born of the seed called Error. Anger and Pride form its large trunk. The desire for work is the hollow ground around its foot.

2. Ignorance is the root of that tree, and carelessness is the water which nourishes it. Envy forms its leaves. The evil acts of pristine lives supply it with vigor.

3. Loss of judgment and anxiety are its twigs; grief forms its huge branches: and fear is its sprout. Thirst which seems agreeable, forms the creepers which twine round it on all sides.

4. Avaricious men, fettered in chains of iron, sitting around that fruit-producing tree, worship it, in expectation of its fruit.

5. He who, subduing those chains, cuts down that tree and seeks to renounce both sorrow and joy, succeeds in attaining to the end of both.

6. That foolish wight who nourishes this tree by enjoying the objects of the senses is destroyed by those very objects like a poisonous pill destroying the patient to whom it is given.

7. However, by the help of Yoga, a clever man forcibly cuts off with the sword of concentration, the far-reaching root of this tree.

8. One who understands that the end of all acts performed from the desire of fruit is re-birth or chains that bind, succeeds in getting over all sorrow.

9. The body is compared to a city. The understanding is its mistress. The mind living within the body is the minister of that mistress whose chief duty is to decide.

10. The senses are the citizens who are employed by the mind. For maintaining those citizens the mind shows a strong inclination for various sorts of acts. Two great faults are seen in those acts, namely, Darkness and Ignorance.

11. Upon the fruits of those acts depend those citizens along with the chiefs of the city. The two faults live upon the fruits of those acts which are done by forbidden means.

12. Such being the case, the understanding, which of itself is unconquerable, goes down to a state of equality with the

mind. Then again the senses, moved by the stained mind, lose their own firmness.

13. Those objects again to acquire which the understanding tries, produce grief and ultimately meet with destruction. Those objects, after destruction, are remembered by the mind, and accordingly they afflict the mind even after they are lost.

14. The understanding is also afflicted, for the mind is said to be different from the understanding only when the mind is viewed regarding its chief function of getting impressions about whose certainty it is no judge. In sooth, however, the mind is identical with the understanding. The quality of Darkness which is in the understanding then overwhelms the Soul itself that lies over that understanding sullied by Darkness like an image upon a mirror.

15. It is the mind that first becomes united with darkness. Having united itself, it attacks the soul, the understanding, and the senses, and surrenders them to Rajas."

## CHAPTER CCLV.

(MOKSHADHARMA PARVA).—

*Continued.*

**Bhishma said:—**

1—2. "Do you, O son, O sinless one, listen once more, with feelings of great pride, to the words given vent to by the Island-born Rishi on the subject of the enumeration of the principles. Like a blazing fire, the great Rishi said these words to his son who took after a fire wrapped in smoke. Instructed by what he said, I also, O son, shall again explain to you that certain knowledge.

3. The properties of earth are immobility, weight, hardness, productiveness, scent, density, capacity to absorb all sorts of scents, cohesion, habitableness, and that attribute of the mind which is called patience.

4. The properties of water are coolness taste, moisture, liquidity, softness, agreeableness, tongue, fluidity, capacity to be congealed, and power to melt all earthy products.

5. The properties of fire are irresistible energy, inflammability, heat, capacity to soften, light, sorrow, disease, speed, fury, and upward motion.

6. The properties of the wind are touch that is neither hot nor cool, power to help the organs of speech, independence, strength, celerity, power to help all kinds

of discharge, power to raise other objects, breaths inhaled and exhaled, life, and birth.

7. The properties of space are sound, extension, capacity of being enclosed, absence of refuge, power of being unmanifest, capacity for modification, incapacity for resistance, material cause for producing the sense of hearing, and the unoccupied parts of the human body.

8. These are the fifty properties, as declared, which form the essences of the five elementary entities.

9. Patience, reasoning, remembrance, forgetfulness or error, imagination, endurance, inclination towards good, inclination towards evil, and restlessness,—are the properties of the mind.

10. Destruction of both good and evil thoughts, perseverance, concentration, decision, and ascertainment of all things depending upon direct evidence, form the five properties of the understanding."

**Yudhisthira said:—**

11 "How can the understanding be said to have five properties? How again, can the five senses be described as properties. Explain to me, O grandfather, all this abstruse topic."

**Bhishma said:—**

12. "The understanding is said to possess altogether sixty properties, for the understanding includes the five elements. All those properties exist in the Soul. The Vedas say, O son, that the elements, their properties, are all created by Him who is above all decay. These entities, therefore, are not eternal.

13. The theories contradicting the Revelation which have in the previous Verses, O son, been placed before you, are all defective in the eye of reason. Minding, however, in this world all that I have said to you about the Supreme Brahma, do you after acquiring the power which the knowledge of Brahma offers, seek to acquire tranquillity of heart."

## CHAPTER CCLVI.

(MOKSHADHARMA PARVA).—

*Continued.*

**Yudhisthira said:—**

1. "These kings who lie on the Earth's surface amid their respective armies, these princes of great power, are now all deprived of life.



2. Every one of these powerful kings was endued with strength equal to that of ten thousand elephants. Alas! these have all been killed by men equally powerful and strong.

3. I do not see any one else that could kill any of these men in battle. All of them were gifted with great prowess, great energy, and great strength.

4. Highly wise, they are now lying dead on the naked earth. About them, however, that are deprived of life, the word that is used is that they are *dead*.

5. All these highly powerful kings are said to be dead. On this subject a doubt lies in my mind. Whence is life and whence is death.

6. Who is it that dies? Whence is death? Why does death take away living creatures. O grandfather, tell me this, O you who are like a god."

**Bhishma said:—**

7. "In days of yore, in the Krita age, O son, there was a king of the name of Anukampaka. His cars, elephants, horse and men having been reduced in number, he succumbed to the power of his enemies in battle.

8. His son, named Hari, who was like Narayana himself in strength, was in that battle killed by his enemies along with all his followers and troops.

9. Stricken with grief consequent on the death of his son, and himself brought under the control of enemies, the king devoted himself thence to a life of peacefulness. One day, while wandering listlessly he met the sage Narada on the Earth.

10. The king told Narada all that had taken place, *vis.*, the death of his son in battle and his own capture by his enemies.

11. Having heard him Narada, endued with wealth of penances, then recited to him the following narrative for removing his grief consequent on the death of his son.

**Narada said:—**

12. Listen now, O king, to the following long narrative which had taken place. I myself heard it formerly, O king!

13. Endued with great energy, the Grandfather, at the time of the creation of the universe, created a large number of living beings. These multiplied greatly, and none of them died.

14. There was not a part of the universe which was not overcrowded with living creatures, O you of great glory! Indeed, O king, the three worlds appeared to swell

with living beings, and became, as it were, breathless.

15. Then, O king, the Grandfather thought as to how he should destroy the surplus population. Thinking of the matter, the Self-create, however, could not decide by what means the destruction of life was to be performed.

16. Thereupon, O king, Brahman gave way to anger and in consequence of his anger a fire issued out of his body. With that fire born of his anger, the Grandfather burnt all the quarters of the universe, O king.

17. Indeed, that fire begotten of the Divine Lord's anger, O king, burnt Heaven and Earth and the Sky and the whole Universe with all its mobile and immobile beings.

18. Truly, when the Grandfather thus became angry, all mobile and immobile beings began to be consumed by the irresistible power of that anger.

19. Then the divine and sacred Sthanu, that destroyer of hostile heroes, that lord of the Vedas and the scriptures, filled with pity, tried to please Brahma.

20—21. When Sthanu came to Brahma out of feelings of benevolence, the great God addressed him, saying,—you deserved boons at my hands! What desire of yours shall I fulfill? I shall do you good by doing whatever you wish.

## CHAPTER CCLVII.

(MOKSHADHARMA PARVA).—

*Continued.*

**Sthanu said:—**

1. Know, O lord, that my prayer to you is in behalf of the created beings of the universe! These beings have been created by you. Do not be angry with them, O Grandfather.

2. By the fire born of your anger, O illustrious one, all the created beings are being burnt. Seeing them placed in such a condition, I am filled with compassion. Do not be angry with them, O maker of the universe.

3. The lord of all created beings said, I am not angry, nor is it my desire that all the created beings should perish. It is only for lightening the load of the Earth that destruction is desirable.

4. The goddess Earth, suffering from the load of creatures, requested me, O Mahadeva, for destroying them, especially

as she appeared to sink under their load into the water.

5. When after exercising my intelligence even for a long time I could not find out the means by which to bring about the destruction of this overgrown population, it was then that I was possessed by ire.

Sthanu said:—

6. Do not give way to anger, O lord of the celestials, about the destruction of living creatures! Be pleased! Let not these mobile and immobile beings be destroyed.

7—8. All tanks, all sorts of grass and herbs, all immobile beings, and all the four divisions of mobile creatures, are being consumed. The whole universe is about to be shorn of beings. Be pleased, O divine lord! O you of pious soul this is the boon that I seek at your hands.

9. If destroyed, these creatures would not return. Therefore, let this energy of yours be neutralised by your own energy.

10—11. Moved by pity for all created beings, find some means so that, O Grandfather, these living creatures may not be consumed! Oh, let not these living creatures die with even their descendants thus destroyed! You have appointed me to preside over the Consciousness of all living creatures, O Lord of all the lords of the universe.

12. All this mobile and immobile creatures, O lord of the universe, originated from you. Pacifying you, O god of gods, I beg of you that living creatures may repeatedly come back into the world, undergoing repeated deaths!

Narada continued:—

13. Hearing these words of Sthanu, the divine Brahma of controlled speech and mind himself suppressed that energy of his within his own heart.

14. Suppressing that fire that had been destroying the universe, the illustrious Brahma, worshipped of all, and endued with illimitable power, then arranged for both birth and death of all living creatures.

15—16. After the Self-create had withdrawn and suppressed that fire, there came out, from all the pores of his body, a lady dressed in robes of black and red, with black eyes, black palms, wearing a pair of charming ear-rings and bedecked with celestial ornaments.

17. Having originated from Brahman's body, the lady sat on his right. The two foremost of gods thereupon espied her.

18. Then, O king, the powerful Self-create, the prime Cause of all the worlds, saluted her and said,—O Death, kill these creatures of the universe.

19. Filled with ire and resolved to encompass the destruction of created beings, I have called you. Do you, therefore, begin to destroy all creatures foolish or learned.

20. O lady, kill all created beings without any exception. At my command you will acquire great prosperity.

21. Thus addressed, the goddess Death, adorned with a garland of lotuses, began to think sorrowfully and shed profuse tears.

22. Without suffering her tears, however, to fall down, she held them, O king, in her joined-hands. She then solicited the Self-born, moved by the desire of doing good to mankind.

## CHAPTER CCLVIII.

(MOKSHADHARMA PARVA).—

*Continued.*

Narada said:—

1. The lady having large eyes, controlling her grief by self-exertion, addressed the Grandfather, with joined hands and bending low like a creeper.

2. And she said,—How, O foremost of speakers, shall a lady like me who has sprung from you proceed to perform such a terrible feat,—a feat, which is sure to terrorize all living creatures.

3. I fear to do any thing that is iniquitous! Do you find out a holy work for me. You see that I am frightened. Oh, look upon me mercifully.

4. I shall not be able to cut off living creatures,—infants, youths, and elderly ones,—who have done me no injury! O lord of all creatures, I bow to you, be pleased with me.

5. I shall not be able to cut off dear sons, loved friends and brothers and mothers and fathers! If these perish their surviving relatives will surely curse me. Thinking of this I am filled with fear.

6. The tears of the sorrow-stricken survivors will burn me for good. I am very much afraid of them. I seek your protection.

7. All sinful creatures will have to sink into hell. I seek to please you, O boon-giving god! Extend to me your favour, O powerful lord.



8. I seek the satisfaction of this wish, O Grandfather, of all the worlds. O foremost of all the gods, I seek, through your grace, permission to practise austere penances.

**The Grandfather said:—**

9. O Death, I have selected you for the destruction of all creatures! Go, and begin the task of killing all. Do not think thus.

10. This must surely take place. It cannot be otherwise. O sinless one, O fair lady do you satisfy the order I have given.

11. Thus addressed, O you of mighty arms, the lady called Death, O conqueror of hostile cities, did not utter a word, but humbly stood there with her eyes turned towards the powerful Lord of all creatures.

12. Brahma addressed her again and again, but the lady appeared to be herself deprived of life. Seeing her thus, the god of gods, that lord of lords, became silent.

13. Indeed, the Self-create by an effort of his will, became pleased. Smiling the lord of all the worlds then looked at the universe.

14. We have heard that when that unconquered and illustrious lord controlled his anger, the lady (called Death) went away from his side.

15. Leaving Brahma's side without having promised to bring about the destruction of living creatures, Death speedily went, O king, to the sacred spot known by the name of Dhenuka.

16. There the goddess performed austere penances for fifteen billions of years, standing upon one foot.

17—19. After she had practised such highly severe austerities in that place, the highly energetic Brahma once more said to her,—Do you satisfy my command, O Death!—Disregarding this order, the lady once more practised austerities standing upon one foot for twenty billions of years, O giver of honors! And once more, O son, she lived in the forest with the deer for another long period of ten thousand billions of years.

20—21. And once more, O foremost of men, she passed twenty thousand years, living upon air only. Once again, O king, she observed the excellent vow of silence for eight thousand years, passing the whole period in water. Then that maiden, O best of kings, went to the river Kaushiki.

22. There she began to pass her days observing another vow, living upon only

water and air. After this, O king, the blessed maiden proceeded to the Ganges and thence to the mount Meru.

23—24. Actuated by the desire of doing good to all living creatures, she stood perfectly motionless there like a piece of wood. Going thence to the summit of Himavat where the gods had celebrated their great sacrifice, she stood there for another hundred billions of years, standing upon only the toes of her feet, with the object of pleasing the Grandfather with such an act of austerity.

25. Going there the Creator and Destroyer of the universe again addressed her, saying,—What are you doing, O daughter! Satisfy those words of mine!

26. Addressing the divine 'Grandfather, the maiden once more said,—I am unable to destroy living creatures, O god! I seek to please you.

27. Frightened at doing the prospect of iniquity as she then was and employed in soliciting the Grandfather to excuse her for disobedience the Grandsire silenced her, and once more said to her,—

28. No sin shall visit you, O Death! Do you, O auspicious maiden, begin the task of destroying living creatures! What I have said, O amiable girl, cannot be falsified.

29. Eternal virtue shall now live in you. Myself and all the gods shall always be busy with seeking your well-being.

30. I grant you this other wish that is in your heart! Living creatures shall be possessed by disease, and shall not censure you.

31. You will become a male in all male beings, a female in all female beings, and a eunuch in all those who are so.

32. Thus addressed by Brahma, O king, the maiden at last said, with joined hands to that great and undecaying lord of all the gods:—I am unable to satisfy your order.

33. The great God again said to her,—O Death, do you kill men!

34. I shall so ordain that you will not commit any sin by doing this, O auspicious lady. The tears that I see fall from your eyes, and which you still hold in joined hands, shall take the form of terrible diseases and even they shall destroy men when their time comes.

35. When the end of living creatures arrives you will send Desire and Anger together against them. You shall reap immeasurable merit. You will not commit sin, being yourself perfectly equal in your conduct,

36. By doing this you will only observe righteousness instead of committing sin. Do you, therefore, mind the work in hand, and addressing Desire and Anger begin to kill all living creatures.

37. Thus addressed, that lady, Death, became afraid of Brahma's curse and answered him, saying,—"Yes! Henceforward she began to send Desire and Anger at the last hours of living creatures, and through their agency to kill them.

38. Those tears that Death had shed are the diseases by which the bodies of men are possessed. At the destruction, therefore, of living creatures, one should not, understanding with the help of the intelligencē, give way to grief.

39. As the senses of all creatures disappear when they are in dreamless slumber and return once more when they awake, similarly, upon the dissolution of their bodies, all human beings have to go into the other world and return thence to this, O foremost of kings.

40. The element called wind, which has terrible energy and mighty prowess and deafening roars, acts as the life in all living creatures. When the bodies of living creatures are destroyed, that wind, passing from the old performs various functions in various new bodies. Therefore the wind is called the lord of the senses and is superior to all other elements forming the gross body.

41. The gods, without any exception, have to take birth as mortal creatures on Earth. Likewise, all mortal creatures also, succeed in acquiring the dignity of gods. Therefore, O foremost of kings, do not grieve for your son. Your son has gone to heaven, and is enjoying great happiness there.

42. It was thus, O king, that Death was created by the Self-Create and it is in this way that she kills duly all living creatures when their time comes. The tears she had shed became diseases, which when their last hours come, snatch away all beings gifted with life."

## CHAPTER CCLIX.

(MOKSHADHARMA PARVA).—

*Continued.*

**Yudhisthira said:—**

1.—2. "All men who live on this Earth, are filled with doubts regarding the nature of righteousness. Who is this that is called

Righteousness? Whence also does Righteousness come? Tell me this, O Grandfather! Is Righteousness for this world or for the next world? Or, is it for both here and hereafter? Tell me this, O grandfather?"

**Bhishma said:—**

3. "The practices of the good, the Smritis, and the Vedas, are the three marks of righteousness. Besides these, the learned have said that the object (of doing works) is the fourth mark.

4. The Rishis of old have said what acts are righteous and also classified them as superior or inferior in point of merit. The rules of righteousness have been sanctioned for the conduct of the affairs of the world.

5. In both the worlds, here and hereafter, righteousness begets happiness as its fruit. A sinful person, unable to acquire merit by subtle ways, becomes sullied with sin only.

6. Some hold that sinful wights can never be purged of their sins. In times of difficulty a person by even speaking an untruth acquires the merit of speaking the truth. So a person who performs a sinful act acquires by that very means the merit of having done a pious act. Conduct is the refuge of righteousness. Helped by it you should know what righteousness is.

7. The very thief, stealing others' things, spends them in acts of seeming virtue. During anarchy, the thief takes great pleasure in approaching what belongs to others.

8. When others, however, rob him of what he has gained by robbery, he then seeks a king. At even such a time, when he is highly indignant for his rights of property being violated, he secretly hankers after the riches of those who are contented with their own.

9. Fearlessly and without a doubt in his mind he goes to the king's palace, with a mind purged of every sin. Within even his own heart he does not see the mark of any evil act.

10. To speak the truth is meritorious. There is nothing superior to truth. Everything is supported by truth, and everything depends upon truth.

11. Even the sinful and dreadful persons swearing to keep the truth amongst themselves, do away with all grounds of quarrel and in a body perform their (sinful) deeds, depending upon truth. If they behaved falsely towards one another, they would, for sooth, be destroyed.



12. One should not take other's properties. That is an eternal duty. Powerful men consider it as one that has been introduced by the weak.

13. When, however, ill luck overtakes these men they then approve of this injunction. Again, they who surpass others in strength or power do not necessarily become happy.

14. Therefore, do not ever think of doing a wrong act. One behaving in this way has no fear of dishonest men or thieves, or the king. Not having injured any one, such a man lives fearlessly and with a pure heart.

15. A thief fears every body, like a deer driven from the forest into the midst of an inhabited village. He considers other people as sinful as himself.

16. A pure-hearted person is always filled with cheerfulness and has no fear from any where. Such a person never sees his own misconduct in other persons.

17. Persons who do good to all creatures have said that charity is another high duty. The rich people think that this duty has been laid down by the poor.

18. When, however, these wealthy men become poor on account of some bad turn of fortune, they then appreciate the practice of charity. Men who are highly rich do not necessarily experience happiness.

19. A person should never do that to others which he does not like to be done to him by others, knowing how painful it is to himself.

20. What can a man seeking another man's wife say to another man? It is seen, however, that even such a man, when he sees his wife with another person, becomes unable to forgive the act.

21. How can a person who wishes to himself take breath think of preventing another by a murderous act from doing the same? Whatever wishes one cherishes about his own self, one should certainly cherish regarding another.

22. With his surplus riches he should remove the wants of the poor. Therefore the Creator ordained the practice of multiplying one's wealth.

23. One should walk along that road by proceeding along which he may hope to meet with the gods; or, at such times when wealth is acquired, the duties of sacrifice and gift are highly spoken of.

24. The sages have said that righteousness consists in the performance of objects by means of agreeable means. See, O Yudhisthira, that this is the standard that

has been upheld in pointing out the marks of virtue and sin.

25. In days of yore the Creator ordained virtue gifting it with the power of holding the world together. The excellent conduct of the good, is subjected to restraints for acquiring virtue which depends upon many delicate considerations.

26. The marks of virtue have now been described to you, O best of Kuru's race! Do not, therefore, at any time think of doing a wrong act."

## CHAPTER CCLX.

(MOKSHADHARMA PARVA).—

*Continued.*

Yudhisthira said :—

1. "You say that virtue or duty depends upon delicate considerations, that it is marked out by the conduct of the good, that it is fraught with restraints, and that its characteristics are also contained in the Vedas. It appears to me, however, that I have a certain inward light by virtue of which I can differentiate between right and wrong by inferences.

2. Numberless questions which I had wished to ask you have all been answered by you. There is one question, however, that I shall just now put. It is not prompted, O king, by desire of mere discussion.

3. All these embodied creatures, it seems, take birth, exist, and renounce their bodies, of their own nature. Duty and its opposite, therefore, cannot be determined, O Bharata, by study of the scriptures alone.

4. The duties of a rich person are of one sort. Those of a person who has fallen into distress are of another sort. How can duty in the time of poverty be determined by reading the scriptures alone?

5. The acts of the good, as you have said, form virtue. The good, however, are to be known by their acts. The definition, therefore, has at the bottom a begging of the question, and the result is that what is meant by conduct of the good remains unsettled.

6. It is seen that some ordinary man commits sin while apparently achieving virtue. Some extraordinary person again may be seen who achieves virtue by committing acts which are seemingly sinful.

7—8. Then, again, the proof has been given by even those who are well-versed with the scriptures themselves, for no

have heard that the ordinances of the Vedas disappear gradually in every successive cycle. The duties in the Krita age are of one sort. Those in the Treta age are of another sort, and those in the Dwapara age are of a different sort. The duties in the Kali age, again, are entirely of a different character. It seems, therefore, that duties have been sanctioned for the respective cycles according to the powers of human beings in the different ages.

9. When, therefore, all the declarations in the Vedas do not suit equally all the ages, the saying that the Vedas are true is only a popular parlance given vent to for popular satisfaction. From the Shrutis have originated the Smritis whose range is very wide.

10. If the Vedas be considered authoritative everywhere, then the Smritis also would be considered authoritative, for the latter are based on the former. But when the Shrutis and the Smritis contradict each other, how can either be authoritative.

11. Then, again, it is seen, that when some wicked wights of great power cause certain portions of religious acts to be stopped, these are destroyed for ever.

12. Whether we know it or not, whether we are able to determine it or not, the course of duty is sharper than the edge of a razor and grosser than even a mountain.

13. Virtue at first appears in the form of the romantic house of vapour seen in the distant sky. When, however, it is examined by the learned, it disappears.

14. Like the small ponds at which cattle drink or the shallow canals along cultivated fields, that dry up very soon, the eternal practices laid down in the Smritis, falling into discontinuance, at last disappear for good.

15. Amongst good men, some are seen to become hypocrites by allowing themselves to be moved by desire. Some become so, desiring by others. Many others tread in the same path, moved by various other motives of a similar nature.

16. It cannot be gainsaid that such acts are righteous. Fools, again, hold that virtue is an empty sound among those called good. They ridicule such persons and consider them as men bereft of reason.

17. Many great men, again, neglecting the duties of their own order, follow those of the Kshatriyas. No such conduct, therefore, is to be seen, which is for universal benevolence.

18. By a certain action, one becomes really meritorious. The same actions pre-

vent another from the acquisition of merit. Another, by performing those actions at his pleasure, it is seen, remains unchanged.

19. Thus that action by which one reaps merit, obstructs another in the acquisition of merit. One may thus see that all actions are not peculiar in motive and character.

20. It seems, therefore, that only that which the learned of old denominated righteousness is righteousness to this day; and through that course of conduct the distinctions and limitations have become eternal."

## CHAPTER CCLXI.

### (MOKSHADHARMA PARVA).—

*Continued.*

Bhishma said:—

1. "Regarding it is cited the old conversation of Tuladhara with Jajali on the subject of virtue. There was once a Brahmana named Jajali who lived in a certain forest, like a forest-recluse.

2. Practising austere penances, he proceeded at a certain time towards the seashore, and arrived there began to practise the most austere penances.

3. Observing many vows and restraints his food restricted by fast, his body clad in rags and skins, bearing matted locks on his head, his entire body smeared with filth and clay, that intelligent Brahmana passed many years there, speechless.

4. Highly energetic that regenerate ascetic, O king, while living within the waters, travelled through all the worlds with the speed of the mind, desirous of seeing all things.

5. Having seen the whole Earth bounded by the ocean and adorned with rivers and lakes and forests, the ascetic one day, while sitting under the water, began to think thus:—

6. In this world of mobile and immobile creatures there is none who can equal me! Who can travel with me among the stars and planets in the sky and live again within the waters!

7. Unseen by the Rakshasas while he said this to himself, the Pishachas said to him,—You should not say so!

8. There is a man named Tuladhara highly illustrious and doing the business of buying and selling. Even he, O best of



twice-born ones, is not worthy of saying such words as you say!

9. Thus addressed by those beings, Jajali of austere penances replied to them, saying,—I shall see that famous Tuladhara who is endued with such wisdom!

10. When the Rishi said this, those superhuman beings raised him from the sea, and said to him,—O best of twice-born one, go along this road!

11. Thus addressed by those beings, Jajali went onwards with a depressed heart. Arrived at Baranasi he met Tuladhara whom he addressed thus.

**Yudhisthira said:—**

12. "What, O sire, are those difficult feats which Jajali had performed before for which he had acquired such great success? You should describe them to me."

**Bhishma said:—**

13. "Jajali had practised penances of the severest austerities. He used to perform ablutions morning and evening.

14. Carefully serving his fires, he was given to the study of the Vedas. Well conversant with the duties laid down for hermits, Jajali, seemed to shine with effulgence.

15. He continued to live in the forest, performing penances. But he never took himself for one who had acquired any merit by his acts. During the rains he slept under the open sky. In autumn he sat in water.

16. In summer he exposed himself to the sun and the wind. Still he never took himself for one who had acquired any merit by such acts. He used to sleep on various sorts of painful beds and also on the naked earth.

17. On one occasion that ascetic, while standing under the sky during the rainy season, received on his head repeated showers from the clouds.

18. He had to pass through the forests again and again. Partly with exposure to the rains and partly with the filth they caught, the locks of that pure Rishi became entangled and intertwined with one another.

19. At one time abstaining entirely from food and living upon air alone, that great ascetic, stood in the forest like a wooden post. Unmoved at heart, he stood there, without once moving an inch.

20. While he stood there unmoved like a wooden post, O Bharata, a pair of Kulinga birds, O king, built their nest on his head.

21. Filled with pity, the great Rishi allowed those birds in building their nest among his matted locks with pieces of grass.

22. And as the ascetic stood there like a wooden post, the two birds lived on his head, happily and confidently.

23. The rainy season passed away and autumn set in. Actuated by desire, the couple approached each other according to the law of the Creator, and with perfect confidence laid their eggs, O king, on the head of that Rishi.

24. Of rigid vows and endued with energy, the ascetic knew it. Knowing even what the birds had done, Jajali did not move. Bent strongly upon acquiring merit, no act involving the slightest injury to others could meet with his approval.

25. Going away and returning every day from, and to his head, the birds happily and trustfully lived there, O powerful king.

26. When in the course of time the eggs became mature and young ones came out, they began to grow up in that nest, for Jajali moved not in the least.

27. Firmly observing his vows, the righteous Rishi continued to hold and protect those eggs by standing on that very spot perfectly motionless and immersed in Yoga meditation.

28. In course of time the young ones grew and became endued with wings. The Muni knew that the young Kulingas had grown up so.

29. That foremost of intelligent men, of austere vows, one day saw those young ones and became filled with pleasure.

30. Seeing their young ones endued with wings, the parent birds became very happy and continued to live in the Rishi's head with them in perfect confidence.

31. The learned Jajali saw that when the young birds had wings they flew to the air every evening and came back to his head without having gone far. He still stood motionless there.

32. Sometime after he saw that, left by their parents, they went out alone and came back again alone. Jajali did not still move.

33. Some time after, the young birds going away in the morning spent the whole day out of his sight but returned in the evening for living in the nest.

34. Sometime after, leaving their nest for five days at a time, they returned on the sixth day. Jajali still did not move.

35. Subsequently, when they gained their full strength, they left him and did not return at all even after many days.

36. At last, at another time, leaving him, they did not come even after a month. Then, O king, Jajali left that place.

37. When they had thus gone "away" for ever, Jajali wondered much, and thought that he had gained ascetic success. Then pride entered his heart.

38. Ever observing vows, the great ascetic, seeing the birds thus leave him after having been brought up on his head, thought highly of himself, and became filled with joy.

39. He then bathed in a river and poured libations on the sacred fire, and worshipped the rising Sun.

40. Having thus made those chataka birds, grow on his head, Jajali that foremost of ascetics, began to strike his arm-pits and cry loudly through the sky,—I have acquired great merit.

41. Then an unseen voice arose in the sky and Jajali heard these words:—You are not equal, O Jajali, to Tuladhara in righteousness.

42. Highly wise, that Tuladhara lives at Baranasi. Even he is not competent to say what you say, O twice-born one!

43. Hearing these words, Jajali became possessed by anger and desirous of meeting with Tuladhara, O king, began to roam over the whole Earth, observing the vow of silence and passing the night where he met with evening.

44. After a long time he reached the city of Baranasi, and saw Tuladhara engaged in selling miscellaneous articles.

45. As soon as the shop-keeper Tuladhara saw the Brahmana arrived at his place, he cheerfully stood up and adored the guest with proper salutations.

**Tuladhara said:—**

46. Forsooth, O Brahmana, I know that you have come to me. Listen, however, O foremost of twice-born ones, to what I say!

47. Living on a low land near the sea-shore you had practised very hard penances. But you had no consciousness of having acquired religious merit.

48. When you had at last acquired ascetic success, certain birds were born on your head. You took great care of the little creatures.

49. When at last those birds became winged and when they began to leave your

head for going here and there in search of food, it was then that, for your having thus assisted at the birth of those Chatakas, you began to feel pride, O Brahmana, thinking you had acquired great merit.

50. Then, O foremost of twice-born ones, you heard in the sky a voice that spoke of me. The words you had heard filled you with anger and for that you have come here! Tell me, what wish of yours shall I fulfil, O best of Brahmanas."

## CHAPTER CCLXII.

(MOKSHADHARMA PARVA).—

*Continued.*

**Bhishma said:—**

1. Thus accosted by the intelligent Tuladhara on that occasion, the highly intelligent Jajali, that foremost of ascetics, said these words to him:—

**Jajali said:—**

2. You sell all sorts of juices and scents, O son of a trader, as also (barks and leaves of) huge trees and herbs and their fruits and roots.

3. But how have you gained this stability of understanding? How have you gained this knowledge? O you of great intelligence, tell me all this fully.

**Bhishma continued:—**

4. Thus accosted by that highly famous Brahmana, Tuladhara of the Vaishya caste, well acquainted with the truths of morality and contented with knowledge, described to Jajali who had practised severe penances, the ways of morality.

**Tuladhara said:—**

5. O Jajali, I know, with all its mysteries, morality, which is eternal. It is nothing else but that ancient morality which every body knows, and which consists of universal friendliness, and beneficence to all creatures.

6. The highest form of morality consists in a living which is founded upon a total harmlessness towards all creatures or upon the smallness of such harm. I live according to that mode, O Jajali.

7—8. This my house hath been made with wood and grass cut by other people's hands. Lacdye, the roots of Nymphaea lotus, filaments of the lotus, various sorts of good scents, and many kinds of liquors, O twice-born Rishi, with the exception of



wines, I purchase from other people and sell without cheating.

9. He, O Jajali, only knows morality or righteousness is, who is always the friend of all creatures and who is always engaged in the behoof of all creatures, in thought, word, and deed.

10. I never beg of any one, I never fall out with any one; I never hate any one. I never desire for anything. I regard equally all things and all creatures. See, O Jajali, this is my vow.

11. My scales are perfectly even, O Jajali, as regards all creatures.

12. I neither praise nor blame the deeds of others, considering this variety in the world, O foremost of Brahmanas, as the variety seen in the sky.

13. Know, O Jajali, that I regard equally all creatures. O highest of intelligent men, I perceive no difference between a clod of earth, a piece of stone, and a lump of gold.

14. As the blind, the deaf, and they who are bereft of reason, find consolation for the loss of their senses, likewise, I find consolation by their example.

15. As they who are possessed by decrepitude, they who are afflicted by disease, and they who are weakened and emaciated, do not like any sort of enjoyments, similarly, I feel no inclination for wealth or pleasure or enjoyments.

16. Then only a person attains to Brahma when he fears nothing and is not feared himself, when he cherishes no desire and does not hate anything.

17. Then only a person attains to Brahma when he does not behave sinfully towards any creature in thought, word, or deed.

18. There is no past, no future. There is no morality or virtue. He who is not an object of fear with any creature acquires a state in which there is no fear.

19. On the other hand, that person who for his harsh words and bad temper, is troublesome to all creatures like death itself, certainly attains to a state full of fear.

20. I follow the practices of great and benevolent men of advanced years who with their children and grand children live observing duty the ordinance laid down in the scriptures.

21. The eternal Vedic practices are entirely abandoned by one who allows himself to be stupefied by some mistakes that he may have marked in the conduct of those who are admittedly good and wise. One,

however, who is gifted with learning, or one who has controlled his senses, or one who has strength of mind, acquires liberations by virtue of that very conduct.

22. That wise man who, having controlled his senses, follows with a heart purged off all desire of injuring others, the conduct of the good, is, sure, O Jajali, to acquire the merit of righteousness.

23. In this world, as in a river, a piece of wood that is being carried away by the current, is seen to come into contact (for some time) with another piece which is being likewise carried away. There on the current, other pieces of wood that had been collected together, are seen to again separate from one another. Grass, sticks, and cowdung cakes are seen to be joined together. This union is merely accidental and not brought about by any set design.

25. He, whom no creature fears, is himself, O ascetic, never frightened by any creature.

26. He, on the other hand, O learned man, whom every creature fears like a wolf, becomes himself filled with fear as aquatic animals when compelled to leap on the shore from fear of the roaring Vadava fire.

27. This practice of universal harmlessness has thus originated. One may follow it by every means in his power. He who has a following and he who has riches, may seek to adopt it. It is sure to bring on prosperity and heaven.

28. On account of their power to remove the fears of others, men having riches and followers are considered as foremost by the learned. Those, who seek common-place happiness, practise this duty of universal harmlessness for the sake of fame; while they, who are truly skilled, practise the same for attaining to Brahma.

29. Whatever fruits one enjoys by penances, by sacrifices, by making charities, by speaking the truth, and by seeking wisdom, may all be acquired by practising the duty of harmlessness.

30. That person who declares to all creatures the assurance of harmlessness, acquires the merit of all the sacrifices and at last acquires fearlessness for himself as his meed. There is no duty superior to the duty of not injuring other creatures.

31. He whom, O great ascetic, no creature fears in the least, does not himself fear any creatures.

32. He whom every body fears like a snake lying in one's bed-room, never ac-

quires any merit in this world or in the next.

33. The very celestials, in their search after it, become bewildered in the track of that person who rises above all states, the person, *vis.*, who himself is the soul of all creatures and who considers all creatures as identical with his own self.

34. Of all gifts, the promise of harmlessness to all creatures is the greatest. I tell you truly, believe me, O Jajali.

35. One who performs acts at first acquires prosperity, but then he once more meets with adversity.

36. Seeing the destruction of (the merits of) acts, the wise do not speak highly of them.

37. There is no duty, O Jajali, that is not done by some motive (of happiness). Duty, however, is very subtle. Duties have been ordained in the Vedas for both Brahma and heaven.

38. The subject of duties is full of secrets and mysteries. It is so subtle that one cannot understand it fully. Amongst various conflicting ordinances, some succeed in understanding duty by observing the acts of the good.

39-40. Why do you not destroy them who emasculate bulls and bore their noses and make them bear heavy loads and bind them and put them under various sorts of restraint, and who eat the flesh of living creatures after killing them. Men are seen to acquire men as slaves, and by beating, by binding, and by otherwise subjugating them, make them work day and night. These people are not ignorant of the pain that is caused by beating and chains.

42. All the gods live in every creature who have the five senses. The Sun, the Moon, the God of Wind, Brahman, Vital Airs, Kratu and Yama, (these live in living creatures).

43. There are men who maintain themselves by trading in living creatures. When they acquire a living by such a sinful trade, what scruples have they in selling dead carcasses? The goat is Agni. The sheep is Varuna. The horse is the Sun. Earth is the god Virat.

44. The cow and the calf are Soma. The man who sells these can never acquire success. But what fault is there in selling oil, clarified butter, honey, or drugs, O twice-born one?

45-46. There are many animals which grow up in ease and comfort in places free from gnats and biting insects. Knowing that their mothers love them dearly, men

persecute them in various ways, and lead them into mire full of biting insects. Many beasts of burden are oppressed with heavy loads. Others, again, are made to languish for the treatment not sanctioned by the scriptures.

47. I think that such acts of injury done to animals are the same as feticide. People consider the calling of agriculture as sinless. That profession, however, is again fraught with cruelty.

48. The iron plough wounds the soil and many creatures which live there. Look, O Jajali, at those bullocks yoked to the plough.

49. Kine are called in the Shrutis the Undestructible. That man commits a great iniquity who kills a bull or a cow.

50. In ancient times, many Rishis with controlled senses addressed Nahusha, saying,—You have, O king, killed a cow which is regarded in the scriptures like one's mother! You have also killed a bull, which is declared to be like the Creator himself.

51. You have committed a sin, O Nahusha, and we have been greatly pained at it!—For purifying Nahusha, however, they divided that sin, into a hundred and one parts and metamorphosing the pieces into diseases cast them among all creatures.

52. Thus, O Jajali, did those highly-blessed Rishis cast that sin on all living creatures and addressing Nahusha who had committed feticide, said,—We shall not be able to pour libations in your sacrifice! Thus said those great Rishis and Yatis (conversant with truth, having learnt by their ascetic power that king Nahusha had not committed the sin intentionally).

54. These, O Jajali, are some of the wicked and dreadful practices of this world. You do them because they are practised by all men from days of yore, and not because they are approved of your purified understanding.

55. One should perform his duty guided by reasons, instead of blindly following the conduct of the world. Listen now, O Jajali, how I treat him who injures and him who praises me.

56. I regard both of them equally. I have none whom I like and none whom I dislike. The wise speak highly of such a course of conduct as consistent with duty or religion.

57. The Yatis also follow this course of conduct, which is consistent with reasons.



The righteous always observe it with eyes having purified vision.

## CHAPTER CCLXIII.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Jajali said:—**

1. This duty which you, O holder of scales, describe, shuts the door of heaven against all creatures and puts a stop to the very means of their livelihood.

2. From agriculture comes food. That food gives maintenance even to you. With the help of animals, crops and herbs, human beings, O trader, can maintain themselves.

3. From animals and food sacrifices originate. Your doctrines are atheistical. This world will come to an end if the means by which life is upheld have to be given up.

**Tuladhara said:—**

4. I shall now describe the topic of the means of livelihood. I am not, O Brahmana, an atheist. I do not speak against Sacrifices. The man, however, is very rare who is truly an adept in Sacrifice.

5. I bow to that Sacrifice which is laid down for Brahmanas. I bow also to them who are adepts in that Sacrifice. Alas; having abandoned the Sacrifice that is ordained for them, the Brahmanas have begun to perform Sacrifices that are for Kshatriyas.

6. Many persons of faith, O twice-born one, who hanker after wealth, without having understood the true meaning of the sayings of the Shrutis, and proclaiming things that are in sooth false but that have the show of truth, have introduced many sorts of Sacrifices, saying,—

7. This should be given away in this Sacrifice. This other thing should be given away in this other Sacrifice. The first of this is very praiseworthy.—The result, however, of all this, O Jajali, is that theft and many evil acts originate.

8. It should be known that only that sacrificial offering which was gained by fair means can please the deities. There are abundant proofs in the scriptures that the adoration of the gods may be done with bows, with libations poured on the fire, with recitation or chanting of the Vedas, and with plants and herbs.

9. Sinful men get wicked children, from their religious acts. Covetous men beget covetous children, and contented men beget contented children.

10. If the sacrificer and the priest allow themselves to be guided by desire of fruit, their children take the stigma. If, however, they are not moved by the desire of fruit, their children become the same. From Sacrifices originate children like clear water from the sky.

11. The libations poured on the sacrificial fire get up to the Sun. From the Sun originates rain. From rain comes food. From food are born living creatures.

12. In days of yore men religiously given to Sacrifices used to attain therefrom the fruition of all their wishes. The Earth gave crops without cultivation. The blessings of the Rishis produced herbs and plants.

13. The men of ancient times never celebrated Sacrifices from desire of fruits and never considered themselves as bound to enjoy those fruits. Those who somehow or other celebrate Sacrifices, doubting their efficacy, are born in their next lives as dishonest, wily, and greedy men greatly covetous of wealth. That man who by the help of false reasoning show all the authoritative scriptures as fraught with evil, is certain to go, for such a sinful deed, into the regions of the sinful. Such a man is surely possessed of a sinful soul, O foremost of Brahmanas, and always remains here, shorn of wisdom.

14. That man who consider those acts as bounden which have been laid down in the Vedas and directed to be performed every day, who is filled with fear if he fails to perform them any day, who considers all the essentials of Sacrifices as identical with Brahma, and who never considers himself as the actor, is truly a Brahmana.

15. If the acts of such a person remain incomplete or if their completion is hindered by all unclean animals; even then those acts are, as we have heard, of supreme efficacy. If, however, those acts are performed from desire of fruit then expiation would become necessary.

16. They, who seek the acquisition of the highest object of life; who do not hanker after earthly riches; who do not care for future provision, and who are shorn of envy, follow the course of truth and practise self-control as their Sacrifice.

17. They who know the distinction between body and soul, who are given to Yoga; and who meditate on Om, always succeed in pleasing others.

20. The universal Brahma, which is the soul of all the gods, lives in him who is conversant with Brahma. When, therefore, such a man eats and is pleased, all the gods, O Jajali, become pleased and are contented.

21. As one who is satisfied with all sorts of taste feels no desire for any particular taste, similarly one who is pleased with knowledge has eternal gratification which to him is a source of perfect happiness.

22. Those wise men who are the refuge of righteousness and whose joy is in righteousness, are persons who have certain knowledge of what is duty and what is otherwise. One endued with such wisdom always considers all things in the universe as emanating from his own self.

23—24. Some who are gifted with knowledge, who try to reach the other shore (of this ocean of life), and who have faith, succeed in going to the region of Brahman, which yields great blessings, is highly sacred, and inhabited by pious men,—a region which is freed from sorrow, whence no body returns, and where there is no agitation or pain.

25. Such men do not hanker after heaven. They do not worship Brahma in costly Sacrifices. They trade the path of the virtuous. The Sacrifices they celebrate are performed without injury to any creature.

26. These men consider trees, herbs, fruits and roots as the only sacrificial offerings. Greedy priests who seek riches, never officiate at the sacrifices of these (poor) men.

27. These regenerate men, although all their acts have been done, still perform sacrifices for doing good to all creatures making their own selves as sacrificial offerings.

28. Therefore, greedy priests officiate at the Sacrifices of only those misguided persons who, without trying to attain to Liberation, seek for heaven. Those, however, who are really good, always try, by performing their own duties, to cause others to go to heaven. Looking at both these kinds of conduct, O Jajali, I have come to regard all creatures impartially.

29. Gifted with wisdom, many leading Brahmanas celebrate Sacrifices. By performing those Sacrifices, they walk, O great ascetic, along the path wended by the gods.

30. Of one class of Sacrificers there is return (from the region where they go). Of those, however, who are truly wise there is no return. Although both classes of sacrificers, O Jajali, wend the path trodden

by the gods, yet such is the difference between their ultimate ends.

31. On account of the success of the purposes such men form in their minds, bulls, without being forced thereto, willingly set their shoulders to the plough for helping the cultivation and to the yoke for dragging their cars, and kine pour forth milk from udders without being touched by human hands.

32. Creating sacrificial stakes by their will-force, they celebrate many kinds of Sacrifice with profuse presents. One who is of such a purified soul may kill a cow.

33. They, therefore, who are otherwise, should celebrate Sacrifices with herbs and plants. Because Renunciation has such merit, there I have kept it in view in speaking to you.

34. The gods consider him a Brahmana who has cast off all desire of fruit, who does not exert for worldly acts, who never bows down his head to any one, who never praises others, and who is gifted with strength though his acts have all been weakened.

35. What, O Jajali, will be the end of him who does not recite the Vedas to others, who does not celebrate Sacrifices, who does not make gifts to Brahmanas, and who follows a calling in which every sort of desire is indulged? By duly respecting, however, the duties which belong to Renunciation, one is sure to attain to Brahma.

**Jajali said :—**

36. We had never before, O sage, as a trader, heard of these subtle doctrines of ascetics who perform only mental Sacrifices. These doctrines are very difficult to understand. It is, therefore, I ask you (about them). The sages of yore were not followers of these doctrines of Yoga. Hence the succeeding sages have not mentioned them.

37. If you hold that only men mentally bent like brutes fail to achieve sacrifices in the soil of the Soul, then, O son of a trader, by what acts would they succeed in securing their happiness? Tell me this, O you of great wisdom. I have great faith in your words.

**Tuladhara said :—**

38. Sometimes sacrifices celebrated by some persons do not become sacrifices. These men, it should be said, do not deserve performing any sacrifice. Regarding the faithful, however, only one thing, *viz.*, the cow, is fit for upholding all sacrifices by means of full libations of clarified



butter, milk, and curds, the hair at end of her tail, her horns, and her hoofs.

39. In celebrating sacrifices, however, according to the mode I have mentioned, one may convert Faith into his married wife, for dedicating such offerings to the gods. By duly honoring such sacrifices, one is sure to attain to Brahma.

40. Excluding all animals, the rice-ball is a worthy offering in sacrifices. All rivers are as sacred as the Saraswati, and all mountains are sacred.

41. O Jajali, the Soul is itself a sacred shrine. Do not roam about on the Earth for visiting sacred places! A person, by following these duties, and by seeking to acquire merit according to his own ability, undoubtedly succeeds in getting blessed regions hereafter.

**Bhishma continued :—**

42. These are the duties, O Yudhishthira, which Tuladhara spoke highly of—duties which are consistent with reason, and which are always followed by the good and the wise.

#### CHAPTER CCLXIV.

(MOKSHADHARMA PARVA).—

*Continued.*

**Tuladhara said :—**

1. See with your own eyes, O Jajali, who, amongst the good or otherwise, have followed this path of duty which I have spoken of! You will understand properly how the truth stands.

2. See, many birds are roving in the sky! Amongst them are those who were brought up on your head, as also many hawks and many others of different kinds.

3. See, O Brahmana, those birds have got their wings and legs for entering their respective nests. Call them, O twice-born one.

4. There, those birds, treated affectionately by you, are showing their love for you who are their father! Forsooth, you are their father, O Jajali! Do you call your children!

**Bhishma continued :—**

5. Then those birds, summoned by Jajali, answered according to the dictates of that religion which preaches abstention from injury to any creature.

6. All acts that are done without injuring any creature come to use both here and

hereafter. Those acts, however, that injure others, destroy faith, and faith being destroyed, brings ruin on the destroyer.

7. The sacrifice of those who regard equally both acquisition and non-acquisition, who are endued with faith, who are self controlled, who have tranquil minds, and who celebrate sacrifices from a sense of duty yield fruits.

8. Faith in Brahma is the daughter of the Sun-God, O twice-born one. She is the protectress and the giver of good birth. Faith is superior to the merit begotten by recitations and meditation.

9. An act vitiated by faulty speech is saved by Faith. An act sullied by defect of mind is saved by Faith. But neither speech nor mind can save an act which is sullied by want of Faith.

10—11. Men who know the past recite in this connection the following verse sung by Brahman. The gods regard as equal the offerings in sacrifices of a person who is pure but wanting in Faith, and of another who is impure but wanting in Faith, and of another who is impure but has Faith. After mature consideration the gods have considered equal the food, again, of a person conversant with the Vedas but miserly in conduct, and that of a usurer who is liberal in conduct.

12—13. The supreme Lord of all creatures, then told them that they had committed a mistake. The food of a liberal person is purified by Faith. The food, however, of the person who has Faith is lost for such want of Faith. The food of a liberal usurer can be accepted but not the food of a miser.

14. Only one person in the world, *vis.*, he who has no Faith, is unfit to make offerings to the gods. The food of only such a man is unfit to be eaten. This is the opinion of men who know duties.

15. Want of Faith is a great sin. Faith is a purifier of sins. Like a snake casting off its slough, the man of Faith succeeds in shaking off all his sins.

16. The religion of abstention with Faith is superior to all sacred things. Abstaining from all shortcomings of conduct, he who follows Faith, becomes purified.

17. What need has such a person of penances, or of conduct, or of endurance? Every man has Faith. Faith, however, is of three sorts, *vis.*, as partaking of the nature of the qualities of goodness, darkness, and ignorance, and according to the nature of Faith which one has, one is named.

18. Persons gifted with goodness and endued with insight into the true impor

of morality have thus described the subject of duties. We have, on enquiry, got all this from the sage Dharmadarshana.

19. O you of great wisdom, adopt Faith, for you will then acquire what is superior. He who believes (in the sayings of the Shrutis), and who acts according to their sense, is, indeed, of righteous soul. O Jajali, he who follows his own path is surely a superior person.

**Bhishma said:—**

20—21. After a short time Tuladhara and Jajali, both of whom had been gifted with great wisdom, ascended to heaven and played there in great happiness, having reached their respective places won by their respective deeds. Tuladhara had spoken many truths of this sort.

22. That great person understood this religion perfectly. These eternal duties were accordingly declared by him.

23. O son of Kunti, having heard these words of Tuladhara of celebrated energy, the twice-born Jajali betook himself to tranquillity. In this way many truths of deep sense were spoken by Tuladhara, illustrated by examples for instruction. What other truths do you wish to hear?

## CHAPTER CCLXV.

(MOKSHADHARMA PARVA).—

*Continued.*

**Bhishma said:—**

1. Regarding it is cited an old discourse of what was recited by king Vicharakhu through pity for all creatures.

2—3. Seeing the mangled body of a bull, and hearing the highly painful groans of the kine in a cow-killing sacrifice, and observing the cruel Brahmanas collected there for assisting at the ceremonies, that king said these words:—Prosperity to all the king in the world!—When the slaughter had begun, these words expressive of a blessing were uttered:—

4. And the king further said,—Only those who transgress fixed limits, who are shorn of intelligence, who are atheists and sceptics, and who desire the acquisition of celebrity by sacrifices and religious rites, speak highly of the destruction of animals in sacrifices.

5. The pious Manu has spoken highly of harmlessness in all acts. Indeed, men kill animals in sacrifices, actuated only by the desire of fruit.

6. Hence, guided by authority one conversant (with the scriptures) should practise the true course of duty which is highly subtle. Harmlessness to all creatures is the highest of all duties.

7. Living near an inhabited place and practising rigid vows, and disregarding the fruits of Vedic acts, one should give up the life of a house-holder, adopting that of Renunciation. Only they who are mean are actuated by the desire of fruit.

8. Mentioning respectfully sacrifices and trees and sacrificial stakes, men do not eat tainted meat. This practice, however, is not worthy of praise.

9. Knaves have introduced wine, fish, honey, meat, alcohol, and preparations of rice and sesame seeds. The use of these is not sanctioned in the Vedas.

10. The hankering after these originates from pride, error of judgment, and cupidity. The Brahmanas realise the presence of Vishnu in every sacrifice.

11—12. His adoration, it has been laid down, should be made with sweet Payasa. (The leaves and flowers of) such trees as have been mentioned in the Vedas, whatever act is considered as worthy and whatever else is held as pure by persons of pure hearts and purified natures and those eminent for knowledge and holiness, are well worthy of being offered to the Supreme God and not unworthy of His acceptance."

**Yudhishtira said:—**

13. "The body and all sorts of dangers and calamities continually fight with each other. How, therefore, will a person who is absolutely free from the desire of injuring and who on this account will not be able to act, succeed in maintaining his body?"

**Bhishma said:—**

14. "One should, when able, acquire merit and act in such a way that his body may not languish and suffer pain, and that death may not come."

## CHAPTER CCLXVI.

(MOKSHADHARMA PARVA).—

*Continued.*

**Yudhishtira said:—**

1. "You, O grandfather, are our highest preceptor in the matter of all acts which it is difficult to perform. I ask, how should



one judge of an act regarding one's obligation to do it or of abstaining from it? Is it to be judged quickly or with delay?"

**Bhishma said:—**

2. "Regarding it is cited the old discourse of what took place regarding Chirakarin born in the race of Angirasa.

3. Twice blessed be the man who thinks long before he acts! One who thinks long before he acts is surely possessed of great intelligence. Such a man never offends in an act.

4. There was once a highly wise man by name Chirakarin, who was the son of Gautama. Thinking for a long time upon every aspect of proposed acts, he used to do all he had to do.

5. He passed by the name of Chirakarin because he used to think long upon all matters, to remain awake for a long time, to sleep for a long time, and to take a long time in performing such acts.

6. But still he passed for an idle man. He was also considered as a foolish person, by every person of a light understanding and shorn of foresight.

7. On a certain occasion, seeing an act of great fault in his wife, the father Gautama, passing over his other children, commanded in anger this Chirakarin, saying,—kill this woman!

8. Having said these words without much thought, the learned Gautama, that foremost of persons engaged in the practice of Yoga, that highly blessed ascetic, left or the forest.

9. Having after a long while assented to it, saying,—So be it,—Chirakarin, on account of his very nature, and owing to his habit of never performing any act without much thought, began to think for a long while.—

10. How shall I obey the order of my father, and yet how avoid killing my mother? How shall I avoid sinking, like a wicked man, into sin in this plight in which contradictory duties are dragging me into opposite directions?

11. Obedience to the orders of the father forms the highest merit. The protection of the mother again is a clear duty. The condition of a son is fraught with dependence. How shall I avoid being affected by sin?

12. Who is there that can be happy after having killed a woman, especially his mother? Who again can acquire prosperity and fame by disobeying his own father.

13. Regard for the father's order is obligatory. The protection of my mother is equally a duty. How shall I so act that both obligations may be satisfied?

14. The father puts his own self within the mother's womb and takes birth as the son, for continuing his practices, conduct, name and race.

15. I have been begotten as a son by both my mother and my father. Knowing as I do my own birth, why should I not have this knowledge?

16. The words spoken by the father while performing the initial rite consequent upon birth, and those that were spoken by him on the occasion of the subsidiary rite are sufficient (evidence) for settling the respect due to him and, indeed, confirm the respect actually paid to him.

17. On account of his bringing up the son and instructing him, the father is the son's foremost of superiors and the highest religion. The very Vedas sanction it as certain that the son should consider what the father says as his highest duty.

18. The son is only a source of joy to his father. The father is all in all to a son. The body and all else that the son has he has got from the father alone.

19. Hence, the commands of the father should be obeyed without ever questioning them in the least. The very sins of one who obeys his father are cleansed.

20. The father is the giver of all articles of enjoyment, of all articles of food, of instructions in the Vedas, and of all other knowledge of the world. The father is the performer [of such rites as Garbhadhana (the ceremony for the attainment of puberty by the wife,) and Simantonnayana (the ceremony performed by the husband in the fourth, sixth, or eighth, month of gestation.

21. The father is religion. The father is heaven. The father is the highest penance. The father being pleased all the gods are pleased.

22. Whatever words are spoken by the father, become blessings that attach to the son. The words of joy that the father utters purify the son of all his sins.

23. The flower is seen to drop down from the stalk. The fruit is seen to drop down from the tree. But the father, in whatever difficulty he may be, moved by parental affection, never leaves the son.

24. These then are my thoughts upon the respect due from the son to the father. The father is not an ordinary object to the son. I shall now think upon the mother.

25. Of this the mother is the principal cause of those union of the five elements in me due to my birth as a human being, as the fire-sticks of fire.

26. The mother is as the fire-stick about the bodies of all men. She is the medicine for all sorts of calamities. The existence of the mother grants protection to one; the reverse deprives one of all protection.

27. The man who, though shorn of prosperity, enters his house uttering the words—O mother!—does not suffer from grief. Nor does decrepitude ever attack him.

28. A person whose mother exists, even if he has sons and grandsons and even if he is a hundred years old, looks like a child of two.

29. Able or disabled, lean or robust, the son is always protected by the mother. None else, according to the Scripture, is the son's protector.

30. When his mother leaves him then does the son become old, then does he become stricken with grief, then does the world look empty in his eyes.

31. There is no shelter like the mother. There is no refuge like the mother. There is no defence like the mother. There is no one dearer than the mother.

32. For having borne him in her womb the mother is the son's Dhatri. For having been the principal cause of his birth, she is his Janani. For having reared his young limbs, she is called Amva. For giving birth to a child possessed of courage, she is called Virasu.

33. For nursing and looking after the son, she is called Shushru. The mother is one's own body. What rational man is there who would kill his mother to whose care only his own head did not lie on the street like a dry gourd?

34. When husband and wife unite themselves for procreation, the desire for a son is cherished by both, but about its fruition more depends upon the mother than on the father.

35. The mother knows the family in which the son is born and the father who has begotten him. From the time of conception the mother begins to show affection to her child and find joy in him. On the other hand, the Scriptures hold that the issue belong to the father only.

36. If men, after taking wives and pledging themselves to acquire religious merit without being dissociated from them,

seek union with other people's wives, they then cease to deserve respect.

37. The husband, because he maintains the wife, is called Bhartri, and he is called Pati, because he protects her. When he fails to discharge these two functions, he ceases to both Bhartri and Pati.

38. Then again woman can commit no fault. It is man only who commits faults. By committing an act of adultery, the man only becomes sullied with sin.

39. It has been said that the husband is the highest object with the wife and the highest god to her. My mother resigned her sacred person to one who came to her in the shape of her own husband.

40. Women can commit no sin. It is man who becomes sullied with sin. Indeed, on account of the natural weakness of the sex as shown in every act, and their liability to solicitation, women cannot be considered as offenders.

41. Then again the sinfulness is evident of Indra himself who made the recollection of the request that had been made to him in days of yore by woman. There is no doubt that my mother is sinless.

42. She whom I have been ordered to kill is a woman. That woman is again my own mother. She occupies, therefore, a place of greater respect. The very beasts which are irrational, know that the mother should not be killed.

43. The father must be known to be a combination of all the gods together. The mother, however, is a combination of all mortal creatures and all the gods.

44. On account of his habit of reflecting long before acting, Gautama's son Chirakarin, by thinking thus, passed a long time. After many days, his father Gautama came back.

45. Gifted with great wisdom, Medhatithi of Gautama's race, practising penances, returned, convinced, after having meditated for that long time, of the impropriety of the punishment he had ordered to be inflicted upon his wife.

46. Burning with grief and shedding profuse tears, for repentance had come to him on account of the wholesome effects of that calmness of temper which is caused by a knowledge of the scriptures, he said :—

47. The lord of the three worlds, *viz.*, Purandara, came to my asylum, in the guise of a Brahmana asking for hospitality.

48. He was received by me with becoming words, and welcomed and presented in due form with water to wash his feet and



the usual offerings of the Arghya. I also gave him the rest he had asked for.

49. I further told him that I had acquired a protector in him, I thought that such conduct on my part would make him treat me as a friend. When, however, notwithstanding all this, he misbehaved himself, my wife Ahalya could not be considered to have committed any sin.

50. It seems that neither my wife, nor myself, nor Indra himself who while passing through the firmament had seen my wife, could be held to have committed any sin. The blame really is the result of the carelessness of my Yoga power.

51. The sages have said that all calamities originate from envy, which, in its turn, springs from mistaken judgment. By that envy, also, I have been dragged from where I was and plunged into an ocean of sin.

52. Alas, I have killed a woman,—a woman who is again my wife—one, who, on account of her sharing her husband's misfortunes passed by the name of Vasita,—one, who was called Bharyya owing to my obligation for maintaining her. Who is there who can save me from this sin?

53. Acting carelessly I ordered the great Chirakarin! If on the present occasion he proves true to his name then may he save me from this sin.

54. Twice blessed be you, O Chirakarin! If on this occasion you have delayed accomplishing the work, then are you truly worthy of your name!

55. Save me, and your mother, and the penances I have won, as also your own self, from grave sins:—Be you truly a Chirakarika to-day!

56. Ordinarily, on account of your great wisdom you take a long time for reflection before performing any act. Let not your conduct be otherwise to-day! Be you a true Chirakarika to-day!

57. Your mother had expected your coming for a long time. For a long time did she carry you in her womb. O Chirakarika, let your habit of reflecting long before acting yield beneficial results to-day!

58. Perhaps, my son Chirakarika is delaying to-day, anticipating the sorrow it would cause me! Perhaps, he is sleeping over that order, bearing it in his heart. Perhaps, he is delaying, anticipating the grief it would cause both him and me, and thinking upon the circumstances of the case!—

59. Repenting in this way, O king, the

great Rishi Gautama then saw his son Chirakarin sitting near him.

60. Seeing his father return to their house, the son Chirakarin, laden with grief, cast away the weapon and bowing his head began to pacify Gautama.

61. Seeing his son prostrated before him with bent head, and seeing also his wife almost petrified with shame, the Rishi became filled with great joy.

62. From that time the great Rishi, living in that solitary hermitage did not live separately from his wife or his careful son.

63. Having made the command that his wife should be killed he had gone away from his asylum for accomplishing some object of his own. Since then his son had stood in an humble manner, weapon in hand, for satisfying that command on his mother.

64. Seeing that son prostrated at his feet, the father thought that, filled with fear, he was asking for pardon for the offence he had perpetrated in taking up a weapon.

65. The father praised his son for a long time, and smelt his head for a long time, and embraced him for a long time, and blessed him, uttering the words—Do you live long.

66. Then, filled with joy and contented with what had taken place, Gautama, O you of great wisdom, said to his son.

67. Blessed be you, O Chirakarika! Do you always think long before acting! By your delay in carrying out my command you have to-day made me happy for ever!

68. That learned and best of Rishis then saying these verses upon the subject of the merits of such cool men as think for a long time before doing any work,—

69. If it be the death of a friend, one should perform it after a long time. If one has to give up a project already begun, he should do it after a long time. A friendship that is contracted after a long examination lasts for a long time.

70. In yielding to anger, to arrogance, to pride, to disputes, to sinful deeds, and in performing all disagreeable works, he who delays long, deserves praise!

71. When the offence is not distinctly proved against a relative, a friend, a servant, or a wife, he who thinks long before inflicting the punishment, is praised.

72. Thus, O Bharata, was Gautama pleased with his son, O you of Kuru's race,

or that act of delay on the latter's part in satisfying the former's order.

73. In all deeds a man should, in this wise, think for a long time and then settle what he should do. By acting thus one is sure to avoid grief for a long time.

74—75. That man who nurses his anger for a long time, who thinks long before doing any work, never does any act which produces repentance. One should wait for a long time upon the aged, and sitting near them show them respect. One should satisfy his duties for a long time and be engaged for a long time in determining them.

76. Serving for a long time the learned, and reverentially serving for a long time those who are good in conduct and keeping one's soul for a long while under proper control, one succeeds in enjoying the respect of the world for a long time.

77. One instructing others on the subject of religion and duty, should, when asked by another for information on those subjects, take a long time to think before giving an answer. He will not then repent.

78. Regarding Gautama of austere penances, that Rishi, having worshipped the gods for a long while in that asylum of his, at last went up to heaven with his son."

## CHAPTER CCLXVII.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Yudhisthira said:**

1. "How, indeed, should the king protect his subjects without harming anybody? I ask you this, O grandfather, tell me, O foremost of good men!"

**Bhishma said:—**

2. "Regarding it is cited the old conversation between Dyumutsena and king Satyavat.

3. We have heard that upon a certain number of individuals having been brought out for execution at the command of his father, prince Satyavat gave vent to certain words that had never before been said by any body else.

4. Sometimes virtue assumes the form of sin, and sin assumes the form of virtue. It can never be possible that the destruction of individuals can ever be a virtuous act.

**Dyumutsena said:—**

5. If the sparing of those who should be killed, be virtue, if robbers be spared, O Satyavat, then all distinctions (between virtue and vice) would disappear.

6. 'This is mine,'—'This is not his'—ideas like these will not prevail in the Kali age. (If the wicked be not punished) the affairs of the world will come to an end. If you know how the world may go on, then describe it to me.

**Satyavat said:—**

7. The three other castes should be placed under the control of the Brahmanas. If those three castes be kept within the limits of virtue, then the subsidiary caste (that have sprung from intermixture) will imitate their practices.

8. Of them those who will violate (these commands) shall be reported to the king.—'This one does not care for my commands!—upon such a complaint being lodged by a Brahmana, the king should punish the offender.

9. Without destroying the body of the offender the king should punish him as ordained by the Scriptures. The king should not act otherwise, neglecting to think properly upon the character of the offence and upon the science of morality.

10. By killing the wicked, the king kills a large number of innocent men. See, by killing a single robber, his wife, mother, father, and children are all killed. When injured by a wicked person, the king should, therefore, think seriously on the question of punishment.

11. Sometimes a wicked man is seen to imbibe good conduct from a pious person. It is seen that good children spring from wicked persons.

12—15. The wicked, therefore, should not be uprooted. The extermination of the wicked is not quite of a piece with eternal practice. By punishing them gently, by depriving them of all their riches, by chains and imprisonment, by disfiguring them they may be made to expiate their offences. Their relatives should not be punished by the infliction of capital sentences on them. If in the presence of the priest and others, they give themselves up to him from desire of protection, and swear, saying,—O Brahmana, we shall never again commit any sin,—they would then be discharged without any punishment. This is the command of the Creator himself. Even the Brahmana who puts on a



deer-skin and the wand and has his head shaved, should be punished.

16. If great men transgress, their punishment should be proportionate to their greatness. As regards them who offend again and again, they should not be let off without punishment as on their first offence.

**Dyumatsena said:—**

17. As long as those limits within which men should be kept are not outstripped, so long are they known by the name of virtue.

18. If they who transgressed those limits were not punished with death, those barriers would soon be destroyed. Men of more ancient times were capable of being governed easily.

19. They were very truthful. They were little bent upon quarrelling. They seldom gave way to anger, or, if they did, their anger never became ungovernable. In those days mere disapproval of offence was sufficient punishment. After this came the punishment represented by harsh words or censures.

20. Then came the punishment of fines and forfeitures. In this age, however, the punishment of death is in vogue. Wickedness has increased to such an extent that by killing one others cannot be controlled.

21. The robber has no connection with men, with the gods, with the Gandharvas, and with the Pitris. What is he to whom? He is not any body to any one. This is the saying of the Shrutis.

22. The robber takes away the ornaments of dead bodies from cemeteries, and consumes from men afflicted by spirits. That man is a fool who would enter into any agreement with those miscreants or exact any oath from them.

**Satyavat said:—**

23. If you cannot make honest men of those rogues and in saving them by means other than destruction, do you then root them out by celebrating some sacrifice.

24. Kings practise severe penances for the sake of enabling their subjects to grow prosperous in their callings. When thieves and robbers increase in their territories they become ashamed. They, therefore, perform penances for putting down thefts and robberies and making their subjects live happily.

25. Subjects can be made honest by being only terrorized. Good kings never kill the wicked from motives of retribution.

Good kings succeed in ruling their subjects properly with the help of good conduct.

26. If the king act properly, the high class subjects imitate him. The inferior people, again, imitate their immediate superiors. Men are so formed that they imitate those whom they consider as their betters.

27. That king who, without controlling himself, seeks to govern others (from evil ways) becomes an object of ridicule with all men on account of his being engaged in the enjoyment of all worldly pleasures as a slave of his senses.

28. That man who, through pride or mistaken judgment, offends against the king in any way, should be governed by every means. It is by this way that he is prevented from committing fresh offences.

29. The king should first control his own self if he mean to control other offenders. He should punish sufficiently even his friends and near relatives.

30. In that kingdom where a wicked offender is not sufficiently punished, offences increase and virtue decreases forsooth.

31—32. Formerly, a Brahmana, endued with mercy and knowledge, taught me this. And, O son, I have thus been instructed by also our grandfathers of olden days, who gave such assurances of harmlessness to people, actuated by pity. Their words were,—In the Krita age, kings should govern their subjects by adopting harmless ways.

33. In that Treta age kings should act according to ways that follow virtue lessened by a fourth part. In the Dwapara age, they act according to ways conforming with virtue decreased by half; and in the age following, according to ways conforming with virtue decreased by three-fourths.

34. When the Kali age begins, through the wickedness of kings and on account of the nature of the age itself, fifteen parts of even that fourth portion of virtue disappear, a sixteenth portion thereof being all that then remains.

35. If, O Satyavat, by adopting the way mentioned first, confusion sets in, the king, considering the span of human life, the strength of human beings, and the nature of the time that has come, should give punishments.

36. Indeed, Manu, the son of the Self-create, has, through pity for human beings, indicated the way by means of which men may follow knowledge for the sake of Liberation."

## CHAPTER CCLXVIII.

(MOKSHADHARMA PARVA).—

*Continued.***Yudhishtira said:—**

1. "You have already explained to me O grandfather, how the religion of Yoga, which produces six well-known attributes, may be adopted and practised without injuring any creature. Describe to me, O grandfather that religion which produces enjoyment and Liberation.

2. O these two, both of which lead to the same end, which is superior?"

**Bhishma said:—**

3. "Both courses of duty are highly sacred. Both are extremely difficult of performance. Both yield high fruits. Both are practised by those who are admittedly good.

4. I shall now describe to you on the authoritativeness of both these duties, for removing your doubts about their true meaning. Listen to me with rapt attention.

5. Regarding it is cited the old discourse between Kapila and the cow. Listen to it, O Yudhishtira.

We have heard that in days of yore when the god Tashitri came to the palace of king Nahusha, the latter, for satisfying the duties of hospitality, was on the point of slaying a cow in accordance with the true, ancient, and eternal injunction of the Vedas.

7—8. Seeing that cow tied for slaughter, Kapila of liberal soul, ever following Sattwika duties, always engaged in controlling his senses, endued with true knowledge, and sparing in diet, having gained an excellent understanding that was characterised by faith, perfectly fearless, beneficial, firm, and ever directed towards truth, uttered,—Alas, ye Vedas!—At that time a Rishi by name Syumarashmi, entering the form of that cow, addressed the Yati Kapila, saying,—Silence, O Kapila!

9. If the Vedas are censurable, whence have those other duties come to be regarded as authoritative.

10. Men given to penances and endued with intelligence, and who have the Shrutis and knowledge for their eyes, consider the injunctions of the Vedas, which have been declared through and compiled by the Rishis, to be the words of God himself.

11. What can a person say regarding the contents of the Vedas when these are the words of the Supreme Being himself, who is shorn of the desire of fruit, who

is without the fever, who is addicted to nothing, and who is shorn of all exertion.

**Kapila said:—**

12. I do not censure the Vedas. I do not wish to disparage them. We have heard that the different classes of duty laid down for the different modes of life, all lead to the same end.

13. The Sanyasin attains to a high end. The hermit also attains to a high end. Both the other two, also, *vis.*, the householder and the Brahmacharin, attain to the same end.

14. All the four modes of life have always been considered as Deva-yana ways. The respective strength or weakness of these, are represented by their respective superiority or inferiority, has been declared in the character of their respective ends.

15. Knowing these, perform acts which lead to heaven and other blessings,—this is a Vedic declaration.—Do not perform acts,—this also is another obligatory declaration of the Vedas.

16. If abstention from acts produces merit, then their performance must be highly reprehensible. When the scriptures say this, the strength or weakness of particular sayings must be very difficult to determine.

17. If you know of any class of duty which is superior to the religion of harmlessness, and which depends upon direct evidence instead of that of the scriptures, do you then describe them to me.—

**Syumarashmi said:—**

18. One should celebrate sacrifices from desire of heaven—we always hear this Shruti. Thinking first of the fruit, one makes preparations for sacrifice.

19. Goat, horse, sheep, cow, all sorts of birds, domestic or wild, and herbs and plants, constitute the food of living creatures. We have heard this.

20. Food again ought to be taken day after day morning and evening. Again the Shruti says that animals and grain form the limbs of Sacrifice.

21. The Lord of the universe created them along with Sacrifice. The powerful Lord of all creatures made the gods celebrate sacrifices with their help.

22. Altogether seven (domestic) and seven (wild) animals are declared fit for sacrifice. Instead of all being equally fit, each succeeding one is inferior to the preceding one. The Vedas again say that



the whole universe is appointed for sacrifice. The Vedas have appointed Purusha for the same purpose.

23. This again has been sanctioned by men of ancient times. What learned man is there who does not select, according to his own power, individuals from among living creatures for sacrifice?

34. The inferior animals, human beings, trees and herbs, all desire for the attainment of heaven. There is no means, however, except sacrifice, by which they can acquire the fruition of that desire.

25—29. The deciduous herbs, animals, trees, creepers, clarified butter, milk, curds, meat and other selected things land, the points of the horizon, faith, and time which forms the twelfth, the Richs, the Yajushes, the Samans, and the sacrificer himself forming the sixteenth, and Fire which should be known as the householder,—these seventeen are said to be the limbs of Sacrifice. Sacrifice, the Shruti says, is the root of the world and its movement. With clarified butter, milk, curds, dung, curds mixed with milk, skin, the hair in her tail, horns, and hoofs, the cow alone is able to supply all the necessities of sacrifice. For particular sacrifices are sanctioned particular ones, Ritwijas and presents together sustain Sacrifices. By collecting these things together, people celebrate sacrifices.

30. This Shruti, quite of a piece with the truth, is heard that all things have been created for the celebration of Sacrifice. It was thus that all men of yore undertook the celebration of sacrifices.

31. Regarding that person, however, who celebrates sacrifices, because of the belief that sacrifices should be celebrated not for the sake of fruit or reward, it is seen that he does not injure any creature or treat any one with hostility, or engage in the performance of any worldly work.

32. The things named above as the limbs of sacrifice, and those that have been mentioned as necessary in sacrifices and that are indicated in the ordinances, all maintain one another when used according to the approved ritual.

33. I see also the Smritis compield by the Rishis, into which the Vedas have been introduced. Learned men regard them as authoritative on account of their following the Brahmanas.

34. Sacrifices have the Brahmanas for their progenitor, and truly they depend upon the Brahmanas. The whole universe depends upon sacrifice, and sacrifice depends upon the universe.

35. The syllable OM is the root from which the Vedas have originated. He has no fear about next life in all the three worlds, who has uttered for him the syllables 'OM, Namah, Swaha, Sadha, and Vashat, and who has according to his means, celebrated sacrifices and other rites. The Vedas and sages crowned with ascetic success, and the foremost of Rishis declare thus.

37. He, indeed, is a Brahmana in whom are the Richs, the Yajushes, the Samans, and the expletives necessary for completing the rythm of the Samans according to the rules laid down in Vedic grammars.

38. You know, O worshipful Brahmana, what are the fruits of Agnihotra, of the Soma-sacrifice, and of the other great sacrifices.

39. I, therefore, hold that one should sacrifice and assist at other people's sacrifices, without any hesitation whatsoever. One who celebrates sacrifices leading to heaven (such as Yotishtoma, etc.,) acquires great rewards in the next world the form of heavenly bliss.

40. This is certain, *vis.*, that they who do not celebrate sacrifices have neither this world nor the next. They who are really conversant with the sayings of the Vedas consider both kinds of declarations as equally authoritative.

## CHAPTER CCLXIX.

(MOKSHADHARMA PARVA).—

*Continued.*

Kapila said:—

1. Seeing that all the fruits that can be gained by acts are instable instead of being eternal, Yatis, by adopting self-control and tranquillity, attain to Brahma through the path of knowledge. There is nothing in any of the worlds that can stand in their way.

2. They are freed from the influence of all pairs of opposites. They never offer their salutation to anything or to any creature. They are above all the fetters of want. Wisdom is theirs. They are purged of every sin. Pure and stainless they live and rove about.

3. They have, in their own understandings, formed fixed conclusions regarding all destructible objects and at a life of Renunciation. Devoted to Brahma, and already at one with Brahma, they have taken refuge in Brahma.

4. Getting over grief, and freed from the quality of darkness, their acquisitions are eternal. When the high end of these men is within reach of attainment, what need has one for performing the duties of the domestic mode of life.

**Syumarashmi said :—**

5. If, indeed, that be the highest object of acquisition, if that be truly the highest end then the importance of the domestic mode of life becomes clear, because without the domestic mode no other mode of life ever becomes possible.

6. Indeed, as all living creatures live on account of their dependence on their respective mothers, similarly the three other modes of life exist on account of their dependence upon the domestic mode.

7. The householder who lives like a householder, celebrates sacrifices and practises penances. Whatever is done by anybody for acquiring happiness has for its root the domestic mode of life.

8. All living creatures consider the procreation of offspring as a root of great happiness. The procreation of children, however, becomes impossible in any other mode of life.

9. Every sort of grass and straw, all plants and herbs, and others of the same class growing on hills and mountains, have the domestic mode of life for their root. Upon these rests the life of living creatures. And since nothing else is seen than life, domesticity may be regarded as the refuge of the entire universe.

10. Who then speaks the truth who says that domesticity cannot bring on the acquisition of Liberation? Only those who have no faith and wisdom and penetration, only those who have no reputation, who are idle and toil-worn, who have misery in their lot on account of their pristine deeds, only those who are destitute of learning, see the profusion of tranquillity in a life of mendicancy.

11. The eternal and unfailing (Vedic) distinctions are the causes that keep up the three worlds. That illustrious person of the highest caste who is conversant with the Vedas, is adored from the very date of his birth.

12. Besides the celebration of Garbhadhana, Vedic Mantras become necessary for enabling persons of the twice-born classes to perform all their acts regarding both this and the other world.

13. In cremating his body in the attainment of a second body, in that of his drink and food after such attainment, in that of

giving away kine and other animals for helping him to cross the river that divides this world from that of Yama, in that of sinking the funeral cakes in water, Vedic Mantras are necessary.

14. Then again the three classes of Pitris, *vis.*, the Archishmats, the Varhishads, and the Kravyads, approve of the necessity of Mantras about the dead, and Mantras are regarded as powerful causes.

15. When the Vedas proclaim this so loudly and when again human beings are said to owe debts to the Pitris, the Rishis, and the gods, how can any one attain to Liberation.

16. This false doctrine (of incorporeal existence called Emancipation), seemingly consistent with truth, but subversive of the real meaning of the injunctions of the Vedas, has been introduced by learned men shorn of prosperity and eaten up by idleness.

17. That Brahmana who celebrates sacrifices according to the injunctions of the Vedas, is never seduced by sin. Through sacrifices, such a person acquires high regions of happiness along with the animals he has killed in those sacrifices, and himself, pleased by the acquisition of all his wishes succeeds in pleasing those animals by fulfilling their wishes.

18. By neglecting the Vedas, by guile, or by deception, one never succeeds in attaining to the Supreme. On the other hand, it is by practising Vedic rites that one succeeds in attaining to Brahma.

**Kapila said :—**

19. There are the Darsha, the Purnamasha, the Agnihotra, the Chaturmashya, and other rites which an intelligent man should perform. Eternal merit, consists in their performance.

20. Those that have adopted the San-yasa mode of life, who abstain from all acts, who are endued with patience, who are cleansed, and who are conversant with Brahma, succeed by such knowledge of Brahma in satisfying the debts to the gods, (also the Pitris and the Rishis), described to be so very fond of libations poured in sacrifices.

21. The very gods become stupefied in finding out the path of that pathless person who forms himself the soul of all creatures and who regards all creatures impartially.

22. Through instructions delivered by the preceptor one knows that which lives within this body to be of a four-fold nature, having besides four doors and four mouths. In consequence of two arms the organ, of



speech, the stomach, and the organ of pleasure, the very duties are said to have four doors. One should, therefore, do his best to keep those doors under control.

24. One should not gamble with dice. One should not appropriate others' properties. One should not officiate at the sacrifice of a person of a mean birth. One should not, yielding to anger, smite another with hands or feet. That intelligent man who acts thus is said to have his hands and feet well-governed.

25. One should not make loud abuse or censure. One should not speak useless words. One should forbear from knavery and from accusing others. One should observe the vow of truthfulness, be sparing of speech, and always careful. By acting thus one will have his organ of speech well-governed.

26. One should not abstain entirely from food. One should not eat too much. One should give up covetousness, and always seek company of the good. One should eat only so much as is necessary for keeping life. By acting thus one succeeds in properly governing the door represented by his stomach.

27. One should not, O hero, out of lust take another wife when he has a wedded wife. One should never call a woman to bed except in her season. One should confine himself to her own married spouse without seeking union with other women. By acting thus one is said to have his organ of pleasure properly governed.

28. That wise man is truly a regenerate person who has all his four doors, *vis.*, the organ of pleasure, the stomach, the two arms (and two feet), and the organ of speech, properly governed.

29. Everything becomes useless of that person whose doors are not well governed. O what avail are the penances of such a man? Of what avail are his sacrifices? What can be gained by his body?

30. The gods consider him a Brahmana who has cast off his upper garment, who sleeps on the naked earth, who makes his arm a pillow, and whose heart is endued with tranquillity.

31. That person who, given to contemplation, singly enjoys all the happiness that married couples enjoy, and who pays no attention to the joys and griefs of others, should be known as a Brahmana.

32. That man who properly understands all this as it really is and its various metamorphoses, and who knows what the end is of all created objects, is known by the gods as a Brahmana.

33. One who entertains no fear from any creature and from whom no creature has any fear, and who forms himself the soul of all creatures, should be known as a Brahmana.

34. Without having gained purity of heart which is the true end of all religious acts such as gifts and sacrifices, men of foolish understandings do not succeed in acquiring a knowledge of what is necessary in making one a Brahmana even when explained by preceptors. Shorn of a knowledge of all this, these men desire fruits of a different sort, *vis.*, heaven and its joys.

35—37. Unable to practise even a small part of that good conduct which has descended from remote times, which is eternal, which is characterised by certainty, which enters as a thread in all our duties, and by following which men of knowledge belonging to all the modes of life convert their respective duties and penances into dreadful weapons for killing the ignorance and evils of worldliness, men of foolish understandings regard acts which yield visible fruits, which are fraught with the highest power, and that are deathless, as fruitless after all and as deviations not sanctioned by the scriptures. In sooth, however, that conduct, comprising practices the very opposite of those that are seen in times of distress, is the very essence of carefulness and is never affected by lust and anger and other passions of a similar nature.

38. About sacrifices again, it is very difficult to determine all their particulars. If ascertained, it is very difficult to follow them in practice. If practised, the fruits which they beget are terminable. Mark this well.

Syumarashmi said:—

39. The Vedas sanction acts and disallow them. Whence then is their authority when their injunctions thus contradict each other? Renunciation of acts, again, yields great benefit. Both these ways have been laid down in the Vedas. Do you describe to me this subject, O Brahmana.

Kapila said:—

40. Adopting the path of the good (*vis.*, Yoga), do you in even this life realise its fruits by the direct evidence of your senses! What, however, are the palpable results of those other objects which you pursue?

Syumarashmi said:—

41. O Brahmana, I am Syumarashmi by name! I have come here for gaining knowledge. Desirous of doing good to

myself I have begun this conversation in all simplicity and not from desire of argumentation.

42. This doubt has filled my mind. O illustrious one, solve it to me! You have said that they who adopt the path of the good, (*viś*, Yoga), by which Brahma is attained, realise its fruits by the direct evidence of their senses. What, indeed, is that which can be realised by the direct evidence of the senses and which is followed by yourselves?

43. Avoiding all sciences that have disputation only for their highest object, I have so studied the Agama as to have duly understood their true import. By Agama I understand the injunctions of the Vedas. I also include in that word those sciences based on logic which have for their object the explanation of the real meaning of the Vedas.

44. Without avoiding the duties sanctioned for the particular mode of life which one may follow, one should follow the practices laid down in Agama. Such observance of the practices laid down in Agama gives one success. On account of the certainty of the conclusions of Agama, the success which the latter brings on may be said to be almost realisable by direct evidence.

45. As a boat, that is tied to another bound for a different port, cannot take its passengers to the port they wish to reach, so ourselves, dragged by our acts due to past desires, can never cross the eternal river of birth and death. Describe to me this subject, O illustrious one! Teach me as a preceptor teaches a disciple.

46. No one is seen among men who has perfectly renounced all earthly objects, nor one who is perfectly contented with oneself, nor one who has gone over grief, nor one who is perfectly free from disease, nor one who is absolutely free from the desire to act, nor one who has an absolute distaste for companionship, nor one who has entirely abstained from acts of every sort.

47. Even men like yourself are seen to yield to joy and indulge in grief as persons like ourselves. Like other creatures the senses of persons like yourselves have their functions or objects.

48. Tell me, in what then, if we are to determine the question of happiness, consists pure happiness for all the four castes and all the four modes of life who and which have the same basis.

**Kapila said :—**

49. Whatever may be the Shastras according to which one performs the acts, the

ordinances laid down in it for regulating those acts never become fruitless. Whatever again the school of opinion according to which one may act, one is sure to attain to the highest end by only following the duties of self-control or Yoga.

50. Knowledge helps that man in crossing (over the river of life and death), who follows knowledge. That conduct, however, which men follow after deviating from the path of knowledge, pains them.

51. It is clear that ye are endued with knowledge and dissociated from every earthly object that may produce pain. But have any of you at any time, succeeded in gaining that knowledge by which everything is capable of being seen as at one with one Universal Self.

52. Without a correct understanding of the scriptures, some there are, fond only of argumentation who, on account of being overwhelmed by desire and hatred, become the slaves of pride and arrogance.

53. Without having correctly understood the meaning of scriptural sayings, these robbers of the scriptures, these predators of Brahma, actuated by arrogance and mistake, refuse to pursue tranquillity and practise self-control.

54. These men see fruitlessness on every side, and if they succeed in acquiring the power of knowledge they never give it to others for rescuing them. Made up entirely of the quality of ignorance, they have ignorance only for their refuge.

55. One becomes subject to all the characteristics of that nature which one imbibes. Accordingly, of him who has ignorance for his refuge, the passions of envy, lust, anger, pride, falsehood, and vanity, continually grow, for one's qualities have one's nature for their root.

56. Thinking in this way and seeing these faults, Yatis, who seek the highest end, follow Yoga, leaving both good and ill.

**Syumarashmi said :—**

57. O Brahmana, all that I have said is strictly according to the scriptures. It is, however, very true that without a correct understanding of the meaning of the scriptures, one does not feel inclined to obey what the scriptures really say.

58. Whatever conduct is consistent with equity, is conformable with the scriptures. Even that is what the Shruti says. Likewise, whatever conduct is inconsistent with equity is incompatible with the scriptures. This also is held by the Shruti.

59. It is certain that no one can do a scriptural act by violating the scriptures.



That which is against the Vedas is unscriptural. The Shruti says this.

60. Many men, who believe only what directly appeals to their senses, see only this world. They do not see what the scriptures declare to be faults. They have, accordingly, like ourselves, to yield to grief. Those objects of the senses which concern men like you are the same with which other living creatures are concerned.

61—62. All the four castes of men and all the four modes of life, however different their duties, seek the same single end. You are gifted with unquestioned talents and abilities. For determining that particular conduct which is well calculated to fulfill the desired end, you have by describing to me the Infinite (Brahma), filled my soul with tranquillity. As regards ourselves, on account of our inability to understand the Soul we are deprived of a correct understanding of the reality. Our wisdom is concerned with low things, and we are covered with thick darkness.

63—64. Only he who is given to Yoga, who has satisfied all his duties, who is capable of roving everywhere depending only on his own body, who has brought his soul under perfect restraint, who has gone above the requirements of the science of morality and who disregards the whole world, can transgress the declarations of the Vedas regarding acts, and say that there is Liberation.

65—66. For one, however, who lives in the midst of relatives, this course of conduct is highly difficult to follow. Gift, study of the Vedas, sacrifices begetting children, simplicity of conduct, when by doing even these no one attains to Liberation, lie on him who seeks to attain to it, and on Liberation itself that is sought! It appears that the labour spent upon acquiring it is all fruitless.

67. One is charged with atheism if he disregards the Vedas by not doing the acts they declare. O illustrious one, I wish to hear forthwith about that which comes in the Vedas after the injunctions about acts.

68. Do tell me the truth, O Brahmana! I sit at your feet as a disciple. Teach me kindly! I wish to know as much about Liberation as is known to you, O learned one!

## CHAPTER CCLXX.

### (MOKSHADHARMA PARVA).—

*Continued.*

Kapila said:—

1. The Vedas are considered as an authority by all. People never disobey them. Brahma is of two kinds, *vis.*, Brahma as represented by sound, and Brahma as Supreme.

2. One conversant with Brahma of sound succeeds in attaining to Supreme Brahma. Beginning with the rites of Garbhadhana, that body which the father creates with the help of Vedic Mantras is purified (after birth) by Vedic Mantras.

3. When the body has been purified with purificatory rites, the owner thereof is called a Brahmana and becomes a vessel fit for receiving knowledge of Brahma. Know that the deed of acts is purity of heart which only brings on Liberation. I shall now speak to you of that.

4. Whether purity of heart has been acquired or not, is what can be known to the person himself who has acquired it. It can never be known with the help of either the Vedas or inference. They who have no expectations, who discard every sort of riches by not keeping anything for future use, who are not covetous, and who are free from every sort of affection and aversion, celebrate sacrifices believing only that their performance is a duty. To make gifts to deserving persons is the end of all riches.

6—8. Never addicted at any time to sinful deeds, observant of rites sanctioned by the Vedas, capable of fructifying all their wishes, gifted with certain conclusions through pure knowledge, never giving way to anger,—never indulging in envy, free from pride and malice, firm in Yoga, of unsullied birth, unsullied conduct, and unsullied learning, given to the behoof of all creatures, there were in days of yore many men living like householders and thoroughly devoted to the their own duties, there were many kings also of the same accomplishment, devoted to Yoga, and many Brahmanas also of the same character.

9. They treated all creatures equally and were gifted with perfect sincerity. They had contentment, certainty of knowledge. The rewards of their righteousness were apparent, and they were pure in conduct and heart. They were endued with faith in Brahma of both forms.

10. At first making their hearts pure, they duly observed all vows. They observed the duties of righteousness on even

occasions of distress and great difficulty, without deviating in any particular.

11. Uniting together they used to celebrate meritorious acts. In this they found great happiness. And inasmuch as they never transgressed, they had never to perform any expiatory rite.

12. Depending upon the true course of virtue, they became gifted with irresistible energy. They never followed their own understandings while acquiring merit but followed the injunctions of the scriptures alone for that end. Accordingly they were never guilty of guile in performing acts of righteousness.

13. On account of their observing unitedly the perfect ordinances of the scriptures without following the rites laid down in the alternative, they were never compelled to perform any expiation.

14. There is no expiation for men who follow the ordinances laid down in the scriptures. The Shruti says that expiation exists for only men who are weak and unable to follow the absolute provisions of the sacred law.

15. Many Brahmanas of this kind in days of yore, devoted to the celebration of sacrifices, of profound knowledge of the Vedas, endued with purity, good conduct and fame.

16—22. They always adored Brahma in the sacrifices, and were free from desire. Endued with learning they got over all the bonds of life. The sacrifices of these men, their Vedic knowledge, their acts performed according to the ordinances, their study of the scriptures at the proper hours, and the wishes they formed, freed as they were from lust and anger, observant as they were of pious conduct and acts despite all difficulties, famous as they were for performing the duties of their own castes and mode of life, purified as their souls were on account of their very nature, characterised as they were by thorough sincerity, devoted as they were to tranquillity, and attentive as they were to their own practices, were at one with Infinite Brahma. This is the eternal Shruti we have heard. The penances of men who were so noble, of men whose conduct and acts were so difficult of observance and accomplishment, of men whose wishes were crowned with success on account of the strict satisfaction of their duties, became potent instruments for the destruction of all worldly desires. The Brahmanas hold that that Good Conduct, which is wonderful, whose origin may be traced to very old times, which is eternal, and whose marks are unchangeable, which differs from the practices which even the good follow

in times of distress and represents their acts in other situations, which is at one with carefulness, over which lust, anger, and other evil passions have no control, and on account of which there was no transgression in all mankind, subsequently became divided into four sub-divisions, agreeing with the four modes of life, by persons unable to follow its duties in minute detail and entirety.

23. By properly following that course of Good Conduct after adoption of the San-yasa mode of life, the good attain to the highest end. They also who become forest recluses, reach the same high end.

24. They also who observe the domestic mode of life, attain to the highest end; and lastly, those who lead the Brahmacharyya mode, attain to the same end. Those Brahmanas are seen to shine in the sky as luminaries shedding beneficent rays of light all around.

25. Those countless Brahmanas have become stars and constellations set in their fixed roads. By virtue of contentment they have all acquired Infinity as the Vedas say.

26. If such men have to return to the world through the wombs of living creatures, they are never sullied by sins which have the unexhausted remnant of pristine deeds for their originating cause.

27. Indeed, one who has lived like a Brahmacharin and served dutifully his preceptor, who has arrived at fixed conclusions, and who has devoted himself to Yoga thus, is truly a Brahmana. Who else is worthy of being called a Brahmana?

28—30. When acts alone settle who is a Brahmana and who is not; acts must be held to point out the happiness or misery of a person. About those who have by conquering all evil passions acquired purity of heart, we have heard the eternal Shruti that, on account of the Infinity which they acquire and of the knowledge of Brahma (they acquire through the declarations of Shrutis), they see everything as Brahma. The duties followed by those pure-hearted men, who are shorn of desire, and who have Liberation only for their object, for acquisition of the knowledge of Brahma, are equally sanctioned for all the four castes and all the four modes of life. That knowledge is always gained by Brahmanas of pure hearts and controlled soul.

31. One whose soul is for Renunciation based upon contentment, is considered as the refuge of true knowledge. Renunciation, wherein exists the knowledge leading to Liberation, and which is highly necessary for a Brahmana, is eternal.



32. Renunciation is sometimes found mixed with the duties of other modes. But whether existing in that state or by itself, one practises it according to his power. Renunciation is the root of great benefit to every sort of person. Only he who is weak, fails to pursue it. That pure-hearted man who seeks to attain to Brahma becomes severed from the world.

**Syumarashmi said :—**

33—34. Of them who are given up to enjoyment, they who make gifts, they who celebrate sacrifices, they who are given to the study of the Vedas, and they who follow the life of Renunciation after having acquired and enjoyed riches and all its pleasures, when they depart from this world, who is it who gets the foremost place in heaven? I ask you this, O Brahmana! Do you tell me truly.—

**Kapila said :—**

35. Those who live like householders are surely auspicious and gain every sort of excellence. They are unable, however, to enjoy the happiness of Renunciation. Even you may see this.

**Syumarashmi said :—**

36. You depend upon knowledge as the means. Those who live like householders, have placed their faith in acts. It has, however, been said that the end of all modes of life is Liberation.

37. No difference, therefore, is seen between them about either their superiority or inferiority of power. O illustrious one, do you, then, clear out the mystery and enlighten me.

**Kapila said :—**

38—39. Acts only purify the body. Knowledge, however, is the highest end. When all defects of the heart are cured, and when the happiness of Brahma becomes established in knowledge, benevolence, forgiveness, tranquillity, mercy, truthfulness, and open-mindedness, abstention from injury, absence of pride, modesty, renunciation, and abstention from work are acquired.

40. These form the path of Brahma. By those one acquires the Highest. A wise man when he acquires these qualities, understands that the cure of all defects of the heart is the result of acts.

41. That, indeed, is considered as the highest end which is acquired by Brahmanas gifted with wisdom, withdrawn from all acts, possessed of purity and the surety of knowledge.

42. One who acquires a knowledge of the Vedas, of that which is taught by the Vedas, and the details of acts, is said to be conversant with the Vedas. Any other man is only a bag of wind.

43. One who is master of the Vedas, knows everything, for everything is established on the Vedas. The present, past, and future all exist in the Vedas.

44. This is the one conclusion of all the scriptures *viz.*, that this universe exists and does not exist. To the man of knowledge this is both existent and non-existent. To him this all is both the end and the middle.

45—46. This truth depends upon all the Vedas, *viz.*, that when complete Renunciation takes place one acquires what is sufficient. Then, again, the highest contentment follows and depends upon Liberation, which is absolute, which exists as the soul of all mortal and immortal things, which is well-known as such universal soul, which is the highest object of knowledge as being at one with all mobile and immobile objects, which is full, which is perfect happiness which is without duality, which is the foremost of all things, which is Brahma, which is Unmanifest and the cause also of the Unmanifest, and which is without any sort of decay.

47. Power to control the senses, forgiveness and abstention from work owing to the absence of desire,—these three are the cause of perfect happiness. With the help of these three qualities, men having understanding for their eyes, succeed in reaching that Brahma which is increate, which is the supreme cause of the universe, which is unchangeable, and which is beyond destruction. I bow to that Brahma, which is at one with him that knows it."

## CHAPTER CCLXXI.

(MOKSHADHARMA PARVA).—

*Continued.*

**Yudhishthira said :—**

1. "The Vedas, O Bharata, describe Religion, Profit, and Pleasure. Tell me, however, O grand-father, the attainment of which is considered as superior."

**Bhishma said :—**

2. About it I shall recite to you the ancient discourse of the benefit which Kundadhara in days of yore had conferred upon one who was devoted to him,

3. Once on a time a Brahmana shorn of riches tried to win virtue, actuated by the desire of fruit. He continually thought of riches for employing it in the celebration of sacrifices. For gaining his end he engaged in the practice of the austere penances.

4. Determined to achieve his object, he began to adore the gods with great devotion. But he failed to acquire riches by such adoration of the gods.

5. He thereupon began to think aside,—What is that god, hitherto not worshipped by men, who may be forthwith favorably disposed towards me?

6. While thinking thus with a cool mind, he saw stationed before him that retainer of the gods, *vis.*, the Cloud called Kundadhara.

7. As soon as he saw that mighty-armed being, the Brahmana's feelings of devotion were excited, and he said to himself,—This one will surely give me prosperity! Indeed, his form indicates it.

8. He lives near the gods. He has not as yet been worshipped by other men. He will surely give me profuse riches without any delay!

9. The Brahmana then, having determined thus, adored that Cloud with incense, perfumes and garlands of flowers of the most superior kind, and with various sorts of offerings.

10. Thus adored, the Cloud became very soon pleased with his worshipper, and uttered these words of benefit to that Brahmana:—

11. The wise have laid down expiation for one guilty of Brahmanicide, or of drinking alcohol, or of stealing, or of neglecting all meritorious vows. There is no expiation, however, for one who is ungrateful.

12. Expectation has a child named Sin. Anger, again, is considered to be a child of Envy. Cupidity is the child of Deceit. Ingratitude, however, is barren.

13. After this, that Brahmana, stretched on a bed of Kusha grass, and penetrated with the energy of Kundadhara, saw all living beings in a dream.

14. Indeed, on account of his absence of passion, penances, and devotion, that Brahmana of purified soul and standing aloof from all enjoyments saw in the night that effect of his devotion to Kundadhara.

15. Indeed, O Yudhishthira; he saw the great and highly effulgent Manibhadra stationed in the midst of the gods, engaged in giving his orders.

16. There the gods seemed to be engaged in granting kingdoms and riches to men, induced by their good deeds, and in taking them away when men deviated from goodness.

17. Then, O foremost of Bharata's race, the highly effulgent Kundadhara, bending himself low, laid himself down on the ground before the gods in the presence of all the Yakshas.

18. At the command of the gods the Manibhadra said to the prostrate Kundadhara,—What does Kundadhara want?

19. Thereupon Kundadhara replied,—If, indeed, the gods are gratified with me, there, that Brahmana respects me greatly. I pray for some favor being shown to him, something, that may bring him happiness.

20. Hearing this, Manibhadra, ordered by the gods, once more said to the highly intelligent Kundadhara.

21—22. Rise, Rise up, O Kundadhara; Your prayer has borne success! Be you happy! If this Brahmana seeks riches, let as much wealth be given to him, as he wishes. At the command of the gods I shall give him immeasurable riches.

23. Then, thinking upon the fleeting and unreal character of the humanity, Kundadhara set his heart. O Yudhishthira; upon inclining the Brahmana to penances.

24. Indeed, Kundadhara said,—I do not, O giver of riches, beg for wealth on behalf of this Brahmana. I desire the bestowed of another favor upon him.

25. I do not pray for this devotee of mine mountains of pearls and gems, or even the whole Earth with all her riches. I wish, however, that he should be virtuous.

26. Let his heart find pleasure in virtue! Let him have virtue for his support. Let virtue be the foremost of all his objects. This is the favor which I am inclined to give my support.

**Manibhadra said:—**

27. The fruits of virtue are always kingdom and happiness of various sorts. Let this one enjoy those fruits, always freed from all sorts of physical sufferings.

**Bhishma said:—**

28. Thus addressed, the highly illustrious Kundadhara, repeatedly prayed for virtue alone for that Brahmana. The gods were highly pleased at it.

**Then Manibhadra said:—**

29. The gods are all pleased with you as also with this Brahmana. This one shall become a virtuous man. He shall devote his mind to virtue.



30. The Cloud, Kundadhara, became pleased, O Yudhishthira, at thus having been successful in gaining his wish. The boon that he had got was one that could not be acquired by anybody else.

31. The Brahmana then saw scattered around him many fine fabrics of cloth. Without caring for them at all, the Brahmana came to disrelish the world.

**The Brahmana said :—**

32. When this one does not attach any value to good deeds, who else will? I had better go to the forest for leading a life of righteousness.

**Bhishma said :—**

33. ' Cherishing a distaste for the world, and through the grace also of the gods, that foremost of Brahmanas entered the forest and began to practise the austere of penances.

34. Living upon such fruits and roots as remained after serving the gods and guests, the mind of that twice-born one, O king, was firmly set upon virtue.

35. By and bye the Brahmana, leaving off fruits and roots, began to use leaves of trees as his food. Then leaving off leaves, he took to water only as his subsistence.

36. Thereafter he passed many years by living upon air only. All this time, however, his strength did not decrease. This seemed highly wonderful.

37. Devoted to virtue and engaged in the practice of the severest austerities, after a long time he gained spiritual vision.

38. He then thought, saying to himself, —If, being pleased with anybody I give him riches, my speech would never be untrue.

39. With a face lighted up by smiles, he once more began to practise severer austerities.

40. And once more, having gained (higher) success, he thought that he could by his-will force, then create the very highest objects. If, pleased with any person whatsoever I give him even sovereignty, he will immediately become a king, for my words will never be falsified.

41. While he was thinking thus, Kundadhara, actuated by his friendship for the Brahmana and no less by the ascetic success which the Brahmana had gained, appeared before him, O Bharata.

42. Meeting with him the Brahmana offered him adorations according to the observances ordained. The Brahmana, however, felt some surprise, O king.

43. Then Kundadhara addressed the Brahmana, saying, you have now got an excellent and spiritual eye! See with this vision of yours the end which is attained by kings, and see all the worlds besides.

44. The Brahmana then, with his spiritual vision, saw from a distance thousands of kings sunk in hell.

**Kundadhara said :—**

45. After having adored me with devotion you had got sorrow for your share, what then would have been the good done to you by me, and what the value of my favour.

46. Look, look, for what end do men seek the gratification of carnal enjoyments! The door of heaven is closed to men.

**Bhishma said :—**

47. The Brahmana then saw many men living in this world, embracing lust, anger, avarice, fear, pride, sheep, procrastination, and activity.

**Kundadhara said :—**

48. All human beings are enchained with these. The gods are afraid of men. These vices, at the order of the gods, mar and disconcert on all sides.

49. No man can become virtuous unless allowed by the gods. You have become competent to give away kingdoms and riches through your penances!

**Bhishma said :—**

50. Thus addressed, the pious Brahmana, bending his head to that Cloud, laid himself low on the ground, and said,—You have, indeed, done me a great favour!

51. Unconscious of the great love shown by you towards me, I through the influence of desire and avarice, could not show good will towards you.

**Then Kundadhara said :—**

52. That foremost of twice-born ones, —I have forgiven you!—and having embraced him with his arms disappeared there and then.

53. The Brahmana then travelled through all the worlds, having acquired ascetic success through the favour of Kundadhara.

54. Through the power gained from virtue and penances, one acquires power to pass through the skies and to fructify all his wishes and purposes, and finally attain to the highest end.

55. The gods, Brahmanas, Yakshas, and all good men and Charanas always adore

the virtuous but never the rich given up to the indulgence of their desires.

56. The gods are truly pleased with you since your mind is devoted to virtue. In riches there may be a very little happiness but in virtue the extent of happiness is very great."

## CHAPTER CCLXXII.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Yudhishtira said:—**

1. "Of all sorts of sacrifices, all of which, of course, are said to have but one object, tell me, O grandfather, what that sacrifice is which has been ordained for only the sake of virtue and not for the acquisition of either heaven or riches."

**Bhishma said:—**

2. "Regarding it I shall relate to you the history, formerly recited by Narada, of a Brahmana who for celebrating sacrifices, lived like a beggar.

**Narada said:—**

3. In one of the foremost of kingdoms that was known for virtue, there lived a Brahmana. Devoted to penances and living like a wretched beggar, that Brahmana was earnestly engaged in worshipping Vishnu in sacrifices.

4. He had Shyamaka for his food, as also Suryaparni and Suvarchala and other kinds of potherbs that were bitter and distasteful. For his penances, all these tasted sweet.

5. Not injuring any creature, and leading the life of a forest recluse, he acquired ascetic success. With roots and fruits, O scorcher of foes, he used to worship Vishnu in sacrifices that were intended to bestow heaven upon him.

6—7. The Brahmana, whose name was Satya, had a wife namely Pushkaradhariini. She was pure-minded, and had emaciated herself by practising many austere vows. She did not, however, approve of the conduct of her husband. Summoned, however, to sit by him as his wife (in a sacrifice), she feared to incur his curse and, therefore, comported herself with his conduct. The garments that covered her body consisted of the plumes of peacocks.

8—10. Although reluctant she still celebrated that sacrifice at the command of her husband who had become its Hotri. In

that forest, near to the Brahmana's hermitage, lived a neighbour of his, *vis.*, the virtuous Parnada of Shukra's race, having assumed the form of a deer. He addressed that Brahmana, whose name was Satya, in open words and said to him:—You would be acting very improperly, if this sacrifice of yours were accomplished being defective in Mantras and other particulars of ritual! I, therefore, ask you to kill and cut me into pieces for making libations therewith on your sacrificial fire! Do this and becoming blameless go to heaven!

11. Then the presiding goddess of the solar disc, *vis.*, Savittri, came to that sacrifice in her incarnate form and insisted upon that Brahmana in doing what he was desired by that deer to do. The Brahmana said to that goddess, however, who thus insisted,—I shall not kill this deer who lives with me in this same neighbourhood!

12. Thus addressed by the Brahmana, the goddess Savittri desisted and entered the sacrificial fire from desire of seeing the nether world, and wishing to avoid the sight of other short-comings in that sacrifice.

13. The deer then, with joined hands, again begged of Satya for that. Satya, however, embraced him in friendship and sent him away,—Go!

14. At this, the deer seemed to leave that place. But after he had gone eight steps he came back and said,—Verily, do you kill me! Truly do I say, killed by you I am sure to attain to a pious end!

15. I give you (spiritual) vision. Behold the celestial Apsaras and the handsome cars of the great Gandharvas!

16. Seeing (that spectacle) for a long time, with longing eyes, and seeing the deer and thinking that living in heaven can be acquired by only slaughter, he approved (of it).

17. It was Dharma himself who had become a deer that lived in that forest for many years. Dharma provided for his salvation and advised him, saying,—This (destruction of living creatures) is not according to the ordinances about Sacrifice.

18. The penances, which had been of very great measure, of that Brahmana whose mind had cherished the desire of killing the deer, diminished greatly on account of that thought itself. The injuring of living creatures, therefore, is no part of sacrifice.

19. Then the illustrious Dharma, himself assisted that Brahmana, by acting as



the priest, to perform a sacrifice. The Brahmana, after this, on account of his penances, attained to the same state of mind with his wife.

20. Abstention from injury is the religion which is perfect about its rewards. The religion of cruelty is only so far beneficial that it leads to heaven. I have described to you the religion of Truth which, indeed, is the religion of those who utter *Brahma*."

## CHAPTER CCLXXIII.

(MOKSHADHARMA PARVA).—

*Continued.*

**Yudhisthira said:—**

1. "By what means does a man become sinful, by what does he acquire virtue, by what does he acquire renunciation, and by what does he acquire Liberation."

**Bhishma said:—**

2. "You know all duties. This question which you have put to me is only for confirmation of your conclusions. Listen now fully to Liberation, and Renunciation, and Sin, and Virtue.

3. Perceiving any one of the five objects, desire runs after it at first. Indeed, obtaining them within the pale of the senses, O foremost of Bharata's family, desire or hatred originates.

4. One then, for the sake of that object, tries and begins acts that require much labour. One tries his best for enjoying again and again those forms and scents that appear very sweet.

5. Gradually, attachment, hatred, greed and errors of judgment originate.

6. The mind of one possessed by greed and mistake and affected by attachment and hatred is never bent to virtue. One then begins with hypocrisy to do deeds which are good.

7—8. Indeed, with hypocrisy one then tries to acquire virtue, and with hypocrisy one likes to acquire riches. When one succeeds, O son of Kuru's family, in acquiring riches with hypocrisy, one gives his heart to such acquisition wholly. It is then that a person begins to do sinful acts, despite the admonitions of well-wishers and the wise, to all whom he makes reasonable answers conformable to the scriptural injunctions.

9. Begotten of attachment and mistake, his sins of three sorts, rapidly multiply for

he thinks sinfully, speaks sinfully, and acts sinfully.

10. When he clearly begins to commit sin, the good notice his wickedness. Those, however, who are sinfully disposed contract friendship with him.

11. He cannot acquire happiness even here. Whence then would he succeed in acquiring happiness hereafter? It is thus that one becomes sinful. Listen now to me as I describe to you one who is righteous.

12. Such a man, seeking, as he does, the well-being of others, succeeds in acquiring good for himself. By doing duties which are fraught with other people's well-being, he attains at last to a highly agreeable end.

13—14. He who, helped by his wisdom, succeeds beforehand seeing the faults referred to above, who is skilled in determining what is happiness and what is sorrow and how each is engendered, and who waits respectfully upon the good, makes progress in acquiring virtue, both on account of his habit and such companionship of the good. The mind of such a person finds pleasure in virtue, and he lives on, making virtue his stay.

15. If he wishes to acquire riches, he wishes only such wealth as may be gained in righteous ways.

16. In fact, he waters the roots of only those objects in which he sees merit. Thus does one become righteous and make friends with the good.

17—18. On account of his acquisition of friends, of riches, and of children, he sports happily both here and hereafter. The mastery that a living being acquires over sound, touch, taste, form, and scent, O Bharata, represents the fruit of virtue. Remember this. Having acquired the fruit of virtue, O Yudhisthira, such a man does not yield to joy.

19—20. Without being satisfied with such fruits of virtue he follows Renunciation, led on by the eye of knowledge. When, having gained the eye of knowledge he ceases to find pleasure in the gratification of desire, in taste and in scent, when he does not allow his mind to run towards sound, touch and form, it is then that he succeeds in freeing himself from desire. He does not, however, even then renounce virtue or righteous acts.

21. Seeing then all the worlds as being subject to destruction, he tries to renounce virtue and tries to attain to Liberation by the (well-known) means.

22. Gradually renouncing all sinful deeds he follows Renunciation, and becoming righteous-souled succeeds at last in acquiring Liberation.

23. I have now told you, O Son, of that about which you had asked me, *vis.*, the topics of Sin, Righteousness, Renunciation, and Liberation, O Bharata.

24. You should, therefore, O Yudhishtira, follow virtue under all circumstances. Eternal is the success, O son of Kunti, of you who follow righteousness."

## CHAPTER CCLXXIV.

(MOKSHADHARMA PARVA.).—

*Continued.*

**Yudhishtira said:—**

1. "You have said, O grand-father, that Liberation is to be acquired by means and not otherwise. I wish to hear duly what those means are."

**Bhishma said:—**

2. "O you of great wisdom, this enquiry which you have made me and which is connected with a subtle topic, is really worthy of you, since you, O sinless one, always try to accomplish all your objects by the application of means.

3. That state of mind which one feels when he makes an earthen jar for his use, disappears after the jar has been completed. Likewise, that cause which makes persons who regard virtue as the root of advancement and prosperity ceases to act with them who seek to acquire Liberation.

4. That path which leads to the Eastern Ocean is not the path by which one can go to the Western Ocean. There is only one path which leads to Liberation. Listen to me as I describe it to you in detail.

5. One should, by practising forgiveness, root out anger and by renouncing all purposes, root out desire. By practising the quality of goodness one should conquer sleep.

6—7. By carefulness one should keep off fear, and by contemplation of the Soul one should conquer vital airs. One should remove by patience desire, hatred, and lust; and error, ignorance, and doubt, by study of truth. By pursuit of knowledge one should avoid inquiry after uninteresting things.

8. By frugal and easily digestible food

one should dispell all disorders and diseases. By contentment one should remove greed and stupefaction of judgment, and all earthly concerns should be avoided by a knowledge of the truth.

9. By practising benevolence one should conquer sin, and by regard for all creatures one should gain virtue. One should avoid expectation by thinking that it is connected with the future; and one should renounce riches by abandoning desire itself.

10. The intelligent man should cast off affection by thinking that everything is fickle. He should control hunger by practising Yoga. By practising benevolence one should keep off all ideas of ego, and remove all sorts of craving by adopting contentment.

11. By exertion one should subdue procrastination, by certainty all kinds of doubt, by taciturnity loquaciousness, and by courage every sort of fear.

12. Speech and mind are to be controlled by the Understanding, and the Understanding, in its turn, by the eye of knowledge. Knowledge, again, is to be controlled by the knowledge of the Soul, and finally the Soul is to be controlled by the Soul.

13. This last is acquired by those who are of pure acts and endued with tranquillity of soul, the means being the subjugation of those five obstacles of Yoga of which the learned speak.

14—15. By renouncing desire, anger, covetousness, fear and sleep, one should controlling speech, practise the observances favorable to Yoga, *vis.*, contemplation, study, gift, truth, modesty, candour, forgiveness, purity of heart, purity of food, and the subjugation of the senses.

16. By these one's energy is increased, sins are removed, wishes crowned with success, and knowledge gained.

17. When one becomes purged of sins and possessed of energy and abstemious in diet and the master of his senses, one then, having conquered both desire and anger, seeks to attain to Brahma.

18—19. The avoidance of ignorance, the absence of attachment, freedom from desire and anger, the power that is acquired by Yoga, the absence of pride and haughtiness, freedom from anxiety, absence of attachment to anything like home and family,—these form the path of Liberation. That path is delightful, stainless, and pure. Likewise, the control of speech, of body, and of mind, when practised from the



absence of desire, forms also the path of Liberation."

## CHAPTER CCLXXV.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Bhishma said:—**

1. "Regarding it is cited the old discourse that took place between Narada, and Asita-Devala.

2. Once on a time Narada, seeing that foremost of intelligent men, *vis.*, Devala of venerable years, seated at his ease, asked him about the origin and the destruction of all creatures.

**Narada said:—**

3. Whence, O Brahmana, has this universe, consisting of mobile and immobile objects, been created? When, again, the all-embracing destruction sets in, into whom does it merge! Let your learned self describe this to me.

**Asita said:—**

4. Those from which the Supreme Self, when the time comes, actuated by the desire of existence in various forms, creates all creatures, are said by persons conversant with objects to be the five essential principle.

5. Time, moved by the Understanding, creates other objects from them. He who says that there is anything else save these, says the untruth.

6. Know, O Narada, that these five are eternal, indestructible, and without beginning and without end. With Kala as their sixth, these five essential ingredients are naturally possessed of great power.

7. Water, Ether, Earth, Air, and Fire,—these are those five principal elements. Forsooth, there is nothing higher or superior to these.

8. The existence of nothing else can be inferred by any one agreeably to the conclusions of the Shrutis or arguments drawn from reason. If any one does hold the existence of anything else, then his assertion would, in sooth, be useless. Know that these six form all others. That of which are all these is called non-existent.

9. These five, and Kala (or Jiva), the effects of past acts, and Ignorance,—these eight eternal essences are the causes of the birth and destruction of all creatures.

10. When creatures are destroyed it is into these that they merge; and when they are born, it is again from them that they do so. Indeed, after destruction, a creature resolves itself into those five elements.

11. His body is made of earth; his ear is made of ether; his eye has light for its cause, his life is of air, and his blood is of water.

12. The two eyes, the nose, the two ears, the skin, and the tongue, are the senses. These, the learned hold, exist for perception of their various objects.

13. Seeing, hearing, smelling, touching, and tasting are the actions of the senses. The five senses, are connected with five objects in five ways. Know, by the inference of reason, their similitude of attributes.

14. Form, scent, taste, touch, and sound, are the five properties that are perceived by the five senses in five different ways.

15. These five properties, *vis.*, form, scent, taste, touch, and sound, are not really perceived by the senses, but it is the Soul that apprehends them *through* the senses.

16. That which is called Faculty is superior to all the senses. Superior to Faculty is Mind. Superior to Mind is Understanding, and superior to Understanding is Soul.

17. At first a living creature perceives various objects through the senses. With Mind he reflects over them, and then with the help of Understanding, he arrives at certainty of knowledge. Endued with Understanding, one arrives at certainty of conclusions regarding objects perceived through the senses.

18. The five senses, Faculty, Mind, and Understanding,—these are regarded as organs of knowledge by those conversant with the spiritual science.

19. The hands, the feet, the anus, the membrum virile, the mouth, form the five organs of actions.

20. The mouth is spoken of as an organ of action because it contains the instrument of speech, and that of eating. The feet are organs of locomotion and the hands for doing various sorts of work.

21. The anus and the membrum virile are two organs which exist for evacuation. The first is for evacuation of stools, the second for that of urine as also of the semen when one feels the influence of desire.

22. Besides these, there is a sixth organ of action. It is called muscle. These then are the names of the six organs of action according to the books written on the subject. I have now described to you the names of all the organs of knowledge and of action, and all the attributes of the five elements.

23. When on account of the organs being fatigued, they cease to discharge their respective functions, the owner of those organs, their action being suspended is said to sleep.

24. If when the action of these organs is stopped, the action of the mind, does not cease, but on the other hand the mind continues to act, that state of Consciousness is called Dream.

25. During wakefulness there are three states of the mind *viz.*, that connected with Goodness, that with Darkness, and that with Ignorance. In dream also the mind is connected with the same three states. Those very states, when they appear is dreams, connected with pleasurable actions, are spoken highly of.

26—27. Happiness, success, knowledge, and absence of attachment are the marks of the quality of Goodness. Whatever states are experienced by living creatures, as shown in acts, during their hours of wakefulness, reappear in memory during their hours of sleep when they dream. The passage of our ideas as they exist during wakefulness into those of dreams, and that of ideas as they exist in dreams into those of wakefulness, become directly perceptible in that state of consciousness which is called dreamless sleep. That is eternal, and that is desirable.

28. There are five organs of knowledge, and five of action; with muscular power, mind, understanding, and faculty, and with also the three qualities of goodness, darkness and ignorance, the number, it has been said, comes up to seventeen. The eighteenth in the calculation is he who owns the body. Indeed, he who lives in this body is eternal.

29. All those seventeen (with Avidya or nescience as eighteenth) living in the body, exist attached to him who owns the body. When the owner disappears from the body, those eighteen cease to live together in the body.

30. Or, this body made up of the five principal elements only a combination. The eighteen attributes, with him that owns the body, and counting stomachic heat numbering twentieth, form that which is known as the Combination of the Five.

31. There is a Being called Mahat

(principle of greatness) which, with the help of the wind (called Prana), keeps up this combination containing the twenty things that have been named, and in the matter of the destruction of that body the wind is only the instrument in the hands of that same Mahat.

32. Whatever creature is born is resolved once more into the five principal elements upon the exhaustion of his merits and demerits; and moved again by the merits and demerits acquired in that life enters into another body resulting from his deeds.

33. His habitation always resulting from nescience, desire, and acts, he migrates from body to body, leaving off one after another repeatedly, urged on by Time, like a person leaving house after in succession.

34. The wise, gifted with certainty of knowledge, do not yield to grief upon seeing this. Only the foolish, erroneously supposing relationships indulge in grief on seeing such changes of habitation.

35. This individual soul is no one's relation; there is none again that may be said to belong to him. He is always alone, and he is himself the creator of his own body and his own happiness and misery.

36. This individual is never born, nor does he ever die. Freed from the fetters of body, he succeeds sometimes in acquiring the highest end.

37. Deprived of body, because freed through the dissipation of acts from bodies that are the outcome of merits and demerits, individual at last attains to Brahma.

38. For the dissipation of both merits and demerits, Knowledge has been described as the cause in the Sankhya school. Upon the dissipation of merit and demerit, when individual soul attains to the status of Brahma, the learned behold the attainment of individual soul to the highest end."

## CHAPTER CCLXXVI.

(MOKSHADHARMA PARVA).—

*Continued.*

Yudhisthira said:—

1. "Cruel and sinful as we are, alas, we have killed brothers and fathers and grandsons and relatives and friends and sons.



2. How, O grandfather, shall we remove this thirst for riches. Alas, through that thirst we have committed many sinful deeds."

**Bhishma said :—**

3. "Regarding it is cited the old narrative of what was said by the king of the Videhas to the enquiring Mandavya.

**The king of the Videhas said :—**

4. I have nothing, yet I live in great happiness. If the whole of Mithila be reduced to ashes nothing of mine will be burnt down.

5. Tangible possessions, of what value they may be, are a source of sorrow to men of knowledge; while properties of even little value attract the foolish.

6. Whatever happiness is in this world, owing to the gratification of desire, and whatever celestial happiness exists of high value, do not form even a sixteenth part of the felicity that accrues from the disappearance of desire.

7. As the horns of a cow grow with the growth of the cow itself, similarly the thirst for riches multiplies with increasing acquisitions of wealth.

8. The object for which one feels an attachment, becomes a source of pain to him when it is lost.

9. One should not entertain desire. Attachment to desire brings on sorrow. When riches have been acquired, one should devote it to virtuous purposes. One should even then relinquish desire.

10. The man of knowledge always considers other creatures like unto himself. Having purified his soul and gained success, he casts off everything here.

11. By shaking off both truth and falsehood, grief and joy, the agreeable and disagreeable, fearlessness and fear, one acquires tranquillity, and becomes free from anxiety.

12. That thirst which cannot be shaken off by men of foolish understanding, which does not decrease with the decline of the body, and which is considered as a dreadful disease, one who succeeds in shaking off is sure to find happiness.

12. The virtuous man by seeing his own conduct has become bright as the moon and free from every sort of evil, succeeds in happily acquiring great fame both here and hereafter.

14. Hearing these words of the king, the Brahmana became filled with joy, and

speaking highly of what he heard, Mandavya followed the path of Liberation."

## CHAPTER CCLXXVII.

(MOKSHADHARMA PARVA).—

*Continued.*

**Yudhisthira said :—**

1. "Time, which is a terror to all creatures, is rolling on. What is that source of good for which one should try? Tell me this, O grandfather."

**Bhishma said :—**

2. "Regarding it is cited the old discourse between father and son. Listen to it, O Yudhisthira.

3. Once on a time, O son of Pritha, a twice-born person devoted to only the study of the Vedas had a very intelligent son who passed by the name of Medhavin.

4. Himself a master of the religion of Liberation, the son one day asked his father who was not conversant with that religion and who was engaged in following the Vedic precepts, this question.

**The son said :—**

5. What should an intelligent man do, O father, knowing that the life of men runs speedily away? Tell me this truly and in due order, O father, so that, guided by your instructions I may undertake the acquisition of virtue.

**The father said :—**

6. Having read the Vedas all the while following the duties of Brahmacharyya, O son, one should then desire for children for the sake of rescuing one's departed manes. Having established his fire then and performing the sacrifices that are ordained, one should then retire into the forest and then become a hermit.

**The son said :—**

7. When the world is thus attacked on all sides, and when such irresistible things are falling on all sides, how can you speak so calmly?

**The sire said :—**

8. How is the world attacked?—By what is it besieged? What are those irresistible things that are falling on all sides? Do you frighten me with your words?—

The son said :—

9. The world is attacked by Death. It is attacked by Decrepitude. Days and Nights are continually falling. Why do you not take care of these ?

10. When I know that Death does not wait here for any one how can I possibly wait thus covered in a sheath of Ignorance and attending to my affairs ?

11. When with every night the period of a man's existence wears away, when, indeed, one's position is similar to that of a fish in a pool of shallow water, who can be happy ?

12. Death meets one in the very midst of his affairs, before the attainment of his objects, finding one as careless as a person while plucking flowers.

13. What is kept for being done tomorrow should be done to-day ; and what one thinks of doing in the afternoon should be done in the forenoon. Death does not wait for a man whether he has, or has not done his acts.

14. Do to-day what is for your behoof ! See that Death, who is irresistible, may not overcome you. Who knows that Death will not come to one this very day ?

15. Before a person's acts are done, Death drags one away. One should, therefore, begin to practise virtue while he is still young, for life is uncertain.

16. By acquiring virtue one is sure to acquire eternal happiness both in this world and in the next. Overpowered by folly one is up and doing on behalf of his sons and wives.

17—23. By performing deeds good or bad, one pleases his people. Death seizes him possessed of sons and animals, and with mind given to them, and runs away like a tiger carrying away a sleeping deer. While still engaged in acquiring various objects of desire, and while still unsatiated with their enjoyment, Death attacks him and runs away like a she-wolf seizing a sheep and running away with it.—'This has been done,—this remains to be done,—this other is half done'—one may say thus, but Death, not caring for a person's desire to finish his unfinished acts, seizes and drags him away. Death seizes and carries away one who has not yet gained the fruit of what he has already done, amongst those attached to action, one busied with his field or shop or house. Death seizes and carries away the weak, the strong, the wise, the brave, the idiotic, the learned, or him who has not yet obtained the gratification of any of his desires. Death, decrepitude, disease, sorrow, and many things

of a similar nature, cannot be shunned by mortals. How then, O father, can you sit so at your ease ? As soon as an embodied creature is born, Decrepitude and Death come and possess him for his destruction.

24—25. All forms of existence, mobile and immobile, are possessed by these two. When the soldiers, which constitute Death's army, march, nothing can resist them, except that one thing, *viz.*, the power of Truth, for in Truth alone Immortality lives. The joy which one feels of living in the midst of men is residence of Death.

26. The Shruti says that what is called the forest is the true fold for the deities, while the joy one feels in living in the midst of men is, as it were, the fetter for binding the dweller.

27—29. The pious cut it and escape. The sinful can not cut it. He who does not injure other creatures in thought, word, and deed, and who never injures others by taking away their means of livelihood, is never injured by any creature. Therefore, one should practise the vow of truth, be steadfastly devoted to the vow of truth, and should wish for nothing but the truth. Governing all his senses and regarding all creatures impartially, one should defeat Death with the help of Truth. Both Immortality and Death are in the body.

30—32. Death comes from folly, and Immortality is acquired by Truth. Transcending desire and anger, abstaining from injury, I shall adopt Truth and happily acquiring what is for my behoof avoid Death like an Immortal. Engaged in the Sacrifice that is formed by Peace, and employed also in the Sacrifice of Brahma, and controlling my senses, the Sacrifices I shall perform are those of speech, mind, and deeds, when the sun enters his northerly course. How can one like me celebrate an Animal Sacrifice which is full of cruelty.

33. How can one like me, endued with wisdom, perform like a cruel being, a Sacrifice of destruction after the manner of what is sanctioned for the Kshatriyas,—a Sacrifice which produces only fickle rewards. In myself have I been begotten by my own self. O father, without seeking to procreate progeny, I shall rest myself on my own self !

34—35. I shall celebrate the Sacrifice of Self, I require no children to rescue me. He whose words and thoughts are always well-governed, he who has Penances and Renunciation, and Yoga, is sure to acquire everything through these. There



is no eye like Knowledge. There is no reward like Knowledge.

36. There is no sorrow like attachment. There is no happiness like Renunciation.

37. For a Brahmana there can be no wealth like living in solitude, an impartial eye for all creatures, truthfulness of speech, steady observance of good conduct, the total abandonment of the rod (of chastisement), simplicity, and the gradual abstention from all acts.

38. Why do you require riches, relatives, friends, and wives? You are a Brahmana and you have death to encounter! Search your own Self which is concealed in a cave. Where have your grandfathers gone and where your father too?

**Bhishma said :—**

39. Hearing these words of his son, the father acted in the way that was pointed out, O king! Do you also act similarly, devoted to the religion of Truth."

## CHAPTER CCLXXVIII.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Yudhisthira said :—**

1. "What should be a man's conduct, what his acts, what his knowledge, and to what must he be devoted, for attaining to Brahma's place which is above Nature and which is unchangeable?"

**Bhishma said :—**

2. One who is devoted to the religion of Liberation, abstemious in diet, and the master of his senses, attains to that high place which is above Prakriti and is unchangeable.

3. Retiring from his home, considering equally gain and loss, governing the senses and disregarding all objects of desire even when they are ready (for enjoyment), one should follow the life of Renunciation.

4. Neither with eye, nor with word, nor in thought, should one disparage another. Nor should one speak ill of any person either in or out of his hearing.

5. One should refrain from injuring any creature, and fact observing the course of the Sun. Having come into this life, one should not treat with unfriendliness any creature.

6. One should disregard disgraceful speeches, and never in pride consider

himself as superior to another. When sought to be angered by another, one should still give vent to agreeable speeches. Even when spoken ill of one should not calumniate in return.

7. One should not act in a friendly or an unfriendly manner in the midst of human beings. One should not go about many houses in his round of mendicancy. Nor should one go to any house having obtained a previous invitation.

8. Even when filled with filth, one should, firmly following his duties, refrain from addressing unpleasant words to such men. One should be merciful. One should not return an injury. One should be fearless; one should not speak highly of himself.

9. The man of controlled senses should beg alms in a householder's house when the smoke has ceased to rise from it, when the sound of the husking rod is heard no more, when the hearth-fire is gone, when all the inmates have taken their food, or when the hour for setting the dishes is over.

10—11. He should be satisfied with only as much as is hardly necessary for keeping the body and soul together. Even that much of food which yields gratification should not be sought by him. When he fails to get what he wants, he should not cherish discontent. Success, again, in obtaining what he wants, should not elate him. He should never wish for such things as are sought by ordinary men. He should never take his meals at any body's house when respectfully invited thereto. One like him should hate any thing that is presented with honor.

12. He should never find fault with the food put before him, nor should he speak highly of its merits. He should seek a bed and a seat that are removed from human habitations.

13. The places he should seek should be such as an abandoned house, the foot of a tree, a forest, or a cave. Without making his practices to be known by others, or concealing their real nature by appearing to adopt others, he should enter his own Self.

14. By association with Yoga and dissociation from company, he should be perfectly calm, steadily fixed, and uniform. He should not acquire either merit or demerit by means of acts.

15. He should be always pleased, well contented, of cheerful countenance and senses, fearless, always engaged in mental

recitation of sacred Mantras, silent, and a fellower of a life of Renunciation.

16. Seeing the repeated formation and dissolution of his own body with the senses that originate from and resolve into the primary elements, and seeing also the coming and departure of (other) creatures, he should become shorn of desire and learn to see all things impartially, living upon both cooked and uncooked food. Abstemious in diet, and controlling his senses, he gains tranquillity of Self by Self.

17. One should govern the impulses of words, of the mind, of anger of envy, of hunger, and of lust. Given to penances for purifying his heart, he should never allow the censures (of others) to pain his heart.

18. Becoming neutral, one should live, regarding praise and censure as equal. This, indeed, is the holiest and the highest path of Renunciation.

19. Endued with great soul, the Sannyasin should control his senses from all things and stand aloof from all attachments. He should never go to the places visited by him and the men known to him while he lived otherwise. Agreeable to all creatures, and without a fixed dwelling, he should be given to the contemplation of Self.

20. He should never mingle with householders and hermits. He should eat such food as he may get without effort. He should never allow joy to possess his heart.

21. Such a life of Renunciation brings on Liberation to those that are wise. The practice of these duties is a great burden to those, however, that are fools. The sage Harita declared all this to be the path by which Liberation can be acquired.

22. He who leaves his home, having assured all creatures of his perfect harmlessness, acquires many bright and eternal regions of felicity."

## CHAPTER CCLXXIX.

(MOKSHADHARMA PARVA).—

*Continued.*

**Yudhishthira said:—**

1. "All men describe ourselves as highly fortunate. In sooth, however, there is no person more wretched than ourselves.

2—3. Though respected of all the world, O best of the Kurus, and though we have been born among men, O grandfather,

having been begotten by the very gods, yet when so much sorrow has come to us, it appears, O reverend chief, that birth in an embodied form is the root of all sorrow! Alas, when shall we adopt a life of Renunciation which dissipates sorrow?

4—5. Sages of rigid vows freed from the seventeen (*i.e.*, the five vital airs, mind, understanding, and the ten organs of knowledge and action), from the five shortcomings of Yoga (*vis.*, desire, anger, covetousness, fear, and sleep), which form the chief causes (for subjugating man to repeated re-birth), and from the other eight, (*vis.*, the five objects of the senses and the three qualities), have never to incur re-birth. When, O scorcher of enemies, shall we succeed in renouncing sovereignty for adopting a life of Renunciation."

**Bhishma said:—**

6. "Everything, O great king, has an end. Everything has limits assigned to it! Even re-birth, it is well known, has an end. In this world there is nothing unchangeable.

7. You think, O king, that this portion is a fault. That it is not true, regarding our present subject of discussion. You, however, know virtue, and have readiness. It is certain, therefore, that you will go to the end of your sorrow in time.

8. Individual with body, O king, is not the author of his merits and demerits. On the other hand, he becomes covered with the Darkness that is begotten by his merits and demerits.

9—10. As the wind (having no colour of its own) assumes the color of the substances which it has seized and tinges the different points of the horizon, similarly Individual Soul, though himself colorless, assumes a color on account of its being enveloped by Darkness and variegated by the fruits of action, and passes from body to body.

11. When Individual Soul succeeds in removing by means of Knowledge the Darkness which covers him in consequence of Ignorance, then a nutable Brahma becomes manifest.

12. The Sages say that return to Immutable Brahma cannot be attained by Acts. Yourself, others in the world, and the gods too, should respect them who have acquired Liberation. All the great Rishis never desist from culture of Brahma.

13. Regarding it is cited that discourse which was recited (by Sukra) in days of old. Listen, O king, with rapt attention to the course of conduct that was followed



by the Daitya Vritra after he was shorn of all his prosperity.

14. Depending only upon his intelligence, he did not grieve in the midst of his enemies, although he had been defeated, although he was friendless, and although he was deprived of sovereignty, O Bharata!

15. When in days of old Vritra was reft of sovereignty, (his preceptor) Ushanas said to him, I hope, O Danava, that on account of your defeat your cherish no grief.

**Vritra said :—**

16. Forsooth, having understood, by the help of truth and penances, the coming and going of all living creatures, I have ceased to grieve or joy.

17. Urged by Time creatures sink helplessly in hell. Some again, the sages hold, go to heaven. All these pass their time happily.

18. Passing their fixed time in heaven and hell, and with some portion of their merits and demerits unexhausted, they again and again take birth, moved by Time.

19. Fettered by the bonds of Desire, creatures pass through numberless intermediate lives and fall helplessly into hell.

20. I have seen that creatures come and go even thus. The lesson taught in the Scriptures is that one's acquisitions tally with his acts.

21—23. Creatures are born as men or as intermediate animals or as gods and go to hell. Having acted in pristine lives in such a way as to deserve them, all creatures subject to the ordinances of the Destroyer, experience happiness and misery, the agreeable and the disagreeable. Having enjoyed the measure of happiness or misery commensurate with their acts, creatures always return by the old path, which is measured by the measure of acts. Then the illustrious Ushanas said to the Asura Vritra who was thus talking of the highest refuge of the creation, saying,—O intelligent Daitya, why, O child, do you utter such foolish rhapsodies?

**Vritra said :—**

24. You and also other sages know full well the severe penances which I practised from greed of victory.

25. Appropriating various scents and various sorts of tastes that other creatures had for enjoying, I swelled up with my own energy, assailing the three worlds.

26. Decked with numberless effulgent

rays I used to pass through the skies incapable of being defeated by any creature and fearing none.

27. I acquired great prosperity through my penances and lost it again through my own deeds. Depending on my fortitude, however, I do not grieve for this change.

28—29. Desirous of fighting the great Indra, the great ruler of the celestial region, I beheld in that battle the illustrious Hari, the powerful Narayana, He who is called Vaikuntha, Purusha, Ananta, Shukla, Vishnu, Sanatana, Munjakesha, Harish-mashru, and the Grandsire of all creatures.

30. Forsooth, there is still a residue of the rewards of that penance represented by a sight of the great Hari! On account of this unspent residue that I have become desirous of asking you, O illustrious one, about the fruits of action.

31. Upon which order (of men) has been placed high Brahma prosperity? In what manner, again, does high prosperity fall off?

32. From whom do creatures originate and live? Through whom again do they act? What is that great Fruit by acquiring which a creature succeeds in living for good as Brahma?

33. By what Act or by what Knowledge can that fruit be acquired? You should, O learned Brahmana, expound these to me!

34. Described by me, O foremost of kings, listen, with rapt attention, O best of men, with all your brothers, to what the sage Ushanas then said after he had been thus addressed by that king of Danavas.

## CHAPTER CCLXXX.

(MOKSHADHARMA PARVA).—

*Continued.*

**Ushana said :—**

1. I bow to that divine and illustrious and powerful Being who holds this Earth with the sky in his arms.

2. I shall speak to you of the pre-eminent greatness of that Vishnu whose head, O best of the Danavas, is that Infinite place,

3. While they were thus talking with each other there came to them the great sage Sanatkumara of pious soul for the purpose of removing their doubts.

4. Adored of the king of Asuras and the sage Ushanas, that foremost of sages sat down on a rich seat.

5. After the highly wise Kumara had been seated, Ushanas said to him,—Describe to this king of the Danavas the pre-eminent greatness of Vishnu.—

6. Hearing these words, Sanatkumara said to the following, fraught with grave sense, upon the pre-eminent greatness of Vishnu to the intelligent king of the Danavas.

7. Listen, O Daitya, to everything regarding the greatness of Vishnu. Know, O destroyer of foes, that the entire universe depends on Vishnu.

8. O you of mighty arms, it is He who creates all creatures mobile and immobile. In course of Time it is He, again, who withdraws all things and in Time it is He who once more sends them from Himself.

9. Into Hari all things merge at the universal dissolution, and from Him all things again come forth. Men having scriptural learning cannot get him by such lore. Nor can He be acquired by Penances, nor by Sacrifices. The only means by which He can be acquired is by controlling the Senses.

10. Not that sacrifices are absolutely useless towards such an end. For a person, by relying upon both external and internal acts, and upon his own mind, can purify (them) by his own understanding. By such means, one can enjoy Infinity in the world.

11—12. As a goldsmith purifies the dross of his metal by repeatedly putting it into the fire with very great efforts of his own, similarly Individual Soul succeeds in purifying himself by his course through hundreds of births. Some one may be seen to purify himself in only one life by great efforts.

13. As one should with care remove stains from his body before they become thick, similarly one should with great efforts, wash off his sins.

14. By mixing only a few flowers with them, grains of sesame cannot be made to renounce their own smell. Similarly, one cannot, by purifying his heart only a little, succeed in seeing the Soul.

15. When, however, those grains are perfumed repeatedly with the help of a large quantity of flowers, it is then that they cast off their own smell and assume that of the flowers with which they are mixed.

16. Similarly, faults, in the form of attachments to all our environments, are removed by the understanding in course of many lives, with the help of a large quantity of the quality of goodness, and by means of efforts born of practice.

17. Listen, O Danava, by what means creatures attached to acts and those unattached to them get at the causes bringing on their respective states of mind.

18. Listen to me with rapt attention. I shall in their due order, describe to you, O powerful Danava, as to how creatures follow action and how they give up action.

19. The Supreme Lord creates all creatures mobile and immobile. He is beginningless and endless. Unendued with attributes of any sort, he assumes attributes. He is the universal Destroyer, the Refuge of all things, the supreme Ordainer, and pure Intelligence.

20. In all creatures it is He who lives as the mutable and the immutable. It is He who, having eleven modifications for His essence, drinks this universe with His rays.

21. Know that the Earth is His feet. His head is formed by Heaven. His arms, O Daitya, are the several points of the horizon. The intermediate space is His ears.

22. The light of His eye is the Sun, and His mind is in the Moon. His Understanding lives always in Knowledge, and His tongue is in Water.

23. O best of Danavas, the Planets are in the midst of His brows. The stars and constellations originate from the light of His eyes. The Earth is in His feet, O Danava.

24. Know also that the qualities of Rajas, Tamas, and Sattwa are of Him. He is the fruit of all the modes of life, and He it is who should be known as the fruit of all religious acts.

25. The Highest and Immutable, He is also the fruit of abstention from all work. The Chchandas are the hair on His body, and Pranava is His word.

26. The various orders (of men) and the modes of life are His refuge. His mouths are many. Duty is put in his heart. He is Brahma, He is the highest Righteousness; He is existent and He is non-existent.

27. He is Shruti. He is the scriptures. He is Sacrificial vessels. He is the sixteen sacrificial priests. He is all the Sacrifices. He is the Grandfather (Brahman), He is



Vishnu, He is the two Ashwins, and he is Purandara.

28. He is Mitra, He is Varuna, He is Yama, He is Kuvera—the lord of riches. Although the Ritwijās seem to see Him as separate, He is, however, known to them as one and the same. Know that this entire universe is under the control of One divine Being.

29. The Veda that is in the soul, O king of Daityas, regards the unity of various creatures. When a living creature realizes this unity on account of true knowledge, he is then said to attain to Brahma.

30. The period of time during which one creation exists or owing which it ceases to exist is called a Kalpa. Living creatures exist for a thousand millions of such Kalpas. Immobile creatures also exist for an equal time. The period for which a particular creation exists is measured by many thousands of lakes, O Daitya!

31. Conceive a lake that is one Yojana in width, one Krosha in depth, and five hundred Yojanas in length. Imagine many thousands of such lakes.

32. Try then to dry up those lakes by taking from them, only once a day, as much water as may be taken up with the end of a single hair. The number of days that would be necessary to drying them up perfectly by this process forms the period that is required by the life of one creation from its beginning to the time of its destruction.

33. The highest Evidence says that creatures have six colors, *vis.*, Dark, Tawny, Blue, Red, Yellow, and White. These colors are produced by mixtures in various degrees of three qualities of Rajas, Tamas, and Sattwa. Where Tamas prevents Sattwa falls below the mark, and Rajas remains the same, the result is the color called Dark. When Tamas prevails as before, but the relations between Sattwa and Rajas, are changed the result is the color called Tawny. When Rajas prevents, Sattwa goes down, and Tamas remains the same, the result is the color called Blue. When Rajas prevents as before and the proportion change between Sattwa and Tamas, the result is the intermediate color called Red. That color is more agreeable. When Sattwa prevents Rajas falls down and Tamas keeps on the same, the result is the color called Yellow. It yields happiness. When Sattwa prevails and the proportion is changed between Rajas and Tamas, the result is the color called White. It yields great happiness.

34. The White is the foremost color. It is sinless on account of its being free from attachment and aversion. It is without grief, and free from the exertion necessary by desire for action. Hence, White, O king of Danavas, brings on Liberation. O Daitya, having undergone thousands of births derived through the womb, Individual Soul attains to success.

35. That success is the same end which the divine Indra declared after having studied many sacred scriptural books and which has for its essence the apprehension of the Soul. The end again that creatures obtain depends on their color, and color, in its turn, depends upon the character of the Time that sets in, O Daitya.

36. The stages of existence, O Daitya, through which individual soul must pass are not unlimited. They are fourteen hundreds of thousands in number. In consequence of them individual soul, ascends, stays, and falls down as the case may be.

37. The end that is acquired by an individual soul of dark color is very low, for he becomes addicted to acts leading to hell and then has to rot in hell. The learned say that on account of his wickedness, the continuance of an individual is measured by many thousands of Kalpas.

38. Having passed many hundred thousands of years in that stage, Individual Soul then attains to the color called Tawny. In that condition he lives in perfect helplessness. At last when his sins are spent his mind, shaking off all attachments, cherishes Renunciation.

39. When Individual Soul becomes endued with the quality of goodness, he then dispels everything connected with Darkness by the help of his intelligence, and exerts (for acquiring what is for his good). As the outcome of this, Individual Soul attains to the color called Red. If the quality of goodness, however, be not acquired, Individual Soul then travels in a round of re-births in the world of men, having attained to the color called Blue.

40. Having attained to that end, and having been afflicted for the duration of one creation by the fetters of his own acts Individual Soul then attains to the color called Yellow (or becomes a Deity). Existing in that condition for the period of a hundred creations, he then leaves it to return to it once more.

41—42. Having acquired the Yellow color, Individual Soul exists for thousands of Kalpas, sporting as a Deity. Without, however, being emancipated, he has to live in hell, enjoying or enduring the fruits

of his acts of past Kalpas and passing through nine and ten thousand courses. Know that Individual Soul then becomes freed from the hell as represented by heaven. Similarly Individual Soul escapes other births.

43—44. Individual Soul sports for many long Kalpas in the world of Devas. Falling thence, he once more becomes a man. He then lives in that condition for the period of a hundred and eight Kalpas. He then attains once more to the status of a Deity. If while born as a man he falls through Kala, he then sinks into the Dark color and thus occupies the very lowest of all stages of existence. I shall tell you, now, O foremost of Asuras, how Individual Soul succeeds in bringing about his Liberation.

45. Desirous of Liberation, Individual Soul relying upon seven hundred kinds of acts every one of which is permeated—by a predominance of the quality of goodness, gradually passes through Red and Yellow and at last attains to White. Arrived here, Individual Soul travels through several most adorable regions which have the Eight well-known regions of felicity beneath them, and all the while follows that pure and effulgent form existence which is Liberation.

46. Know that the Eight which are identical with the Sixty hundreds, are to those who are highly effulgent, only creations of the mind. The highest object of acquisition with one who is of White color, is that condition which is above the three other states of consciousness, *vis.* Wakefulness and Dream and Dreamless sleep.

47. As regards that Yogin who cannot renounce the joy that Yoga-power begets, he has to live (in one and the same body) for one hundred Kalpas in auspiciousness and after that in four other regions. Even that is the highest end of one belonging to the sixth color, and who is Unsuccessful though crowned with Success, and who has gone above all attachments and passions.

48. That Yogin, again, who deviates from Yoga practices lives in the celestial region for a hundred Kalpas with the unspent residue of his pristine deeds, and with the seven (*vis.*, the five senses of knowledge and mind and understanding) purged of all stains on account of their predisposition towards the quality of goodness. After that period, such a person has to come to the world of men where he acquires great eminence.

49. Returning from the world of men, he departs for attaining to new forms of life that run higher and higher in the up-

wards scale. While engaged in this, he passes through seven regions for seven times, his power being always multiplied on account of his mental concentration and the re-awakening from it.

50. The Yogin who wishes for final Liberation suppresses by Yoga-knowledge the seven, and continues to live in the world of life, shorn of attachments; and taking those seven for certain means of grief, he renounces them and attains afterwards to that state which is Indestructible and Infinite. Some, say that that is the region of Mahadeva; some of Vishnu; some, of Brahman; some, of Cेशa; some, of Nara; some, of the effulgent Intelligence; and some, of the All-pervading.

51. When universal dissolution sets in, those persons who have succeeded in completely destroying by Knowledge their gross and subtle and casual bodies, always enter into Brahma. All their Senses also which have action for their essence and which are not at one with Brahma, merge into the same.

52. When the time of universal dissolution sets in, those Individual Souls who have acquired the position of Devas and who have an unspent residue of the fruits of acts to enjoy or endure, return to those stages of life in the subsequent Kalpa which had been theirs in the pristine one. This is owing to the likeness of every successive Kalpa to every previous one.

53. Those again whose acts, at the time of universal dissolution, have been exhausted by enjoyment or endurance of their fruits, descending from heaven, are born among men, in the subsequent Kalpa, for without Knowledge one cannot dissipate his acts in even a hundred Kalpas. All superior Being again, gifted with similar powers and similar forms, revert to their respective destinies at a new creation after a universal dissolution, ascending and descending precisely in the same way as during the creation that is dissolved.

54. As regards, again, the person who knows Brahma, as long as he continues to enjoy and endure the unspent residue of his deeds of pristine Kalpas, it is said that all creatures and the two pure sciences live in his body. When his Intelligence becomes purified by Yoga, and when he practises restraint, this perceptible universe appears to him as only his own fivefold senses.

55. Enquiring with a purified mind, individual soul attains to a high and pure end. Thence he attains to a spot which knows no destruction, and thence attains



to eternal Brahma which is so difficult of acquisition.

56. Thus, O you of great power, I have described to you the greatness of Narayana.

**Vritra said :—**

57. I see, these your words are perfectly consonant with the truth. When this is so, I have no grief. Having heard your words, O you of great mental powers, I have become freed from sorrow and sin of every sort.

58. O illustrious Rishi, O holy one, I see this wheel of Time, endued with great energy, of the most effulgent and Infinite Vishnu, has been set in motion. Eternal is that station from which all sorts of creation originate. That Vishnu is the Supreme Soul. He is the foremost of Beings. In Him this entire universe lives.

**Bhishma continued :—**

59. Having said these words, O son of Kunti, Vritra renounced his life-breaths, uniting his soul (with the Supreme Soul), and attained to the highest station.

**Yudhisthira said :—**

60. "Tell me, O grandfather, whether this Janardana (Krishna) is that illustrious and powerful Lord of whom Sanatkumara spoke to Vritra in days of yore."

**Bhishma said :—**

61. "The Highest Deity, gifted with six attributes is at the Root. Staying there, the Supreme Soul, with his own energy, creates all these various existent things.

62. Know that this Keshava who knows no decay is from His eighth part. Gifted with the greatest Intelligence, it is this Keshava who creates the three worlds with an eighth portion.

63. Coming immediately after Him who lies at the Bottom, this Keshava who is eternal, changes at the end of each Kalpa, He, however, who lies at the Root and who is gifted with great might and power lies in the waters when universal dissolution sets in. Keshava is that Creator of pure Soul who passes through all the eternal worlds.

64. Infinite and Eternal as He is, He fills all space and passes through the universe. Freed as He is from all limitations such as the possession of attributes would imply, he allows himself to be invested with ignorance and awakened to Consciousness, Keshava of Supreme Soul creates all things. In Him rests this wonderful universe fully."

**Yudhisthira said :—**

65. "O who are conversant with the highest object of knowledge, I think that Vritra beheld beforehand the excellent end that awaited him. It is for this, O grandfather, that he was happy and did not succumb to grief.

66. He who is of White color, who has taken birth in a pure or stainless family, and who has attained to the rank of a Saddhya, does not, O sinless one, return. Such a person, O grandfather, is freed from both hell and all intermediate stations.

67. He, however, O king, who has acquired either the Yellow or the Red color, is seen sometimes to be overwhelmed by darkness and fall among the order of Intermediate creatures.

68. As regards ourselves, we are greatly afflicted and attached to objects which produce sorrow. Alas, what will be our end? Will it be the Blue or the Dark which is the lowest of all colors."

**Bhishma said :—**

69. "Ye are Pandavas! you have been born in a stainless family. You are of rigid vows. Having sported happily in the celestial regions, you shall return to the world of men.

70. Living happily as long as the creation lasts, all of you at the next new creation will be admitted among the gods, and enjoying all sorts of happiness you will at last be coloured among the Siddhyas! Let no fear be yours. Be you cheerful."

## CHAPTER CCLXXXI.

(MOKSHADHARMA PARVA).—

*Continued.*

**Yudhisthira said :—**

1. "How great was the love of virtue possessed by Vritra of incomparable energy, whose knowledge was incomparable and whose devotion to Vishnu was so great.

2. The position occupied by Vishnu of immeasurable energy is difficult, of being perceived. How, O foremost of kings, could Vritra comprehend it?

3. You have described Vritra's acts. I too have heard you in full faith. Because, on account of my seeing that one point is unintelligible that my curiosity has been roused for asking you again.

4. How, indeed, was Vritra, who was virtuous, devoted to Vishnu, gifted with knowledge of truth derivable from a just comprehension of the Upanishads and Vedanta, defeated by Indra, O foremost of men.

5. O king of the Bharatas, remove this my doubt! Indeed, tell me, O foremost of kings, how Vritra was defeated by Shakra.

6. O grandfather, O you of mighty arms, tell me fully how the battle took place. Great is my curiosity to hear it."

**Bhishma said :—**

7. "In days of yore, Indra, accompanied by the celestial army, proceeded on his car, and saw the Asura Vritra stationed before him like a mountain.

8. He was full five hundred Yojanas in height, O chastiser of enemies and three hundred Yojanas in circumference.

9. Seeing that form of Vritra, which was incapable of being defeated by the three worlds united together, the celestials became stricken with fear and full of anxiety.

10. Indeed, suddenly beholding that huge form of his enemy, O king, Indra was paralysed in the lower extremities.

11. Then, on the eve of that great battle between the gods and the demons, there arose loud peals from both sides, and drums and other musical instruments were beaten and blown.

12. Seeing Indra stationed before him, O you of Kuru's race, Vritra felt neither awe nor fear, nor was he disposed to collect all his energies for the battle.

13. Then the battle took place filling the three worlds with fear, between Indra the king of the gods and Vritra of great energy.

14—15. The entire sky was covered by the warriors of both sides with swords, axes, lances, darts, spears and heavy clubs and rocks of various sizes and bows of loud sound and various sorts of celestial weapons and fires and burning brands.

16—17. All the deities led by the Grandfather, and all the highly-blessed Rishis, came to see the battle, on their best of cars; and the Siddhas, also, O foremost of Bharata's family, and the Gandharvas, with the Apsaras, on their own beautiful and foremost of cars, came to see.

18. Then Vritra, that foremost of virtuous persons, speedily overwhelmed the sky and the king of gods with a thick shower of rocks.

19. Thereat, filled with ire the celestials dispelled with their showers of arrows that thick down-pour of rocks showered by Vritra in battle.

20. Then Vritra, O foremost of Kurus, endued with mighty strength and large powers of illusion, stupefied the king of illusion.

21. When the god of a hundred sacrifices, thus afflicted by Vritra, was possessed by stupefaction, the sage Vashishtha restored him to his senses by chanting Samans.

**Vashishtha said :—**

22. You are the foremost of the gods, O chief of the gods, O destroyer of Daityas and Asuras! The strength of the three worlds lies in you! Why, then, O Shakra, do you languish so!

23. See, there are Brahma and Vishnu, and Shiva, that lord of the universe, the illustrious and divine Soma, and all the great Rishis.

24. Do not, O Indra, yield to weakness, like an ordinary mortal! Firmly determined on battle, kill your enemies, O king of the gods.

25. There, that lord of all the worlds, viz., the Three-eyed (Shiva), worshipped of all the worlds, is seeing you! Shake off this stupefaction, O king of the gods.

26. There, those twice-born Rishis, headed by Vrihaspati, are lauding you for your victory, in celestial hymns.

**Bhishma said :—**

27. While the highly energetic Vasava was thus being restored to senses by the great Vashishtha, his strength became greatly increased.

28. The illustrious punisher of Paka then, depending upon his intelligence, had recourse to high Yoga and with its help removed these illusions of Vritra.

29. Then Vrihaspati, the son of Angiras, and those greatest of Rishis endued with great prosperity, seeing the prowess of Vritra, went to Mahadeva, and moved by the desire of benefiting the three worlds, urged him to kill the great Asura.

30. The energy of that illustrious lord of the universe thereupon assumed the nature of a fierce fever and entered the body of Vritra the lord of Asuras.

31. The illustrious and divine Vishnu, worshipped of all the worlds, bent upon protecting the universe, entered the thunder-bolt of Indra.

32—33. Then the highly intelligent Vrihaspati and Vashishtha of great energy



and all the other foremost of Rishis, going to the God of hundred sacrifices, *viz.*, the boon-giving Vasava, the worshipped of all the worlds, said to him kill forthwith Vritra, O powerful one.

**Maheshwara said:—**

34. There, O Shakra, stands the great Vritra, accompanied by a great army. He is the soul of the universe, capable of going everywhere, gifted with great powers of illusion, and highly illustrious.

35. This foremost of Asuras is, therefore, incapable of being defeated by even the three-worlds in a body. Helped by Yoga, do you kill him, O king of the celestials. Do not neglect him.

36—37. O king of the celestials, Vritra had practised, for full sixty thousand years, the severest penances for acquiring strength. Brahma gave him the boons he had prayed for, *viz.*, the greatness that belongs to Yogins, large powers of illusion, enough of might, and superabundant energy.

38. I give you my energy, O Vasava! The Danava has now lost his coolness. Do you, therefore, kill him now with your thunderbolt.

**Shakra said:—**

39. Before your eyes, O foremost of gods, I shall, through your favour kill with my thunderbolt this invincible son of Diti.

**Bhishma said:—**

40. When the great Asura or Daitya was possessed by that fever, the gods and the Rishis, filled with joy, sent up loud cheers.

41. At the same time drums, and conchs of loud blare, and kettle-drums and tabors in thousands began to beat and blow.

42. Suddenly all the Asuras lost in a body their memory. At that moment their powers of illusion, also, disappeared.

43. Knowing the enemy to be thus possessed, the Rishis and gods lauded both Shakra and Ishana, and began to urge the former.

44. The form that Indra assumed on the eve of the battle, while seated on his car and while his praises were being lauded by the Rishis, became such that none could look at it without dread.

## CHAPTER CCLXXXII.

### (MOKSHADHRAMA PARVA).—

*Continued.*

**Bhishma said:—**

1. Hear me, O king, I describe the symptoms that appeared on the body of Vritra when he was possessed by that fever.

2. The heroic Asura's mouth began to send out flames of fire. He became greatly pale. His body began to tremble all over. His breath became hard.

3. His hairs stood erect. His memory, O Bharata, went out of his mouth in the shape of a dreadful, and inauspicious jackal. Burning and blazing meteors dropped on his right and left.

4. Vultures, Kankas, and cranes yelled fierce cries, as they moved over Vritra's head.

5. Then, in that battle, Indra, worshipped of the gods, and armed with the thunderbolt, looked hard at the demon as the latter sat on his car.

6. Possessed by that dreadful fever, the powerful Asura, O king, yawned and uttered inhuman cries.

7. While the Asura was yawning, Indra discharged his thunderbolt at him. Endued with great energy and resembling the fire that destroys the creation at the end of the cycle, that thunderbolt overthrew in a moment Vritra of gigantic form.

8. The gods on all sides cried aloud when they saw Vritra killed, O foremost of Bharata's race.

9. Having killed Vritra, Maghavat, that enemy of the Danavas, of great entered heaven with that thunderbolt pervaded by Vishnu.

10. Just then, O you of Kuru's family, the sin of Brahmanicide, fierce and dreadful and striking all the worlds with fear, came out of the person of the killed Vritra.

11—13. Of terrible teeth and dreadful countenance, hideous for ugliness, and dark and tawny, with hair dishevelled, and dreadful eyes, O Bharata, with a garland of skulls round her neck, and looking like Incantation incarnate, O foremost of Bharatas, bathed in blood, and clad in rags and barks of trees, O you of righteous soul, she came out of Vritra's body. Of such dreadful form and countenance, O king, she sought the holder of the thunderbolt.

14. A little while after, O you of Kuru's race, the killer of Vritra, for the behoof

of the three worlds, was proceeding towards heaven.

15. Seeing Indra of great energy thus proceeding on his mission, she caught the king of the gods and from that moment stuck to him.

16. When the sin of Brahmanicide thus stuck to his body and filled him with terror, Indra entered the fibres of a lotus-stalk and lived there for many years.

17. But the sin of Brahmanicide followed him closely. Indeed, O son of Kuru, siezed by her, Indra became shorn of all his energies.

18. He tried much for driving her from him, but all those attempts proved useless.

19. Seized by her, O foremost of Bharata's race, the king of the gods at last presented himself before the Grandfather and adored him by bending low his head.

20. Knowing that Indra was possessed by the sin of Brahmanicide, Brahman began to think, O best of the Bharatas, (of the measures for freeing him).

21—22. The Grandfather at last, O you of great arms, addressed Brahmanicide in sweet words as if from the desire of pacifying her, and said.—O amiable one, let the king of the gods, who is a favorite of mine, be freed from you. Tell me, what shall I do for you? What wish of yours shall I satisfy?

**Brahmanicide said:—**

23. When the Creator of the three worlds, when the illustrious god worshipped of the universe, has been pleased with me, I consider my wishes as already fulfilled. Let my residence be now fixed.

24. Desirous of preserving the worlds, this rule had been laid down by you. It was you, O lord, who had introduced this important rule.

25. As you have been pleased with me, O righteous Lord, O powerful Master of all the worlds, I shall surely leave Shakra! But grant me an abode to live in.

**Bhishma said:—**

26. The Grandfather replied to Brahmanicide, saying,—So be it!—Indeed, the Grandfather found out means for removing Brahmanicide from the body of Indra.

27—28. The Self-sprung thought of the great Agni. The latter immediately appeared before Brahman and said:—O illustrious and divine Lord, O defeatless one, I have appeared before you. You should say what I shall have to do.

**Brahman said:—**

29. I shall divide this sin of Brahmanicide into several parts. For freeing Shakra from her, do you take a fourth portion of that sin.

**Agni said:—**

30. How shall I be saved from her, O Brahman? O powerful Lord, do you appoint the way. I wish to know the means fully, O worshipped of all the worlds.

**Brahman said:—**

31—32. That portion of Brahmanicide which you will take upon yourself shall immediately enter into, and leaving you shall live in, that man who, overwhelmed by the quality of darkness, will abstain from offering you as an oblation, when he sees you in your blazing form, seeds, herbs, and juices. O carrier of oblations, let the fever of your heart be dispelled.

**Bhishma said:—**

33. Thus addressed by the Grandfather, the eater of oblations and sacrificial offerings accepted his order. A fourth of that sin then entered his body, O king.

34. The Grandfather then summoned the trees, the herbs, and all sorts of grass to him, and begged them to take upon themselves a fourth of that sin.

35—36. Addressed by him, the trees and herbs and grasses became as much moved as Agni had been at the command and they replied to the Grandfather, saying, How shall we, O Grandfather of all the worlds, be ourselves saved from this sin? You should not afflict us that have already been assailed by the fates.

37. O god, we have always to bear heat and cold and the showers driven by the winds, besides the cutting and tearing.

38. We are willing, O Lord of the three worlds, to take at your order this sin of Brahmanicide. May you point out the means of our rescue.

**Brahman said:—**

39. This sin that you shall take, shall assail the man who through stupefaction of judgment will cut or tear any of you on a full-moon day.

**Bhishma said:—**

40. Thus addressed by the great Brahman, the trees, herbs and grasses worshipped the Creator! and then went away without waiting there.



41—42. The Grandfather of all the worlds then sent for the Apsaras and pleasing them with sweet words, O Bharata, said,—This foremost of ladies, this, Bramanicide, has come out of Indra's body. Begged by me, do you take a fourth part of her into your own body.

**The Apsaras said:—**

43. O Lord of all the gods, at your command we are fully willing to take a portion of this sin. But, O Grandfather, our compact is that you do think of the means by which we ourselves may be rescued from this.

**Brahman said:—**

44. Let the fever of your hearts be removed. The portion of this sin that you will take upon yourselves shall leave you and immediately possess that man who will seek cohabitation with women in their menses.

**Bhishma said:—**

45. Thus addressed by the Grandfather, O foremost of Bharata's race, the various clans of the Apsaras, with delighted hearts repaired to their respective places and began to sport in joy.

46. The illustrious Creator of the three worlds, gifted with great ascetic merit, then thought of the Waters which immediately came to him.

47—48. Arrived before Brahman of great energy, the Waters bowed to him and said:—We have come before you, O chastiser of enemies, at your behest! O powerful Master of all the worlds, tell us what we are to do.

**Brahman said:—**

49. This dreadful sin has possessed Indra on account of his having killed Vritra. Take you a fourth part of Brahmanicide.

**The Waters said:—**

50. Let it be as you order, O master of all the worlds. You should, however, O powerful Lord of ours, concert the means by which we may be rescued from this.

51. You are the Lord of all the gods, and the supreme refuge of the universe. Who else is there whom we may worship so that he may save us from distress.

**Brahman said:—**

52—53. This one shall forthwith go to, and thenceforth live in, that man who stupefied by his understanding and regard-

ing you lightly will throw into you phlegm and urine and excreta. It is this, verily do I say to you, that your rescue shall be brought about.

**Bhishma said:—**

54. Then, leaving the king of the deities, the sin of Brahmanicide, O Yudhishtira, proceeded to the abodes that were settled for her at the Grandfather's behest.

55. It was thus, O king, that Indra had become attacked by that dreadful sin. With the Grandfather's permission Indra then resolved to celebrate a Horse-sacrifice.

56. We have heard, O king, that Indra having been thus possessed by the sin of Brahmanicide afterwards became cleansed of her through that Sacrifice.

57. Regaining his prosperity and killing thousands of enemies, that Vasava acquired great joy, O lord of Earth.

58. From the blood of Vrita, O son of Pritha, were born high-crested cocks. Therefore, those fowls are unclean (as food) for the twice-born ones, and those ascetics that have undergone the rite of initiation.

59. Under all circumstances, O king, do you encompass what is agreeable to the twice-born, for these, O king, are known as gods on Earth.

60. It was thus, O Kuru chief, that the powerful Asura Vritra was killed by Shakra of great energy by the help of subtle intelligence and through the application of means.

61. You will, also, O son of Kunti, unvanquished on Earth, become another Indra and the killer of all your enemies.

62. Those men who, on every Parva day, will recite this sacred narrative of Vritra in the midst of Brahmanas shall never be sullied by any sin.

63. I have now recited to you one of the greatest and most wonderful feats of Indra about Vritra. What else do you wish to hear?"

## CHAPTER CCLXXXIII.

(MOKSHADHARMA PARVA).—

*Continued.*

**Yudhishtira said:—**

1. "O grandfather you are endued with great wisdom and thoroughly grounded in every branch of learning. From this very narrative of the destruction of Vritra the wish has arisen in my mind of asking you a question.

2. You have said, O king, that Vritra was stupefied by Fever, and that then, O sinless one, he was killed by Vasava with the thunderbolt.

3. How did this Fever, O you of great wisdom, originate, O lord, I wish to hear fully of the origin of Fever."

**Bhisma said :—**

4. "Listen, O king, to the origin, known all over the world, of Fever! I shall describe fully this topic, fully explaining how Fever first came into existence, O Bharata.

5. In days of yore, O king, there was a summit, named Savitri, of the mountains of Meru. Adored of all the worlds, it was endued with great effulgence and adorned with every sort of jewels and gems.

6. That summit was immeasurable in extent and no one could go there. On that mountain summit the divine Mahadeva used to sit shiningly as if on a bed-stead adorned with gold.

7—11. Sitting by his side, the daughter of the king of mountains shone in brilliance. The great gods, the Vasus of immeasurable energy, the great Ashwins, those foremost of physicians, and king Vaishravana attended by many a Guhyaka, —that king of the Yakshas, endued with prosperity and power, and having his abode on the summit of Kailasa,—all waited upon the great Mahadeva. And the great sage Ushanas, and the foremost of Rishis headed by Sanatkumara, and the other celestial Rishis headed by Angiras, and the Gandharva Vishwavasu, and Narada and Parvata, and the various clans of Apsaras, all came there to wait upon the king of the universe.

12. A pure and auspicious air carrying various sorts of perfumes, blew there. The trees that stood there were adorned with the flowers of all seasons.

13. A large number of Vidyadharas, Siddhas and ascetics, too, O Bharata, went there for waiting upon Mahadeva, that Lord of all creatures.

14—15. Many ghosts also, of various forms and aspects, and many fearful Rakshasas and powerful Pishachas, of various forms, mad with joy, and armed with various sorts of uplifted weapons, forming the train of Mahadeva, were there, every one of whom looked like a blazing fire in energy.

16. The illustrious Nandi stood there obeying the great god, shining with his own energy and armed with a lance that resembled a flame of fire.

17. Ganga, also, that foremost of all Rivers and originating from all sacred waters in the universe, waited there in her embodied form, O son of Kuru, upon that illustrious gods.

18. Thus worshipped by the celestial Rishis and the gods, the illustrious Mahadeva of great energy lived on that summit of Meru.

19. After sometime had gone away, the Prajapati Daksha began to celebrate a sacrifice according to ancient rites.

20. All the gods in a body headed by Sakra, resolved to repair to that sacrifice of Daksha.

21. We have heard that the great gods ordered by Mahadeva, mounted their celestial cars resembling the fire or the Sun in sheen, and proceeded to that spot whence the Ganges is said to issue.

22—23. Seeing the deities depart, the excellent daughter of the king of mountains, addressed her divine husband, *vis.*, the Lord of all creatures, and said, O illustrious one, who are those gods headed by Shakra going? O you who know the truth, tell me truly, for a great doubt has possessed my mind.

**Maheshwara said :—**

24. O highly blessed lady, the excellent Prajapati Daksha is worshipping the gods in a Horse Sacrifice! These dwellers of heaven are going there.

**Uma said :—**

25. Why, O Mahadeva do you not go to that Sacrifice? What objection is there of your going to that place?

**Maheshwara said :—**

26. O highly blessed lady, the gods in days of yore made a compact by virtue of which no share was allotted to me of offerings in all Sacrifices.

27. According to that arrangement, O fair one, the gods do not give me, following the old custom, any share of the sacrificial offerings!

**Uma said :—**

28. O illustrious one, among all gods, you are the foremost in prowess. In merit, in energy, in fame, and in prosperity you are second to none, and you are, indeed, superior to all.

29. On account, however, of this disability regarding a share I am filled with great grief, O sinless one, and a tremour fills me from head to foot.



**Bhishma said :—**

30. Having said these words to her consort, the Lord of all creatures, O monarch, the goddess Parvati remained silent, her heart burning the while in grief.

31. Then, understanding what was in her heart and what her thoughts were (for wiping off that disgrace), Mahadeva addressed Nandi, saying,—Wait here.

32—34. Summoning all his Yoga powers, that Lord of all lords of Yoga, that god of gods, that holder of Pinaka, possessed of great energy, quickly proceeded to the place accompanied by all his dreadful followers and destroyed that Sacrifice. Of these followers of his, some yelled, and some laughed terribly, and some, O king, extinguished the fires with blood; and some, having dreadful faces, pulling up the sacrificial stakes, began to whirl them. Others began to devour those that were celebrating the Sacrifice.

35. Then thus afflicted on every side, that Sacrifice, assumed the form of a deer and tried to fly away through the firmament.

36. Learning that the Sacrifice was running away in that form, the powerful Mahadeva began to pursue him with bow and arrow.

37. On account of the ire which then filled the heart of that foremost of all gods, possessed of matchless energy, a dreadful drop of sweat appeared on his forehead.

38. When that drop of sweat fell down on the Earth, there immediately appeared a blazing fire resembling the conflagration that appears at the end of the cycle.

39. From that fire came out a dreadful being, O king of very short stature, having blood-red eyes and a green beard.

40. His body was covered all over with hair like a hawk's or an owl's and his hair stood erect. Of dreadful form, his complexion was dark and his dress blood-red. Like a fire burning a heap of dry grass or straw, that Being of high energy speedily consumed the embodied form of Sacrifice.

41. Having performed that feat, he then rushed towards the gods and the Rishis that had gathered there. The gods filled with fear, fled on all sides.

42. The earth shook with that Being's tread, O king.

43. Exclamation of 'Oh' and 'Alas' arose throughout the universe. Marking this, the powerful Grandfather, appearing before Mahadeva, addressed him thus.

**Brahman said :—**

44. O powerful one, the deities will

henceforth give you a share of the sacrificial offerings! O Lord of all the gods, let this anger of yours be withdrawn by you.

45. O scorcher of enemies, there, those gods, and the Rishis, on account of your anger, O Mahadeva, have become greatly agitated.

46. This Being, also, that has originated from your sweat, O foremost of gods, shall walk among creatures, O righteous-souled one, under the name of Fever.

47. O powerful one, if the energy of this Being remains intact, then the entire Earth herself will not be able to bear him. Let him, therefore, be divided into many parts.

48. When Brahman had said these words, and when his proper share was appointed of the sacrificial offerings, Mahadeva replied to the Grandfather of great energy, saying,—So be it.

49. Indeed, the holder of Pinaka, *vis.*, Bhava, smiled and became filled with joy. And he accepted the share that the Grandfather settled the offerings in sacrifices.

50. Knowing the constituents of everything, Mahadeva then divided Fever into many parts, for the peace of all creatures. Listen, O son, as how he did this.

51—53. The heat in the heads of elephants, the bitumen of mountains, the moss that floats on water, the slough of snakes, the sores that appear in the hoofs of bulls, the barren tracts of Earth full of saline matter, the dulness of vision of all animals, the diseases in the throats of horses, the crests appearing on the heads of peacocks, the eye-disease of the koel, each of these was named Fever by the great Mahadeva.

54. This is what we have heard. The liver-disease also of sheep, and the hiccup of parrots are also known as forms of Fever. To this must be added the toil that tigers suffer, for that also, O righteous king, is known as a form of Fever.

55. Besides these, O Bharata, amongst men, Fever, enters all bodies at the time of birth, of death, and on other occasions.

56. This Fever is known to be the dreadful power of Maheshwara. He has authority over all creatures and should, therefore, be respected and adored by all.

57. It was by him that Vritra, that foremost of virtuous persons, was possessed when he yawned. It was then that Shakra discharged his thunderbolt at him.

58. The thunderbolt, entering the body of Vritra, O Bharata, divided him in two

parts. Divided in two by the thunderbolt, the great Asura endued with great Yoga powers, went to the region of Vishnu of great energy.

59. It was on account of his devotion to Vishnu that he had succeeded in overwhelming the whole universe. And it was owing to his devotion to Vishnu that he ascended, when killed, to the region of Vishnu.

60. Thus, O son, while describing the story of Vritra have I recited to you fully the narrative of Fever! What else shall I describe to you?

61. That man who will read this account of the origin of Fever with rapt attention and cheerful heart shall become free from disease and shall always have happiness for his lot. Filled with joy he shall have all his wishes gratified.

#### CHAPTER CCLXXXIV.

#### (MOKSHADHARMA PARVA).—

*Continued.*

**Janamejaya said :—**

1. How, O Brahmana, was the Horse-sacrifice of the Prajapati Daksha, the son of Prachetas, destroyed during the time of Vaivaswata Manu?

2. Understanding that the goddess Uma had become filled with ire and grief, the powerful Mahadeva, who is the soul of all things, yielded to anger. How, again, through his grace, was Daksha enabled to gather again the divided limbs of that Sacrifice? I wish to know all this, Tell me all this, O Brahmana, truly as it took place.

**Vaishampayana said :—**

3. In days of yore Daksha made arrangements for celebrating a Sacrifice on the breast of Himavat in that sacred region inhabited by Rishis and Siddhas where the Ganges comes out of the mountains.

4—5. Over-grown with trees and creepers of various sorts, that place abounded with Gandharvas and Apsaras. Surrounded by numbers of Rishis, Daksha, that best of virtuous men, that progenitor of creatures, was attended by the denizens of the Earth, the sky, and the celestial region, with their hands joined together in respect.

6—10. The gods, the Danavas, the Gandharvas, the Pishachas, the Nagas,

the Rakshasas, the two Gandharvas named Haha and Huhu, Tumvuru and Narada, Vishwavasu, Vishwasena, the Gandharvas and the Apsaras, the Adityas, the Vasus, the Rudras, the Saddhyas, the Maruts, all came there with Indra for sharing in the Sacrifice. The drinkers of heat, the drinkers of Soma, the drinkers of smoke, the drinkers of sacrificial juice, the Rishis, and the departed manes, came there with the Brahmanas. These, and many other living creatures belonging to the four orders, *vip.*, viviporous and oviparous and filth-born and vegetable, were invited to that Sacrifice. The gods also, with their wives respectfully invited thereto, came on their celestial cars and seated thereon shone like burning fires.

11. Seeing them, the Rishi Dadhichi became filled with grief and anger and said,—‘This is neither a Sacrifice nor a meritorious rite of religion, since Rudra is not worshipped in it.

12. You are certainly exposing yourselves to death and chains! Alas, how unfavorable is the time! Stupefied by mistake you do not see that destruction awaits you! A terrible calamity will overtake you in course of this great Sacrifice! You are blind to it.

13—14. Having said these words, that great Yogin saw the future with eyes of contemplation. He saw Mahadeva, and his divine consort, *vis.*, that giver of excellent boons, with the great Narada sitting beside the goddess. Conversant with Yoga, Dadhichi became highly pleased, having ascertained what was about to take place.

15—16. All the gods and others that had come there held the same opinion, regarding the omission to invite the Lord of all creatures. Dadhichi alone, desirous of leaving that place then said,—By adoring one who should not be adored, and by refusing to adore him who should be adored, a man incurs the sin of homicide for ever.

17. I have never before spoken an untruth, and an untruth I shall never speak. Here in the midst of the gods and the Rishis I say the truth.

18. The Protector of all creatures, the Creator of the universe, the Lord of all, the powerful master, the taker of sacrificial offerings, will soon come to this Sacrifice and you all shall behold him.

**Dhaksha said :—**

19. We have many Rudras armed with lances and having matted locks on their heads. They are eleven in number.



I know them all, but I do not know who this Maheshwara is.

**Dadhichi said:—**

20. This seems to be the advice of all that are here, namely, that Maheshwara should not be invited. As, however, I do not see any god that can be said to be superior to him, I am sure that this proposed Sacrifice of Daksha will surely be destroyed.

**Daksha said:—**

21. Here, in this golden vessel, intended for the Lord of all Sacrifices is the sacrificial offering sanctified by Mantras and according to the ordinance. I wish to make this offering to Vishnu who is peerless. He is powerful and the Master of all, and to Him should sacrifices be offered.

**Vaishampayana continued:—**

Meanwhile, the goddess Uma, sitting with her spouse, said these words.

**Uma said:—**

22. What are those gifts, what those vows, and what those penances, that I should practise by means of which my illustrious consort may be able to get a half or a third share of the offerings in sacrifices.

23. To his wife who was moved with grief and who repeated these words the illustrious Mahadeva said with a delighted face. You do not know me, O goddess! You do not know, O you of delicate limbs, and low belly, what words are proper to be said to the Lord of Sacrifices.

24. O lady having large eyes, I know that it is only the sinful, who are shorn of contemplation, that do not understand me. It is through your power of illusion that the gods headed by Indra and the three worlds all become stupefied.

25. It is to me that the chaunters offer their praises in Sacrifices. It is to me that the Saman-singers sing their Rathantaras. It is to me that Brahmanas knowing the Vedas celebrate their Sacrifices. And it is to me that the Addharyus offer the shares of sacrificial offerings.

**The goddess said:—**

26. Persons of even ordinary powers applaud themselves and brag before their wives. There is no doubt in this.

**The holy one said:—**

27. O Queen of all the gods, I do not certainly speak highly my own self. See now, O lady of slender waist, what I do.

Look at the Being that I will create, O you of the fairest complexion, for destroying this Sacrifice, O my beautiful wife!

28. Having said these words to his wife Uma, who was dearer to him than his own life, the powerful Mahadeva created from his mouth a dreadful Being whose very sight could make one's hair stand erect. The blazing fires that came out from his body rendered him highly dreadful to look at. His arms were many and in each was a weapon that filled the beholder with awe.

29. That Being, thus created, stood before the great god, with joined palms and said,—What order shall I have to fulfill? Maheshwara answered him, telling,—Go and destroy the Sacrifice of Daksha.

30. Thus commanded, that Being of leonine powers who had come out from the mouth of Mahadeva wished to destroy the Sacrifice of Daksha, without displaying all his energy and without the help of any one else, for removing the anger of Uma.

31. Urged by her anger, the wife of Maheshwara, herself assuming a dreadful form known by the name of Mahakali, proceeded in the company of that Being who had come out from Mahadeva's mouth, for beholding with her own eyes the act of destruction which was her own. That powerful Being, then started having gained the permission of Mahadeva and having bowed his head to him.

32. In energy, strength, and form, he took after Maheshwara himself who had created him. Indeed, he was the living embodiment of (Mahadeva's) anger.

33. Of great might, energy, courage and prowess, he passed by the name of Virabhadra—that dispeller of the goddess's anger. He then created from the pores of his body a large number of spirits known by the name of Raumyas.

34. Those dreadful spirits, endued with terrible energy and prowess and resembling Rudra himself, rushed with the force of thunder to that place where Daksha was making preparations for his sacrifice, moved by the desire of destroying it. Having dreadful and gigantic forms, they were hundreds and thousands in number.

35. They filled the sky with their confused cries and shrieks. That noise filled the dwellers of heaven with fear.

36. The very mountains were riven and the Earth shook. Whirlwinds began to blow. The Ocean rose in a surge.

37. The fires that were lighted refused to blaze up. The Sun became dimmed.

The Planets, the stars, and constellations, and the Moon, no longer shone.

38. The Rishis, the gods, and human beings, looked pale. A universal darkness covered the Earth and sky. The insulted Rudras began to put fire to everything.

39. Some amongst them of terrible form began to smite and strike. Some tore up the sacrificial stakes. Some began to grind and others to crush.

40. Gifted with the speed of wind or thought, some began to rush close and far. Some began to break the sacrificial vessels and the divine ornaments. The scattered fragments covered the ground like stars bespangling the firmament.

41—42. Heaps of excellent dishes, of bottles of drink, and of edibles there were that looked like mountains. Rivers of milk ran on all sides, with clarified butter and porridge for their mire, creamy curds for their water, and crystallised sugar for their sands. Those rivers had all the six tastes. There were lakes of treacle that looked highly beautiful.

43—44. Meat of various sorts, of the best quality, and other edibles of various sorts, and many excellent sorts of drink, and several other sorts of food that might be licked and sucked, began to be eaten by those spirits with various mouths. And they began to cast off and scatter those food in all directions. On account of Rudra's anger, every one of those gigantic Beings appeared like the all-destructive cycle-fire.

45. Agitating the celestial troops they made them tremble with fear and fly away on all sides. Those dreadful spirits sported with one another, and seizing the celestial damsels shoved and hurled them on all sides.

46. Of terrific deeds, these Beings, urged on by Rudra's anger very soon burnt, that Sacrifice although it was protected with great care by all the gods.

47. They sent up loud roars which filled every living creature with fear. Having torn off the head of Sacrifice they began to cry aloud in joy.

48. Then the gods headed by Brahman, and that progenitor of creatures, *vis.*, Dhaksha, joining their hands in reverence, addressed that powerful Being, saying,—  
"Tell us, who you are.

**Virabhadra said:—**

49. 'I am neither Rudra nor his consort the goddess Uma. Nor have I come here for partaking of the food. Knowing the fact of Uma's anger, the powerful Lord who is

the soul of all creatures has yielded to anger.

50. I have not come here for seeing these foremost of Brahmanas. I have not come here impelled by curiosity. Know that I have come here for destroying this Sacrifice of yours.

51. I am known by the name of Virabhadra and I have originated from the anger of Rudra. This lady who is called Bhadrakali, has originated from the anger of the goddess. We have both been sent by that god of gods, and we have accordingly come here.

52. O foremost of Brahmanas, seek the protection of that Lord of the gods, the consort of Uma! It is better to incur even the anger of that foremost of gods than to obtain boons from any god.

53. Hearing the words of Virabhadra, Daksha, that foremost of all pious men, bowed down unto Maheshwara and sought to please him by uttering the following hymn.

54. 'I throw myself at the feet of the effulgent Ishna, who is Eternal, Immutable, and Indestructible; who is the foremost of all gods, who has a high soul, who is the Lord of all the universe.'

60—61. His praises having thus been hymned, the great god, Mahadeva, suspending the two vital airs—Prana and Apana—by shutting his mouth properly, and casting his eyes graciously on all sides, appeared there. Having many eyes, that conqueror of all enemies, that Lord of even the gods of all gods, suddenly arose from within the pit in which was kept the sacrificial fire.

62. Endued with the effulgence of a thousand Suns, and looking like another Samvartaka, the great god smiled gently (at Daksha) and addressing him, said,—  
'What, O Brahmana, shall I do for you?'

63. At this time, the preceptor of all the gods worshipped Mahadeva with the Vedic verses contained in the Moksha sections. Then that progenitor of all creatures, *vis.*, Daksha, joining his hands in respect, filled with dread and fear, highly moved and with face and eyes bathed in tears, addressed the great god in the following words:—

**Daksha said:—**

64—66. 'If the great god has been pleased with me,—if, indeed, I have become an object of favor with him,—if I am worthy of kindness,—if the great Lord of all creatures is ready to grant me boons,—then let all these articles of mine that have been burnt, eaten, drunk, swallowed, destroyed, broken, and polluted,—let all those



articles, collected in many long years, and with great care and exertion, prove useless ! Let these articles be of use to me ! Even this is the boon I pray for ! The illustrious Hara, the tearer of Bhaga's eyes, said to him,— ' Let it be as you say ! ' These were the words of that illustrious progenitor of all creatures, that god of three eyes, that protector of virtue.

68. Having gained that boon from Bhava, Daksha knelt down to him and adored that god having the bull for his emblem by uttering his thousand and eight names."

## CHAPTER CCLXXXV.

### (MOKHADHARMA PARVA).—

*Continued.*

**Yudhisthira said :—**

1. "You should, O sire, tell me those names by which Daksha, that progenitor of creatures, worshipped the great god, O sinless one, a respectful curiosity urges me to hear them."

**Bhishma said :—**

2. "Hear, O Bharata, what the names, both secret and public, are of that god of gods, that god of extraordinary feats, that ascetic of secret vows."

**Daksha said :—**

3. I bow to you, O lord of all the gods of gods, to the destroyer of the forces of the Asuras ! You are the paralyser of the strength of the king of gods himself ! You are worshipped by both gods and Danavas.

4. You are thousand-eyed, you are fierce-eyed, and you are three-eyed ! You are the friend of the king of the Yakshas, your hands and feet extend in all directions to all places. Your eyes also and head mouth are on all sides.

5. Your ears too are everywhere in the universe, and you are yourself everywhere, O Lord ! You are shaft-eared you are large-eared, and you are pot-eared ! You are the receptacle of the Ocean.

6. Your ears are like those of the elephant, or of the bull, or like extended palms. Adoration to you. You have a hundred stomachs, a hundred revolutions, and a hundred tongues. I bow to you.

7. The utterers of the Gayatri sing your praises in uttering the Gayatri, and the worshippers of the Sun worship you in adoring the Sun. The Rishis consider

you as Brahman, as Indra, and as the sky above.

8. O you of mighty form, the Ocean and the Sky are your two forms. All the gods live in your form as kine dwell within the fold.

9. In your body I see Soma, Agni, the king of the Waters, Aditya, Vishnu, Brahman, and Vrihaspati.

10. You, O illustrious one, are Cause and Effect and Action and Instrument of everything unreal and real, and you are Creation and Destruction.

11. I bow to you who are called Bhava, Sarva, and Rudra. I bow to you who are the giver of boons.

12. I bow always to you who are the Lord of all creatures. Salutations to you who are the slayer of Andhaka.

13. Salutations to you who have three matted locks, to you who have three heads, to you who are armed with an excellent trident ; to you who have three eyes and who are, therefore, called Tryamvaka and Trinetra ! Salutations to you who are the destroyer of the triple city !

14. Salutations to you who are called Chanda, and Kunda ; to you who are the (universal) egg and also the bearer of the (universal) egg ; to you who are the holder of the ascetic's stick, to you who have ears everywhere, and to you who are called Dandimunda.

15. Salutations to you whose teeth and hair are turned upwards, to you who are stainless and white, and who are stretched all over the universe ; to you who are red, to you who are tawny and to you who have a blue throat.

16. Salutations to you who are of incomparable form, who are of dreadful form, and who are highly auspicious ! To you who are the sun, who have a garland of suns round your neck and who have standards and flags bearing the device of the sun.

17. Salutations to you who are the Lord of spirits and ghosts, to you who are bull-necked, and who are armed with the bow ; to you who crush all enemies, to you who are the personification of chastisement, and to you who are clad in leaves and rags.

18. Salutations to you who have gold in your stomach, to you who are accoutered in golden mail, to you who are gold-crested, to you who are the lord of all the gold in the world.

19. Salutations to you who have been worshipped, who are worthy of adorations, and who are still being adored ; to you

who are all things, who devour all things, and who are the soul of all things.

20. Salutations to you who are the Hotri (in sacrifices), who are the (Vedic) Mantras uttered (in sacrifices), and who own white flags and standards. Salutations to you who are the navel of the universe, who are both cause and effect in the form of the five primal elements, and who are the coverer of all covers.

21. Salutations to you who are called Krishanasha, who are of thin limbs, and who are thin. Salutations to you who are always cheerful and who are the personification of sounds and voices.

22. Salutations to you who are about to be stretched on the Earth, who are already stretched, and who stand erect. Salutations to you who are fixed, who are running, who are bald, and who have matted locks on your head.

23. Salutation to you who are fond of dancing and who beat puffed cheeks converting the mouth into a drum. Salutations to you who are fond of lotuses that blow in rivers, and who are always fond of singing and playing on musical instruments.

24. Salutations to you who are the eldest-born, who are the foremost of all creatures, and who are the crusher of the Asura Vala. Salutations to you who are the Master of Time, who are the personification of Kalpa; who are the embodiment of all kinds of destruction great and small.

25. Salutations to you who laugh dreadfully and as loud as the beat of a drum, and who practise dreadful vows! Salutations for ever to you who are fierce, and who have ten arms.

26. Salutations to you who are armed with bones and who are fond of the ashes of funeral pyres. Salutations to you who are dreadful, who are horrible to look at, and who are an observer of dreadful vows and practices.

27. Salutations to you who have an ugly mouth, who have a tongue resembling a scimitar, and who have large teeth. Salutations to you who are fond of both cooked and uncooked meat, and who consider the gourded Vina as highly dear.

28. Salutations to you who make rain, who help the cause of virtue, who are identifiable with the form of Nandi, and who are Righteousness's self! Salutations to you who are ever moving like wind and the other forces, who are the controller of all things, and who are always engaged in cooking all creatures.

29. Salutations to you who are the foremost of all creatures, who are superior,

and who are the giver of boons. Salutations to you who have the best of garlands, the best of scents, and the best of dresses, and that givest the best of boons to the best of creatures.

30. Salutations to you who are attached, who are freed from all attachments, who are of the form of Yoga-contemplation, and who are bedecked with a garland of Akshas. Salutations to you who are united as cause and disunited as effects, and who are the form of shadow and of light.

31. Salutations to you who are amiable, and who are rightful, and who are exceedingly so. Salutations to you who are auspicious, who are tranquil, and who are most tranquil.

32. Salutations to you who have one leg and many eyes, and only one head; to you who are fierce, to you who are satisfied with little offerings, and you who are fond of equity.

33. Salutations to you who are the maker of the universe, and who are ever united with the attribute of tranquillity. Salutations to you who carry a bell frightening the enemies, who are of the form of the jingle made by a bell, and who are of the form of sound when it is not perceptible by the ear.

34. Salutations to you who are like a thousand bells jingled together, and who are fond of a garland of bells, who are like the sound that the vital airs make, who are of the form of all scents and of the confused noise of boiling liquids.

35. Salutations to you who are above three Huns, and who are fond of two Huns. Salutations to you who are greatly tranquil, and who live under the shade of mountain trees.

36. You are fond of the heart-flesh of all creatures, who purify all sins, and who are of the form of sacrificial offerings. Salutations to you who are of the form of Sacrifice, who are the Sacrificer himself, who are the Brahmana into whose mouth is poured the sacrificial butter, and who are the fire into which is poured the butter inspired with Mantras.

37. Salutations to you who are of the form of (sacrificial) priests, who have your senses under control, who are made of the quality of Goodness, and who have also the quality of Darkness. Salutations to you who are of the form of the banks of Rivers, of Rivers themselves, and of the lord of all Rivers, (*vis.*, the Ocean).

38—40. Salutations to you who are the giver of food, who are the lord of all food,



and who are at one with him who takes food! Salutations to you who have a thousand heads and a thousand feet; to you who have a thousand tridents uplifted in your hands, and a thousand eyes! Salutations to you who are of the form of the rising Sun, and who are of the form of a child, who are the protector of attendants all of whom are like children, and who are, besides, of the form of children's toys. Salutations to you who are old, who are covetous, who are already agitated, and who are about to be agitated.

41. Salutations to you who have locks of hair carrying the current of the Ganges, and who have locks of hair resembling blades of Munja grass! Salutations to you who are pleased with the six acts, and who are given to the performance of the three acts.

42. Salutations to you who have allotted the duties of the various modes of life. Salutations to you who should be praised in sounds, who are of the form of sorrow, and who are of the form of deep and confused noise.

43. Salutations to you who have eyes both white and tawny, as also dark and red. Salutations to you who have conquered your vital airs, who are of the form of weapons, who rivet all things, and who are greatly lean.

44. Salutations to you who always describe Religion, Pleasure, Profit, and Liberation. Salutations to you who are a Sankhya, who are the foremost of Sankhyas, and who are the promulgator of the Sankhya-Yoga.

45. Salutations to you who have a car and who are without a car. Salutations to you who have the junction of four roads for your car; to you who have the skin of a black deer for your upper garments, and who have a snake for the sacred thread.

46. Salutations to you who are Ishana, who are of body as hard as adamant, and who are of green locks. Salutations to you who have three eyes, who are the husband of Ambika, who are manifest, and who are Unmanifest.

47. Salutations to you who are Desire, are the Giver of all desires, who are the Killer of all desires, and who are the discriminator between the pleased and the not pleased. Salutations to you who are all things, the Giver of all things, and the Destroyer of all things. Salutations to you who are the colors which appear in the evening sky.

48. Salutations to you who are of great strength, who are of mighty arms, who are a mighty Being, and who are of great

effulgence. Salutations to you who look like a huge mass of clouds, and who are the embodiment of eternity. Salutations to you who are of well-developed body, who are of emaciated limbs, who bear, matted locks on your head, and who are clad in barks of trees and skins of animals.

49. Salutations to you who have matted locks as effulgent as the Sun or the Fire, and who have barks and skins for your raiment. Salutations to you who are endowed with the effulgence of a thousand Suns, and who are ever engaged in penances.

50. Salutations to you who are the excitement of Fever and who have matted locks drenched with the waters of the Ganges having hundreds of eddies. Salutations to you who again and again revolve the Moon, the Yugas, and the clouds.

51. You are food, you are he who eats that food, you are the giver of food, you are the grower of food, and you are the maker of food. Salutations to you who cook food and who eat cooked food, and who are both wind and fire.

52. O Lord of all the lords of the gods, you are the four orders of living creatures, *vis.*, the viviparous, the oviparous, the filth-born, and vegetables.

53. You are the Creator of the mobile and the immobile universe, and you are their Destroyer. O foremost of all persons conversant with Brahma, they who know Brahma consider you as Brahma.

54. The Brahnavadins say that you are the Supreme root of Mind, and the Refuge upon which Ether, Air, and Light rest. You are the Richs and the Samans, and the syllable OM.

55. O foremost of all gods, those Brahnavadins who sing the Samans always sing you when they utter the syllables Hayi-Hayi, Huva-Hayi, and Huva-Hoyi.

56. You are made up of the Yajushes, of the Richs, and of the offerings poured on the sacrificial fire. The hymns of the Vedas and the Upanishads worship you.

57. You are the Brahmanas and the Kshatriyas, the Vaishyas, and the Shudras, and the other castes formed by intermixture. You are the masses of clouds which appear in the sky; you are Lightning; and you are the roar of thunder.

58. You are the year, you are the seasons, you are the month, and you are the fortnight. You are Yuga, you are the time represented by a twinkle of the eye, you are Kashtha, you are the Constellations, you are the Planets, you are Kala,

59. You are the tops of all trees, you are the highest summits of all mountains. You are the tiger among the lower animals, you are Garuda among birds, and you are Ananta among snakes.

60. You are the ocean of milk among all oceans, and you are the bow among instruments for hurling weapons. You are the thunder among weapons, and you are Truth among vows.

61. You are Aversion and you are Desire: you are attachment and you are stupefaction (of judgment): you are Forgiveness and you are Unforgiveness. You are Exertion, and you are Patience: you are Cupidity: you are Lust and you are Anger: you are Victory and you are Defeat.

62. You are armed with mace, and you are armed with arrow: you are armed with the bow, and you carry the Khattanga and the Jharjhara in your hands. You are he who cuts down and pierces and smites. You are he who leads (all creatures) and he who gives them pain and grief.

63. You are Righteousness marked by ten virtues: you are Wealth or Profit of every sort; and you are Pleasure! You are Ganga, you are the Oceans, you are the Rivers, you are the lakes, and you are the tanks.

64. You are the thin creepers, you are the thicker creepers, you are all kinds of grass, and you are the deciduous herbs. You are all the lower animals and you are the birds. You are the origin of all objects and acts, and you are that season which yields fruits and flowers.

65. You are the beginning and you are the end of the Vedas; you are the Gayatri, and you are OM.

66. You are Green, you are Red, you are Blue, you are Dark, you are of Bloody color, you are of the color of the Sun, you are Tawny, you are Brown, and you are Dark-blue.

67. You are colorless, you are of the best color, you are the maker of colors, and you are peerless. You are of the name of Gold, and you are fond of Gold.

68. You are Indra, you are Yama, you are the Giver of boons, you are the Lord of riches, and you are Agni. You are the Eclipse, you are the Fire called Chitrahvanu, you are Rahu, and you are the Sun.

69. You are the fire upon which sacrificial butter is poured. You are he who pours the butter. You are He in honor of whom the butter is poured, you are the butter itself that is poured, and you are

the powerful Lord of all. You are those sections of the Brahmans who are called Trisuparna; you are all the Vedas; and you are the sections called Shatarudriya in the Yajushes.

70. You are the holiest of holies, and the auspicious of all auspicious things. You quicken the inanimate body. You are the Chit that lives in the human body. Invested with qualities, you are liable to Destruction. You are individual soul, that is He who is never liable to destruction when uninvested with attributes. You are full yet you are liable to decay and death in the form of the body which is individual soul's encasement.

71. You are the breath of life, and you are quality of Goodness, you are Darkness, you are Ignorance, and you are not subject to mistake. You are the vital airs called Prana, Apana, Samana, Udana, and Vyana.

72. You are the opening of the eye and the shutting of the eye. You are Sneezing and you are Yawning. You are of red eyes which are ever turned inwards. You are of large mouth and large stomach.

73. The hairs of your body are like needles. Your beard is green. Your hair is turned upwards. You are swifter than the swiftest. You are master of the principles of music both vocal and instrumental, and fond of both vocal and instrumental music.

74. You are a fish moving in the waters, and you are a fish caught in the net. You are full, you are fond of sports, and you are of the form of all quarrels and disputes. You are time, you are bad time, you are premature time, and you are over-mature time.

75. You are the killing, you are the razor, and you are what is killed. You are the auxiliary and you are the adversary, and you are destroyer of both auxiliaries and adversaries. You are the time when clouds appear, you are of large teeth, and you are Samvartaka and Valahaka.

76. You are manifest in a shining form. You are concealed for being invested with illusion. You are He who links creatures with the fruits of their acts. You have a bell in your hand. You sport with all mobile and immobile things. You are the cause of all causes. You are Brahma, you are Swaha; you are the holder of the rod, your head is bald, and you are he who has his words, deeds, and thoughts under restraint.

77. You are the four cycles, you are the four Vedas, you are he from whom the



four fires have emanated. You are the ordainer of all the duties of the four modes of life. You are the maker of the four Orders.

78. You are always fond of dice. You are cunning. You are the king of the various clans of spirits, and their ruler. You are bedecked with red garlands and dressed in red robes. You sleep on the mountain-breast, and you are fond of the red color.

79. You are the artisan: You are the foremost of artists; and it is you from whom all arts have originated. You are the tearer of the eyes of Bhaga; you are Fierce, and you are the destroyer of the teeth of Pushan.

80. You are Swaha, you are Swadha, you are Vashat, you are Salutation's form, and you are the words 'Namas-Namas' uttered by all worshippers. Others know not your observances and penances. You are Pranava; you are the sky bespangled with countless of stars.

81. You are Dhatri, and Vidhatri, and Sandhatri, Vidhatri, and the refuge of all things in the form of the Supreme cause, and you are independent of all Refuge. You are conversant with Brahma, you are Penance, you are Truth, you are the soul of Brahmacharyya, and you are Simplicity.

82. You are the soul of all creatures, and you are the Creator of all creatures, you are absolute Existence, and you are the Cause whence the Past, the Present, and the Future, have originated. You are Earth, you are sky, and you are Heaven. You are Eternal, you are Self-controlled, and you are the great god.

83. You are initiated, and you are not initiated. You are forgiving; you are unforgiving; and you are the chastiser of the rebellious. You are the lunar month, you are the cycle, you are Destruction, and you are Creation.

84. You are Lust, you are the seminal fluid, you are subtle, you are gross, and you are fond of garlands made of Karnikara flowers. You have a face like that of Nandi, you have a terrible face, you have a beautiful face, you have an ugly face, and you are without a face.

85. You have four faces, you have many faces, and you have a fiery face when engaged in battles. You are Narayana, you are unattached to all things like a bird, you are Ananta, and you are Virat.

86. You are the destroyer of sin, you are called Mahaparshwa, you are Chandahara, and you are the king of the spirits. You loved like a cow, you were the protec-

or of kine, and you have the king of bulls for your attendant.

87. You are the protector of the three worlds, you are Govinda, you are the director of the senses, and you are incapable of being apprehended by the senses. You are the foremost of all creatures; you are fixed, you are immobile, you tremble not, and you are of the form of trembling.

88. You are incapable of being resisted, you are the destroyer of all poisons, you are incapable of being borne, and you are incapable of being excelled, you cannot be made to tremble, you cannot be measured, you cannot be defeated, and you are victory.

89. You are of quick speed, you are the Moon, you are Yama, you suffer ungrudgingly, cold, heat, hunger, weakness and disease. You are all mental agonies, you are all physical diseases, you are the curer of all diseases, and you are those diseases themselves which you cure.

90. You are the destroyer of my Sacrifice which had tried to escape in the form of a deer. You are the coming in and going out of all diseases. You have a high crest. You have eyes like lotus-petals. You live in the midst of lotuses.

91. You carry the ascetic's staff in your hands. You have the three Vedas for your three eyes. Your chastisements are fierce and severe. You are the destroyer of the egg. You are the drinker of both poison and fire, you are the foremost of all gods, you are the drinker of Soma, you are the lord of the Maruts.

92. You are the drinker of Ambrosia. You are the Lord of the universe. You shine in effulgence, and you are the Lord of all the shining ones. You guard against poison and death, and you drink milk and Soma. You are the foremost of the protectors of those that have fallen off from heaven, and you protect Brahman himself.

93. Gold is your seminal fluid. You are male, you are female, you are neuter. You are an infant, you are a youth, you are old in years with your teeth gone, you are the foremost of Nagas, you are Shakra, you are the Destroyer of the universe, and you are its Creator.

94. You are Prajapati, and you are worshipped by the Patriarchs, you are the supporter of the universe, you have the universe for your form, you are gifted with great energy, and you have faces turned towards all directions. The Sun and the

Moon are your two eyes, and the Grandfather is your heart. You are the Ocean. The goddess of learning is your speech, Fire and Wind are your might. You are Day and Night. You are all acts including the opening and the shutting of the eye.

95. Neither Brahman, nor Govinda, nor the ancient Rishis, can understand your greatness, O auspicious god.

96. Your subtle forms cannot be seen by us. Rescue me and, O, protect me as the father protects his own begotten son.

97. O protect me! I deserve your protection! I bow to you, O sinless One! You, O illustrious one, are full of mercy for your devotees. I am always devoted to you.

98. Let him be always my protector who stays alone on the other side of the ocean, in a form while it is difficult to apprehend, and overwhelming many thousands of persons.

99. I bow to that Soul of Yoga who is seen in the form of an effulgent Light by persons that have their senses under restraint, who are endued with the quality of Goodness, who have regulated their breaths, and who have conquered sleep.

100. I bow to him who has matted locks, who carries the ascetic's staff in his hand, who has a body having a long abdomen, who has a water bowl tied to his back, and who is the Soul of Brahman.

101. I salute Him who is the soul of water, in whose hair are the clouds, in the joints of whose body are the rivers, and in whose stomach are the four oceans.

102. I seek the protection of Him who, when the end of the cycle sets in, devours all creatures and lies down on the wide sheet of water that covers the universe.

103. Let him who entering Rahu's mouth drinks Soma in the night and who becoming Swarbhanu devours the Sun also, protect me.

104. The gods who are mere infants and who have all originated from you after Brahman's creation, enjoy their respective shares. Let them enjoy those offerings made with Swaha and Swadha, and let them enjoy pleasure from those presents. I salute them.

105. Let those Beings who are tiny like the thumb and who live in all bodies, always protect and please me.

106. I always salute those Beings who living within embodied creatures make the latter cry in grief without themselves crying in grief, and who gladden them without themselves being glad.

107—110. I always salute those Rudra who live in rivers, in oceans, in hills and mountains, in mountain-caves, in the roots of trees, in cowpens, in dreary forests, in the junction of roads, in roads, in open squares, in banks, in elephant-sheds, in stables, in car-sheds, in deserted gardens and houses, in the five principal elements, and in the cardinal and subsidiary points. I salute them again and again who live in the space amidst the Sun and Moon, as also in rays of the Sun and the Moon, and them who live in the nether regions, and them who have followed the path of Renunciation and other superior practices for the sake of the Supreme.

111. I always salute them who are without number and measure, and who have no form, those Rudras, who are gifted with infinite attributes.

112. Since you, O Rudra, are the Creator of all creatures, since, O Hara, you are the Master of all creatures, and since you are the indwelling spirit of all creatures, therefore, you were not invited by me.

113. Since you are He who is worshipped in all sacrifices with profuse gifts, and since it is you who are the Creator of all things, therefore, I did not invite you.

114. Or, perhaps, O god, overpowered by your subtle illusion I failed to invite you.

115. Be propitiated with me, blessed be yourself, O Bhava, with me possessed by the quality of darkness. My Mind, my Understanding, and my intellect all live in you, O god!—

116—117. Hearing these adorations, that Lord of all creatures, *vis.*, Mahadeva, stopped. Indeed, highly pleased, the illustrious god addressed Daksha, saying,—O Daksha of excellent vows, I have been pleased with these adorations of yours. You need not swell the chorus of my adoration any longer! You shall have my companionship.

118. Through my grace, O progenitor of creatures, you will acquire the fruit of a thousand horse-sacrifices, and a hundred Vajapeyas.

119. Once more, Mahadeva, that thorough adept in speech, addressed Daksha and said to him these words fraught with great consolation:—Be you the foremost of all creatures in the world.

120. You should not, O Daksha, entertain any feelings of grief for these injuries put on your Sacrifice. It has been seen that in former cycles too I had to destroy your Sacrifice.



121. O you of excellent vows, I shall grant you again some more boons. Take them from me. Removing this cheerlessness that overspreads your face, hear me with rapt attention.

122. With the help of reasonable arguments, the gods and the Danavas have formed from the Vedas consisting of six branches and from the philosophers of Sankhya and Yoga a creed by virtue of which they have practised the austere penances for many long years.

123. The religion, however, which I have formed is peerless, and productive of benefits on every side. Men in all modes of life can practise it. It brings on Liberation. It may be acquired in many years or through merit by persons who have controlled their senses. It is shrouded in mystery. Those who have no wisdom consider it as censurable.

124. It is opposed to the duties sanctioned for the four orders of men and the four modes of life, and agrees with those duties in only a few particulars. Those who are well-skilled in the science of conclusions can understand its fitness; and they who have gone above all the modes of life can adopt it.

125. In days of yore, O Daksha, this auspicious religion called Pashupata had been found out by me. The proper observance of that religion produces great benefits.

126. May you get those, O highly blessed one! Renounce this fever of your heart!—Having said these words, Mahadeva, with his consort (Uma) and with all his attendants disappeared from the view of Daksha of great prowess.

127. He who would recite this hymn that was first sung by Daksha or who would listen to it when sung by another, would never suffer from the smallest evil and would gain a long life.

128. Indeed, as Shiva is the foremost of all the gods, so is this hymn, consonant with the Shrutis, is the foremost of all hymns.

129. Persons seeking fame, kingdom, happiness, pleasure, profit and riches, and learning, should listen with devout feelings to the recital of this hymn.

130. One suffering from disease, one distressed by pain, one plunged into melancholy, one assailed by thieves or by fear and one under the displeasure of the king about his charge, becomes freed from fear by reciting this hymn.

131. By listening or reciting this hymn, one, even in this earthly body of his, acquires equality with the spirits who are

the attendants of Mahadeva. One gains energy and fame, and becomes purged of all sin.

132. Neither Rakshasas, nor Pishachas, nor ghosts, nor Vinayakas make disturbances in the house where this hymn is recited.

133. That woman, again, who listens to this hymn with pious faith, observing the practices of Brahmacharyya, gains worship as a goddess in the family of her father and that of her husband.

134. All the acts of that person become always successful who listens or recites with rapt attention to the whole of this hymn.

135. On account of the recitation of this hymn all the wishes one cherishes in his mind and all the wishes he speaks out become successful.

136. That man gains all objects of enjoyment and pleasure and all things that are desired by him, who, practising self-control, makes, according to proper rites, offerings to Mahadeva, Guna, Uma, and Nandi, (and thereafter utters forthwith their names, in proper order and with devotion.

137. Such a man, after death, ascends to heaven, and is never born among the intermediate animals or birds. This was said by the powerful Vyasa the son of Parashara."

## CHAPTER CCLXXXVI.

(MOKSHADHARMA PARVA).—

*Continued.*

Yudhisthira said:—

1. "Tell me, O grandfather what is the spiritual science of man and whence does it originate."

Bhishma said:—

2. "Helped by the spiritual science, one may know everything. It is, again, superior to all things. I shall, with the help of my intelligence, explain to you that spiritual science about which you ask me. Listen, O son, to my explanation.

3. Earth, Wind, Ether, Water, and Light forming the fifth, are the great elements. These are the origin and the destruction of all creatures.

4. The bodies of living creatures, O foremost of Bharata's race, are the result of the combination of the virtues of these five. Those virtues repeatedly come into being

and repeatedly merge into the Supreme Soul.

5. From those five primal elements are created all creatures, and into those five great elements all creatures resolve themselves; again and again, like the numberless waves of the Ocean rising from the Ocean and merging into that which causes them.

6. As a tortoise stretches forth its legs and withdraws them again into itself, so the numberless creatures originate from (and enter) these five great essences.

7. Verily, sound originates from ether, and all dense matter is the attribute of Earth. Life springs from Wind. Taste is from Water. Form is the property of Light.

8. The entire mobile and immobile universe is thus the outcome of the combination of these five great essences. When Destruction sets in, the infinite variety of creatures resolve themselves into those five, and once more, when Creation begins, they originate from the same five.

9. The Creator puts in all creatures the same five great elements in proportions that He thinks fit.

10. Sound, the ears, and all cavities,—these three,—have ether for their cause. Taste, all watery or juicy substances, and the tongue, are the properties of Water.

11. Form, the eye, and the digestive fire in the stomach, are the properties of Light. Smell, the organ of smelling, and the body, are the properties of Earth.

12. Life, touch, and action are the properties of Wind. I have thus explained to you, O king, all the properties of the five principal elements.

13. Having created these, the Supreme God, O Bharata, united with them the qualities of Goodness, Darkness, and Ignorance, Time, Consciousness of functions, and Mind forming the sixth.

14. What is called the Understanding lives in the interior of what you see above the soles of the feet and below the crown of the head.

15. In man there are five senses. The sixth (sense) is the Mind. The seventh is called the Understanding. The Kshetrajna or Soul is the eighth.

16. The senses and the Actor should be determined by apprehension of their respective functions. The states called Sattwa, Rajas, and Tamas, depend upon the senses for their formation.

17. The senses exist for simply catching the impressions of their respective

objects. Doubt is the function of the Mind. The Understanding is for ascertainment. The Soul is said to be only an inactive witness.

18. Sattwa, Rajas, Tamas, Time, and Acts, O Bharata, these attributes govern the Understanding. The Understanding is the senses and the five attributes.

19. When the Understanding is not, the senses with the mind, and the five other attributes, cease to be. That by which the Understanding sees is called the eye. When she smells, she becomes the organ of smell; and when she tastes the various objects, she is called tongue.

20. When again she feels the touch of the various objects, she becomes the organ of touch. It is the Understanding that becomes modified variously and frequently. When the Understanding wishes for anything, she becomes Mind.

21. The five senses with the Mind, which separately form the foundations (of the Understanding), are the creations of the Understanding. They are called Indriyas or organs. When they become stained, the Understanding also becomes sullied.

22—23. The Understanding, living in individual Soul, exists in three states. Sometimes she rejoices, sometimes she grieves, and sometimes she exists in a state which is neither pleasure nor pain. Having for her essence these states, of Sattwa, Rajas, and Tamas), the Understanding passes through these three states.

24. As the lord of rivers, *vis.*, the Ocean, always keeps within his bounds, so the Understanding, which exists united with the (three) states, exists in the Mind.

25—28. When the state of Rajas is awakened, the Understanding becomes changed into Rajas. Delight, joy, gladness, happiness, and contentment, these when somehow excited, are the properties of Sattwa. Heart-burning, grief, sorrow, discontentment, and unforgiveness, arising from particular causes, are the outcome of Rajas. Ignorance, attachment and mistake, carelessness, stupefaction, and terror, meanness, cheerlessness, sleep, and procrastination,—these, when engendered by particular causes, are the properties of Tamas.

29. Whatever state of body or mind, either joy or happiness, arises, should be considered as due to the state of Sattwa.

30. Whatever, again, is full of sorrow and is disagreeable to oneself, should be considered as originating from Rajas. Without undertaking any such act, one should turn his attention to it.



31. Whatever is full of error or stupefaction in either body or mind, and is inconceivable and mysterious, should be known as being outcome of Tamas.

32. Thus have I explained to you that all things in this world live in the Understanding. By knowing this one becomes wise. What else can be the characteristics of wisdom?

33. Know now the difference between these two subtle things, *vis.*, Understanding, and Soul. One of these, *vis.*, the Understanding, creates qualities. The other, *i.e.*, the Soul, does not create them.

34. Although they are, by nature, distinct from each other, yet they always dwell in a state of union. A fish is different from the water in which it lives, but the fish and the water exist together.

35. The qualities cannot know the Soul. The Soul, however, knows them. The ignorant regard the Soul as existing in a state of union with the qualities like qualities existing with their possessors. This, however, is not the case, for the Soul is only an idle spectator of everything.

36. The Understanding has no refuge. That which is called life originates from the effects of the qualities coming together. Others, acting as causes, create the Understanding that lives in the body. No one can apprehend the qualities in the true nature or form of existence.

37. The Understanding, as already said, creates the qualities. The Soul simply sees them. This union between the Understanding and the Soul is eternal.

38. The Understanding living within, perceives all things through the Senses which are by nature inanimate and unapprehending. In sooth, the senses are only like lamps.

39. This is their nature. Knowing this, one should live cheerfully, without giving way to either grief or joy. Such a man is above the influence of pride.

40. Owing to her nature, the Understanding creates all these attributes, as a spider weaves threads. These qualities should be known as the threads the spider weaves.

41. When destroyed, the qualities do not cease to exist; only, their existence becomes invisible. When, however, a thing is beyond the range of the senses, its existence (or otherwise) is understood by inference. This is the opinion of some persons. Others hold that with destruction the qualities cease to be.

42. Solving this hard problem of the understanding and reflection, and removing all doubt, one should renounce sorrow and live happily.

43. As men not knowing the bottom become distressed when they fall upon this Earth which is like a river filled with the waters of stupefaction, so is that man pained who falls away from that state in which there is a union with the Understanding.

44. Learned men, however, conversant with spiritual science and armed with fortitude, are never afflicted, because they can go to the other end of those waters. Indeed, Knowledge is a good vessel.

45. Men of knowledge have not to meet those fears which terrify them that are shorn shorn of knowledge. Regarding the righteous, none of them attains to an end which is superior to that of any other person amongst them. In fact, the righteous display an equality about it.

46. Regarding the man of Knowledge, whatever acts have been done by him in pristine times out of Ignorance) and whatever sinful acts he does, he destroys both by Knowledge as his sole means. Then, again, upon the attainment of Knowledge he ceases to commit these two evils, *vis.*, blaming the wicked acts of others and doing any wicked acts himself under the influence of attachment."

## CHAPTER CCLXXXVII.

(MOKHARDHAMA PARVA).—

*Continued.*

**Yudhisthira said:—**

1. "Living creatures always dread sorrow and death. Tell me, O grandfather, how the occurrence of these two may be warded off."

**Bhishma said:—**

2. "Regarding it, O Bharata, is cited the old discourse between Narada and Samanga.

**Narada said:—**

3. You salute your elders by prostrating yourself on the ground till your chest touches the ground. You appear to be engaged in crossing (the river of life) with your hands. You appear to be always free from sorrow and greatly cheerful.

4. I do not see that you have the least anxiety. You are always content and

happy, and you appear to play happily like a child.

**Samanga said :—**

5. O giver of honors, I know the truth about the Past, the Present, and the Future. Hence I never become dispirited.

6. I know also what the commencement of acts is in this world, what, of their fruits and how different are those fruits. Hence I never give way to sorrow.

7. You see, O Narada, the illiterate, the destitute, the prosperous, the blind, idiots and madmen, and ourselves also, all live.

8. These live by virtue of their pristine deeds. The very gods, who are freed from diseases, exist by virtue of their pristine deeds. The strong and the weak, all, live by virtue of their pristine deeds. It is proper, therefore, you should regard us with respect.

9. The masters of thousands live. The masters of hundreds also live. They who are overwhelmed with sorrow live. See, we too are living.

10. When we, O Narada, do not yield to grief, what can the practice of the duties or the observance of acts do to us? And since all joys and sorrows do not terminate, they are, therefore, unable to agitate us at all.

11. Indeed, the very root of wisdom, is the freedom of the senses from mistake. It is the senses which produce error and grief. One whose senses are subject to mistake can never be said to have acquired wisdom.

12. That pride which a man, subject to error, entertains, is only a form of the error to which he is subject. As regards the man of error, neither this world nor the next is for him. It should be remembered that griefs do not last for ever and that happiness cannot be acquired always.

13. One like me would never adopt worldly life with all its changes and painful incidents. Such a one would not care for objects of enjoyments, and would not think at all of the happiness which they yield, or, indeed, of the griefs that come on.

14. One capable of depending on his own self, would never hanker after the possessions of others; would not think of unfair gains, would not feel overjoyed at the acquisition of even immense riches; and would not give way to sorrow at the loss of riches.

15. Neither friends, nor riches, nor high birth, nor sacred learning, nor Mantras,

nor energy, can succeed in saving one from sorrow in the next world. It is only by conduct that one can acquire happiness there.

16. The Understanding of the man who is not acquainted with Yoga can never be directed towards Liberation. One unacquainted with Yoga can never gain happiness. Patience and the determination to shake off sorrow, these two mark the setting in of happiness.

17. Anything agreeable brings on pleasure. Pleasure induces pride. Pride, again, produces sorrow. For these reasons, I avoid all these.

18. Grief, Fear, Pride,—these that stupefy the heart,—and also Pleasure and Pain, I see as witness since my body is endued with life and moves about.

19. Knowing both riches and pleasure, and thirst and mistake, I wander over the Earth, freed from grief and every sort of anxiety of heart.

20. Like one that has drunk nectar I have no fear, either in this world or in the next, of death, or sin, or cupidity, or anything of that sort.

21. I have gained this knowledge, O Brahmana, as the outcome of my severe and indestructible penances. Therefore, O Narada, even when it comes to me, cannot affect me."

## CHAPTER CCLXXXVIII.

### (MOKSHADHAMA PARVA).—

*Continued.*

**Yudhishtira said :—**

1. "Tell me, O Grandfather, what is for the behoof of one who is not acquainted with the truths of the scriptures, who is always in doubt, and who abstains from self-control and the other practices the object whereof the knowledge of the Soul."

**Bhishma said :—**

2. "Adoring the preceptor, always reverentially attending the aged, and listening to the scriptures,—these are said to be of supreme benefit.

3. Regarding it is cited the old discourse between Galava and the celestial Rishi Narada.

4. Once on a time Galava, desirous of securing what was for his behoof, addressed Narada freed from error and fatigue, well-read in scriptures, pleased with knowledge



a thorough master of his senses, and with soul devoted to Yoga, and said,—

5. I see, O Ascetic, those virtues by the possession of which a person is respected in the world, live permanently in you.

6. You are freed from error and, therefore, you should remove the doubts that fill the minds of men like ourselves who are subject to error and who are unacquainted with truths of the world.

7. We do not know our duties, for the injunctions of the scriptures create an inclination for Knowledge simultaneously with the inclination for acts. You should describe these subject to us.

8. O illustrious one, the different modes of life approve different courses of conduct,—‘This is beneficial,’—‘This is beneficial,’—the scriptures exhort us often in this way.

9. Seeing the followers of the four modes of life, who are thus exhorted by the scriptures and who fully approve of what the scriptures have sanctioned for them, thus travelling in various courses, and beholding that ourselves also are equally content with our own scriptures, we cannot understand what is truly wholesome.

10. If the scriptures were all of one opinion, then what is truly beneficial would have become clear. On account, however, of the scriptures being multifarious, that which is truly beneficial is filled with mystery.

11. For these reasons, that which is truly beneficial, appears to us full of confusion. Do you, then, O illustrious one, describe to me the subject. I have come to you (for this). Instruct me.

**Narada said:—**

12. The modes of life four in number, O child! All of them serve the object for which they have been designed; and the duties they declare differ from one another. Learning them first from competent preceptor's, reflect upon them, O Galava.

13. See, the merits of those modes of life, as described, are varied in their form, divergent in their matter, and contradictory in their observances.

14. When seen with gross vision, all the Ashramas do not exhibit their true intent! Others, however, having subtle sight, see their highest end.

15—16. That which is truly and, without any doubt, wholesome, *vis.*, good offices to friends, and suppression of enemies, and the acquisition of the three-fold objects of life, has been described by the wise to be

supreme excellence. Abstention, from sinful deeds, righteous disposition, good conduct towards the good and pious,—these, forsooth, constitute excellence.

17. Mildness towards all creatures, sincerity of conduct, and sweet words,—these, forsooth, constitute excellence.

18. A just distribution of one's riches among the gods, the Pitris, and guests, and adherence to servants,—these, forsooth, constitute excellence.

19. Truthfulness of speech is excellent. The knowledge of truth is, however, very difficult of acquisition. I hold that a truth which is highly beneficial to creatures.

20. The absence of pride, the suppression of carelessness, contentment, living by one's own self,—these form the supreme excellence.

21. The study of the Vedas, and their branches, according to the well-known rules, and all enquiries and pursuits leading to the acquisition of knowledge,—are, forsooth excellent.

22. One wishing to acquire what is excellent should never enjoy to excess sound and form and taste and touch and scent, and should not enjoy them for their sake alone.

23. Walking in the night, sleep during the day, indulgence in idleness, villany, pride, excessive indulgence and total abstention from enjoyment in objects of the senses, should be shunned by one desirous of acquiring what is excellent.

24. One should not seek self-elevation by putting down others. Indeed, one should, by his merits only, seek superiority over persons who are distinguished but never over those who are inferior.

25. Men having no real merit and filled with a sense of self-admiration depreciate men of real merit, by mentioning their own virtues and riches.

26. Puffed up with a sense of their own importance, these men, when none stops them, consider themselves to be superior to men of real distinction.

27. One having true wisdom and real merits, wins great fame by abstaining from speaking ill of others and from indulging in self-praise.

28. Flowers shed their pure and sweet odour without speaking of their own excellence. Likewise, the effulgent Sun scatters his shining rays in the sky in perfect silence.

29. Similarly those men shine in the world with celebrity who by the help of

their intelligence, renounce these and similar other faults and who do not blaze forth their own virtues.

30. The fool can never shine in the world by speaking out his own praise. The man, however, of real merit and learning acquires celebrity even if he be hidden in a pit.

31. Evil words, uttered with what strength of voice, die out. Good words, uttered, however softly, shine forth in the world.

32. As the Sun shows his fiery form so the multitude of words, of little sense, that fools filled with vanity give vent to show their hearts.

33. For these reasons men try to acquire wisdom of various sorts. It appears to me that of all acquisitions that of wisdom is the most precious.

34. One should not speak until one is asked; nor should one speak when one is asked improperly. Even if endued with intelligence and knowledge, one should still sit in silence like an idiot.

35. One should seek to live among honest men given to righteousness and liberality and the observance of the duties of their own order.

36. One desirous of acquiring what is excellent should never live in a place where people make a confusion of their respective duties.

37. A person may be seen to live who abstains from all works and who is well-content with whatever little is gained without exertion. By living amid the righteous, one succeeds in acquiring pure virtue. Similarly one by living amid the sinful, becomes sullied with sin.

38. As the touch of water or fire or the rays of the moon immediately carry the sensation of cold or heat, similarly the impressions of virtue and vice create happiness or misery.

39. Those who eat Vighasa eat without marking the flavours of the foods placed before them. They, however, who eat carefully marking the flavours of the duties prepared for them, should be known as persons still fettered by the bonds of action.

40. The pious man should leave that place where a Brahmana describes duties to disciples desirous of acquiring knowledge, as based on reasons, of the Soul, but who do not reverentially enquire after such knowledge.

41. Who, however, will leave that place where exists fully that conduct between disciples and preceptors which is consistent

with what has been sanctioned by the scriptures?

42. What learned man who cares for his respect will live there where people talk about the faults of the learned even when such have no foundations to stand upon?

43. Who is there that will not leave that place, like a garment whose end has caught fire, where covetous men tries to break down the limits of virtue?

44. One should remain and live in that place, among good men of pious disposition, where persons possessed of humility are engaged in fearlessly practising the duties of religion.

45. One should not dwell there where men practise the duties of religion for the sake of wealth and other worldly purposes, for the people of that place are all to be considered as sinful.

46. One should fly away quickly from that place, as if from a room in which there is a snake, where the inhabitants, desirous of acquiring the means of life, are engaged in the practice of sinful deeds.

47. One desirous of what is wholesome, should, from the beginning, avoid that act for which one becomes stretched, as it were, on a bed of thorns and for which one becomes invested with the desires born of the pristine deeds.

48. The pious man should leave that kingdom where the king and king's officers exercise equal authority and where people eat before feeding their relatives.

49. One should live in that country where Brahmanas having a knowledge of the scriptures are fed first; where they always practise religious duties, and where they are engaged in teaching disciples and officiating at the sacrifices of others.

50. One should unhesitatingly live in that country where the sounds Swaha, Swadha, and Vashat are duly and continuously uttered.

51. One should leave that kingdom, like poisoned meat, where one sees Brahmanas compelled to follow unholy practices, by want of the means of life.

52. With a contented heart and considering all his wishes as already gratified, a pious man should live in that country whose denizens gladly give away before even they are asked.

53. One should live and move about, among good men devoted to pious acts, in that country where the wicked are punished, and where respect and good offices are



done to those who are of controlled and purified souls.

54—55 One should unhesitatingly live in that country whose king is given to virtue and which the king rules virtuously, casting off desires and possessed of prosperity, and where severe punishment is inflicted on those who subject self-controlled men to the consequences of their anger, on those who treat wickedly the righteous, on those who commit acts of violence, and on the covetous.

56. Kings endued with such a disposition, secure the prosperity of those who live in their kingdoms when prosperity is on the point of leaving them.

57. I have thus told you, O son, in answer to your enquiry, what is beneficial or excellent. No one can describe, on account of its exceedingly high character, what is beneficial or excellent for the Soul.

58. Many and high will the excellences be, through the performance of the duties laid down for him, of the man who for earning his livelihood during the time of his stay in this world, acts in the way indicated above and who devotes his soul to the well-being of all creatures."

## CHAPTER CCXXXIX.

(MOKSHADHARMA PARVA).—

*Continued.*

**Yudhishtira said :—**

1. "How, O grandfather, should a king like us act in this world, keeping in view the great object of acquisition? What attributes, again, should he always possess so that he may be liberated from attachments."

**Bhishma said :—**

2. "I shall in this connection recite to you the old narrative that was uttered by Arishtanemi to Sagara who had sought his advice.

**Sagara said :—**

3. What is that good, O Brahmana, by doing which one may enjoy happiness here? How, indeed, may one avoid grief and agitation? I wish to know all this.

**Bhishma said :—**

4. Thus addressed by Sagara, Arishtanemi of Tarkshya's race, conversant with all the scriptures, considering the enquiries as deserving fully of his instructions, said these words :—

5. The happiness of Liberation is true happiness in the world. The ignorant man knows it not, attached, as he is, to children and animals and possessed of riches and corn.

6. The understanding that is attached to worldly objects and the longing mind baffle all skilful treatment. The ignorant man who is bound in the fetters of affection cannot acquire Liberation.

7. I shall now describe to you all the fetters which originate from the affections. Hear them with attention. Indeed, they can be heard with profit by one who is endued with knowledge.

8. Having procreated children in due time and married them when they become young men, and having found them to be competent for earning their livelihood, do you free yourself from all attachments and rove about happily.

9. When you find your dear consort grown old in years and attached to the son she has given birth to, do you leave her in time, keeping in view the highest object of acquisition.

10. Whether you get a son or not, having, during the first years of your life, duly enjoyed with your senses the objects thereof, liberate yourself from attachments and rove about in happiness.

11. Having satisfied the senses with their objects, you should suppress the desire of further indulging them. Liberating yourself from attachments, you should rove in happiness, contenting yourself with what is got without exertion and previous calculation, and looking impartially towards all creatures and objects.

12. Thus, O son, have I told you briefly. Hear me now, for I shall tell you fully, the desirability of the acquisition of Liberation.

13. Those persons who live in this world shorn of attachments and fear, succeed in acquiring happiness. Those persons, however, who are attached to worldly objects, forsooth, meet with destruction.

14. Worms and ants are engaged in the acquisition of food and are seen to die in the search. They who are shorn of attachments are happy, while they who are attached to worldly objects meet with destruction.

15. If you wish to acquire Liberation you should never place your thoughts on your relatives, thinking,—How shall these live without me?

16. A living creature takes birth by

himself, and, grows by himself, and acquires happiness and misery, and death by himself.

17. In this world people enjoy and obtain food and cloth and other acquisitions acquired by either their parents or themselves. This is the result of the acts of pristine lives, for nothing can be had in this life which is not the result of the past.

18. All creatures live on the Earth, protected by their own acts, and acquiring their food as the result of what is ordained by Him who allots the fruits of acts.

19. A man is but a lump of clay, and always depends completely on their forces. A man, being thus so weak, what rational motive can one have for protecting and feeding his relatives?

20. When your relatives are carried away by Death in your very presence and despite your utmost efforts to save them, that circumstance alone should awaken you.

21. In the very life-time of your relatives and before own duty is completed of feeding and protecting them, you may yourself die and leave them.

22. After your relatives have been carried away from this world by death, you cannot know what becomes of them there,—that is, whether they are happy or miserable. This fact ought to awaken you.

23. When on account of the fruits of their own acts your relatives can maintain themselves in this world whether you live or die, thinking of this you should do what is for your own well-being.

24. When such is the case, who in the world is to be considered as whose? Do you, therefore, think of acquiring Liberation. Hear now what more I shall say to you.

25. That man of firm Soul is, forsooth, liberated who has conquered hunger and thirst and such other states of the body, as also anger and cupidity and error.

26. That man is always liberated who does not forget himself, through folly, by indulging in gambling and drinking and concubinage and the chase.

27. That man who is really affected by sorrow for being compelled to eat every day and every night for maintaining life, is said to be cognisant of the faults of life.

28. One who, as the outcome of careful reflection, considers his repeated births as due to sexual congress with women, is held to be freed from attachments.

29. That man is certainly Liberated who

knows truly the nature of the birth, the destruction, and the acts of living creatures.

30. That man becomes certainly freed who seeks only a handful of corn, for the support of life, from amidst millions upon millions of carts loaded with grain, and who finds no difference between a shed of bamboo and reeds and a palace.

31. That man becomes certainly freed who seeks the world as afflicted by death, disease and famine.

32. Indeed, one who sees the world as such succeeds in becoming contented; while one who fails to see the world in such a light, meets with destruction. That man who is contented with only a little, is considered as freed.

33. That man who sees the world to consist of eaters and edibles, and who is never affected by pleasure and pain begotten by illusion, is considered as liberated.

34. That man who considers a soft bed on a fine bedstead and the hard ground as equal, and who considers good shali rice and hard thick rice as equal, is liberated.

35. That man who considers linen and cloth made of grass as equal, and who considers cloth of silk and barks of trees as the same, and who sees no difference between clean sheep-skin and unclean leather, is liberated.

36. That man who considers this world as the result of the combination of the five principal elements, and who acts in this world, keeping this notion foremost, is liberated.

37. That man who considers pleasure and pain in the same light and gain and loss as equal, and victory and defeat as the same to whom like and dislike are the same, and who is unmoved under fear and anxiety, is perfectly liberated.

38. That man who considers his body which has so many imperfections, to be only a mass of blood, urine and excreta, as also of disorders and diseases, is liberated.

39. That man becomes liberated who always recollects that this body, when possessed by decrepitude, becomes assailed by wrinkleless and white hairs and leanness and paleness of complexion and a bending of the form.

40. That man who considers his body as subject to loss of power, weakness of sight, deafness, and loss of strength, is liberated.

41. That man who knows that the very Rishis, the gods, and the Asuras are beings that have to depart from their respective spheres to other regions, is liberated.



42. That man who knows that thousands of kings possessed of even great power have died, succeeds in becoming liberated.

43. That man who knows that in this world the acquisition of objects is always hard, that pain is profuse, and that the maintenance of relatives is always painful, becomes liberated.

44. Seeing the abundant faults of children and of other men, who is there that would not worship Liberation?

45. That man who, enlightened by the scriptures and the experience of the world, sees every human concern in this world to be unreal, becomes liberated.

46. Remembering these words of mine, do you act like one who has become liberated, whether it is a life of domesticity that you would lead or pursue Liberation without allowing your understanding to be confounded.

47. Hearing these words of his with attention, king Sagara, acquired those virtues which yield liberation and continued, with their help to rule his subjects."

## CHAPTER CCXC.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Yudhisthira said :—**

1. "This curiosity, O sire, is always living in my mind. O grandfather of the Kurus, I wish to hear everything about it from you!

2. Why was the celestial Rishi, the great Ushanas, called also Kavi, engaged in doing what was agreeable to the Asuras and disagreeable to the gods.

3. Why was he engaged in diminishing the energy of the gods? Why the Danavas always fought with the foremost of the gods.

4. Endued with the effulgence of an immortal, why did Ushanas obtain the name of Shukra? How also did he acquire such superior excellence? Tell me all about these things.

5. Though highly energetic, why can he not go to the centre of the sky? I wish, O grandfather, to learn everything about all these matters."

**Bhishma said :—**

6. "Listen, O king, attentively to all this as it actually took place. O sinless one,

I shall describe these matters to you as I have heard and understood them.

7. Of firm vows and respected by all, Ushanas, that descendant of Bhrigu's race, became engaged in doing what was disagreeable to the gods for some good cause.

8. The royal Kuvera, the chief of the Yakshas and the Rakshas, is the lord of the wealth of Indra, that master of the universe.

9. The great ascetic Ushanas, crowned with Yoga-success, entered the person of Kuvera, and depriving the lord of wealth of his liberty by means of Yoga, robbed him of all his riches.

10. Seeing his riches taken away from him, the lord of wealth became highly displeased. Filled with anxiety, and his anger also being worked up, he went to that foremost of gods, *viz.*, Mahadeva.

11. Kuvera reported the matter to Shiva of great energy, that first of gods, fierce and amiable, and endued with various forms.

**He said :—**

12. Ushanas, having spiritualised himself by Yoga, entered my body and depriving myself of liberty, has taken away all my riches. Having by Yoga entered my body he has again left it.

13. Hearing these words, Maheshwara of Supreme Yoga-powers became filled with ire. His eyes, O king, became blood-red, and taking up his lance he waited.

14. Having taken up that foremost of weapons, the great god began to say,—Where is he? Where is he?—Meanwhile, Ushanas, having learnt the purpose of Mahadeva from a distance, waited silently.

15. Having learnt the fact of the anger of the great Maheshwara of superior Yoga-power, the powerful Ushanas began to think as to whether he should go to Maheshwara or fly away or remain where he was.

16. Thinking, with the help of his severe penances, of the great Mahadeva, Ushanas, of soul crowned with Yoga-success, put himself on the point of Mahadeva's lance.

17. Understanding that Ushanas, whose penances had been crowned with success and who had converted himself into the form of pure Knowledge, was staying at the point of his lance, the bow-armed Rudra, bent that weapon with his hand.

18. When the fierce-armed and powerful Mahadeva of great energy had thus

bent his lance that weapon came to be called from that time by the name of Pinaka.

19. The lord of Uma, seeing Bhargava thus brought upon the palm of his hand, opened his mouth. The chief of the gods then threw Bhargava into his mouth and swallowed him up.

20. The powerful and great Ushanas of Bhṛigu's race, entering the stomach of Maheshwara, began to wander there."

**Yudhisthira said:—**

21. "How, O king, could Ushanas wander within the stomach of that foremost [god] of superior intelligence? What also did that great god do while the Brahmana was within his stomach."

**Bhishma said:—**

22. "Then Mahadeva of severe vows, entered the waters and remained there like an immovable wooden stake, O king, for millions of years.

23—24. His Yoga penances of the austere type having been over, he rose from the great lake. Then that prime god of the gods, *vis.*, the eternal Brahman, approached him, and enquired after the progress of his penances and well-being. The god having the bull for his emblem answered, saying,—My penances have been well practised.

25. Of inconceivable soul, endued with great intelligence, and ever devoted to the religion of truth, Shankara saw that Ushanas within his stomach had become greater on account of those penances of his.

26. That foremost of Yogins, (*vis.*, Ushanas), rich with that wealth of penances and the wealth (of Kuvera), shone brightly in the three worlds, gifted with great energy.

27. After this, Mahadeva armed with Pinaka, that soul of Yoga, once more began to practice Yoga-meditation, Ushanas, however, however, stricken with anxiety, began to roam within the stomach of the great god.

28. The great ascetic began to sing the praises of the god from where he was, desirous of finding an outlet for escape. But, having stopped all his outlets, Rudra, prevented him from coming out.

29. The great ascetic Ushanas, however, O chastiser of enemies, from within Mahadeva's stomach repeatedly addressed the god, saying,—Show me your kindness.

30. To him Mahadeva said,—Go out

through my urethra!—He had closed up all other outlets of his body.

31. Closed on all sides and unable to find out the outlet pointed out, the ascetic began to roam hither and thither, burning all the while with Mahadeva's energy.

32. At last he found the outlet and came out through it. On account of this incident he passed by the name of Shukra, and it is for this he also became unable to attain the central point of the sky.

33. Seeing him come out of his stomach and shining brightly with energy, Bhava, filled with anger, stood with lance uplifted in his hand.

34. The goddess Uma then interposed and forbade the angry lord of all creatures, *vis.*, her consort, to kill the Brahmana. And on account of Uma's having thus prevented her lord from fulfilling his purpose, the ascetic Ushanas became the son of the goddess.

**The goddess said:—**

35. This Brahmana no longer deserves to be killed by you. He has become my son. O god, one who comes out of your stomach does not deserve to be killed by you.

**Bhisma said:—**

36. Pacified by these words of his wife, Bhava smiled and said repeatedly these words, O king, *vis.*,—Let this one go wherever he likes.

37. Bowing to the boon-giving Mahadeva and also to his wife the goddess Uma, the great ascetic Ushanas, gifted with superior intelligence, proceeded to the place he chose.

38. I have thus described to you, O chief of the Bharatas, the story of the great Bhargava about which you had asked me."

## CHAPTER CCXCI.

(MOKSHADHARMA PARVA).—

*Continued.*

**Yudhishthira said:—**

1. "O you of great arms, tell me, after this, what is beneficial for us. O grandfather, I am never satiated with your words which seem to me like ambrosia.

2. What are those good acts, O best of men, by doing which a man succeeds in obtaining what is for his greatest good, both in this world, and in the next, O giver of boons."



**Bhishma said :—**

3. " Regarding it I shall describe to you what the celebrated king Janaka had enquired, in days of yore, of the great Parashara.

4. What is beneficial for all creatures both in this world and the next? Do you tell me what should be known by all about it.

5. Thus accosted Parashara, endued with great ascetic merit and conversant with the ordinances of every religion, said these words, desirous of favouring the king.

**Parashara said :—**

6. Virtue acquired by acts is of supreme benefit both in this world and the next. The sages of old have said that there is nothing higher than virtue.

7. By accomplishing the sacred duties a man becomes honored in heaven. The virtue, again, of embodied creatures, O best of kings, consists in the ordinances on the subject of acts. All good men belonging to the several modes of life, fixing their faith on virtue, perform their respective duties.

8. Four modes of life, O child, have been laid down in this world. Wherever men live the means of maintenance come to them of themselves.

9. Doing by different means virtuous or sinful acts, living creatures, when dissolved into their five constituent elements, attain to various ends.

10. As vessels of white brass, when steeped in liquified gold or silver, get the hue of these metals, so a living creature, who is entirely dependant upon the acts of his pristine lives, takes his color from the nature of those acts.

11. Nothing can originate without a seed. No one can acquire happiness without having performed acts capable of bringing on happiness. When one's body is dissolved, he succeeds in acquiring happiness only on account of the good acts of pristine lives.

12. The sceptic argues, O child, saying,—I do not see that anything in this world is the result of destiny or the virtuous and sinful deeds of pristine lives. Inference cannot settle the existence or operation of destiny. The gods, the Gandharvas and the Danavas have become what they are on account of their own nature.

13. People never recollect in their next lives the acts done by them in pristine ones. For explaining the acquisition of fruits in any particular life people seldom

name the four sorts of acts alleged to have been performed in pristine lives.

14. The declarations having the Vedas for their authority have been made for guiding the conduct of men in his world, and for tranquillizing the minds of men. These, O child, cannot represent the saying of truly wise men.

15. This opinion is wrong. In sooth, one acquires the fruits of whatever among the four sorts of acts one does with the eye, the mind, the tongue, and muscles.

16. As the fruit of his acts, O king, a person sometimes acquires happiness wholly, sometimes misery in the same way, and sometimes happiness and misery united together. Whether virtuous or sinful, acts are never destroyed.

17. Sometimes, O child, the happiness consequent on good acts remains concealed and covered in such a way that it does not shew itself in the case of the person who is sinking in life's ocean till his sorrows disappear.

18. After sorrow has been dissipated, one begins to enjoy (the fruits of) his good acts. And know, O king, that upon the exhaustion of the fruits of good deeds, those of sinful ones begin to throw themselves.

19. Self-control, forgiveness, patience, energy, contentment, truthfulness, modesty, abstention from injury, freedom from the evil practices called Vyasana, and cleverness,—these yield happiness.

20. No creature is perpetually subject to the fruits of his good or bad acts. The wise man should always try to collect and concentrate his mind.

21. One never has to enjoy or endure the good and bad deeds of another. Indeed, one enjoys and endures the fruits of only those acts that he does oneself.

22. The person who renounces both happiness and misery walks along a particular path. Those men, however, O king, who allow themselves to be attached to all worldly objects, walk along an entirely different path.

23. A person should not himself do that act which, if done by another, will bring censure on him. Indeed, by doing an act that one censures in others, one meets with ridicule.

24—25. A Kshatriya shorn of courage, a Brahmana who takes every sort of food, a Vaishya shorn of exertion, a Shudra who is idle, a learned person without good conduct, one of high birth but shorn of righteous conduct, a Brahmana fallen away from

truth, a woman who is unchaste and wicked, a Yogin endued with attachments, one that cooks food for his own self, an ignorant person employed in making a discourse, a kingdom without a king, and a king who cherishes no love for his subjects and who is shorn of Yoga,—these all, O king, are deserving of pity.

## CHAPTER CCXCII.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Parashara said :—**

1. That man, who, having got this car, *vis.*, his body endued with mind, goes on, restraining with the reins of knowledge the horses of the objects of the senses, should certainly be considered as an intelligent one.

2. The homage by a person whose mind depends on itself and who has renounced the means of livelihood, is worthy of high praise,—that homage, namely, O twice-born one, which is the result of instructions received from one who has succeeded in getting over acts, but not acquired from the mutual discussion of men in the same state of progress.

3. Having got the allotted period of life, O king, with such difficulty, one should not diminish it. On the other hand, man should always try, by righteous deeds, for his gradual advancement.

4. Among the six different colors that individual Soul attains at different periods of his existence, he who falls away from a superior color deserves blame and censure. Hence, one who has acquired the result of good deeds should act in such a way as to avoid all acts sullied by the quality of Darkness.

5. Man attains to a superior color by pious deeds. Unable to acquire a superior color for such acquisition is highly difficult, a person, by doing sinful deeds only kills himself.

6. All sinful deeds that are perpetrated unconsciously or in ignorance are destroyed by penances. A sinful deed, however, that is committed knowingly, yields much sorrow.

7. Hence, one should never commit sinful deeds which have for their fruit only sorrow.

8. The intelligent man would never do a sinful act even if it produce the great-

est advantage, just as a person who is pure would never touch a Chandala.

9. How miserable is the fruit I behold of sinful deeds. Through sin the very vision of the sinner becomes perverse, and he mistakes his body and its unstable accompaniments for the Soul.

10. That foolish man who does not succeed in following Renunciation in this world becomes stricken with great grief when he goes to the next world.

11. An uncolored cloth, when dirty, can be purified, but not a piece of cloth which is dyed with black; so, O king, listen to me with care, is it the case with sin.

12. That man who, having knowingly perpetrated a sin, acts righteously for expiating that sin, has to enjoy and endure the fruits of his good and bad deeds separately.

13. The Brahnavadins hold, under the authority of what has been sanctioned in the Vedas, that all acts of injury committed in ignorance are made good by virtuous acts.

14. A sin, however, that is committed knowingly is never repaired by righteousness. Thus the twice-born Brahnavadins who are conversant with the scriptures of Brahman.

15. But I hold that whatever acts are done, be they righteous or sinful, be they done knowingly or otherwise, they remain till their fruits are enjoyed or endured.

16. Whatever acts are done by the mind with full deliberation, yield, according to their grossness or subtlety, fruits which are gross or subtle.

17. Those acts, however, O you of righteous soul, which are fraught with great injury, if done in ignorance do, forsooth, produce consequences which lead to hell, with this difference that are disproportionate in point of gravity to the acts that produce them.

18. As to those acts of the gods or repeated ascetics, a pious man should never do their like or, informed of them, should never censure them.

19. That man, who, reflecting with his mind, O king, and ascertaining his own ability, performs pious deeds, forsooth, acquires what is for his well-being.

20. Water poured into an unbaked pitchers gradually becomes less and less and finally disappears altogether. If kept, however, in a baked vessel, it remains without its quantity being decreased. Similarly, acts done without thought with the help of



the understanding do not become wholesome; while acts done with judgment remain with unmitigated excellence and produce happiness as their result.

21—22. If into a vessel containing water other water be poured, the original water increases in quantity; so all acts done with judgment, be they just or otherwise, only increase one's stock of virtue.

23. A king should subjugate his enemies and all who seek to assert their superiority, and he should properly rule and protect his subjects. One should ignite his sacred fires and pour libations on them in various sacrifices, and retiring into the woods in either his middle or old age, should live there.

24. Gifted with self-control, and possessed of righteous conduct, one should regard all creatures as his ownself. One should again respect his superiors. By the practice of truth and of good conduct, O king, one is sure to acquire happiness.

### CHAPTER CCXIII.

(MOKSHADHRAMA PARVA).—

*Continued.*

**Parashara said:—**

1. Nobody in this world does good to another. Nobody makes gifts to others. All persons are seen to act for their own selves.

2. People are seen to abandon their very parents and their uterine brothers when these cease to love them. What need be said then of relatives of other grades.

3. Gifts to a distinguished person and acceptance of the gifts made by a distinguished person both produce equal merit. Of these two acts, however, the making of a gift is superior to the acceptance thereof.

4. That wealth which is gained by fair means and is multiplied by fair means, should be protected with care for the sake of acquiring virtue. This is an accepted truth.

5. One desirous of gaining virtue, should never gain riches by means involving injury to others. One should perform his acts according to his power, without zealously seeking riches.

6. By giving water, whether cold or heated by fire, with a devoted mind, to a (thirsty) guest, according to the best of his might, one acquires the merit of the act of giving food to a hungry man.

7. The great Rantideva acquired success in all the worlds by adoring the ascetics with offerings of only roots and fruits and leaves.

8. The royal son of Shivi also acquired the highest regions of happiness by having pleased the Sun-god along with his companion with offerings of the same sort.

9. All men, by being born, become indebted to gods, guests, servants, Pitris, and their own selves. Every one should, therefore, do his best for satisfying those debts.

10. One frees oneself from his debt to the great Rishis by studying the Vedas. One satisfies his debts to the gods by celebrating sacrifices. By performing the rites of the Shraddha one satisfies the debts to the Pitris. One satisfies the debt to his fellow men by doing good to them.

11. One satisfies the debts he owes to one's own self by listening to Vedic recitations and reflecting on their meaning, by eating the remnants of sacrifices, and by supporting his body. One should duly perform all the acts, from the beginning, that he owes to his servants.

12. Though shorn of wealth, men are seen to attain to success by great exertions. Ascetics by duly adoring the gods, and by duly pouring libations of clarified butter on the sacred fire, have been seen to acquire ascetic success.

13. Richika's son became the son of Vishwamitra. By worshipping the gods who have shares in sacrificial offerings, with Richs, (he acquired success in after life).

14. Ushanas became Shukra by having pleased the god of gods. Indeed, by singing the praises of the goddess (Uma), he sports in the sky, in great effulgence.

15—17. Then, again, Asita and Devala, and Narada and Parvata, and Kakshivat, and Jamadagni's son Rama, and the audya possessed of purified soul, and Vashishtha, and Jamadagni, and Vishwamitra, and Atri, and Bharadwaja, and Harishmashru, and Kundadhara, and Shrutashravas,—these great Rishis, by worshipping Vishnu with concentrated minds with the help of Richs, and by penances, acquired success through the grace of that great god gifted with intelligence.

18. Many undeserving men, by worshipping that good god, won great distinction. One should not seek for advancement by committing any wicked or censurable deed.

19. That wealth which acquired by fair means is true wealth. Fix on that wealth

however, which is acquired by unfair means. Virtue is eternal. It should never, in this world, be renounced from desire of riches.

20. That pious person who keeps his sacred fire and offers his daily adorations to the gods is considered as the foremost of righteous persons. All the Vedas, O foremost of kings, are established on the three sacred fires.

21. That Brahmana is said to possess the sacred fire whose acts exist in full. It is better to at once leave off the sacred fire than to keep it, abstaining from acts.

22. The sacred fire, the mother, the father who has begotten, and the preceptor, O foremost men, should all be duly attended and served with humility.

23. That man, who, renouncing all feelings of pride, humbly attends upon and serves them who are venerable for age, who is endued with learning and shorn of lust, who regains all creatures equally with an eye of love, who has no riches, who is righteous in his acts, and who is shorn of the desire of inflicting any kind of injury, that truly respectable man is adored in this world by the good and pious.

#### CHAPTER CCXCIV.

(MOKSHADHRAMA PARVA).—

*Continued.*

Parashara said:—

1. The lowest order, it is proper, should derive their maintenance from the three other orders. Such service, rendered with love and respect, makes them pious.

2. If the ancestors of any Shudra were not engaged in service, he should not still engage himself in any other occupation. Truly, he should take up service as his occupation.

3. In my opinion, it is proper for them to mix, under all circumstances, with good men devoted to virtue, but never with the wicked.

4. As in the Eastern hills, jewels and metals blaze with greater effulgence on account of their nearness to the Sun, so the lowest order shines on account of their association with the good.

5. A piece of white cloth assumes that color with which it is dyed. Such is the case with Shudras.

6. Therefore, one should also attach him to all good qualities but never to bad

qualities. The life of human beings in this world is fickle and transitory.

7. That wise man who, in happiness as also in misery, acquires only what is good, is considered as a true observer of the scriptures.

8. That man who is gifted with intelligence would never do an act which is alienated from virtue, however great may the advantages be of that act. Indeed, such an act is not considered as truly wholesome.

9. That lawless king who, taking thousands of kine from their lawful owners, gives them away acquires no fruit save an empty sound. On the other hand, he commits the sin of theft.

10. The Self-create at first created the Being called Dhatri held in universal esteem. Dhatri created a son who was engaged in maintaining all the worlds.

11. Adoring that god, the Vaishya engages for the means of his support, in agriculture and the tending of cattle. The Kshatriyas should undertake the task of protecting all the other classes. The Brahmanas should only enjoy.

12. As regards the Shudras, they should take up the task of humbly and honestly collecting together the articles that are to be offered in sacrifices, and in cleaning altars and other places where sacrifices are to be celebrated. If each order acts in this way, virtue would not suffer any decrease.

13. If virtue is preserved in its full, all creatures inhabiting the Earth would be happy. Seeing the happiness of all creatures on Earth, the gods in heaven become filled with gladness.

14—15. Hence, that king, who, according to the duties laid down for his order, protects the other classes, becomes worthy of respect. Similarly, the Brahmana who is employed in studying the scriptures, the Vaishya who is engaged in acquiring riches, and the Shudra who is always engaged in serving the three other classes with rapt attention, become objects of reverence. By acting in other ways, O king, each order is said to deviate from virtue.

16. Keeping aside gifts by thousands, even twenty cowries that one may give painfully, having acquired them righteously, will yield great benefit.

17. Those persons, O king, who make gifts to Brahmanas after respecting them duly, reap excellent fruits proportionate to those gifts.

18. That gift is highly valued which



the donor makes after seeking out the donee and respecting him properly. That gift is middling which the donor makes upon being prayed for it.

19. That gift, however, which is made contemptuously and without any respect, is said to be very inferior. This is what the truthful sages say.

20. While sinking in this ocean of life, man should always try to cross that ocean by various means. Indeed, he should so exert himself that he might be released from the fetters of this world.

21. The Brahmana shines by self-control; the Kshatriya by victory; the Vaishya by riches; while the Shudra always shines in glory through clever serving.

## CHAPTER CCXCV.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Parashara said :—**

1—2. In the Brahmana, wealth gained by acceptance of gifts, in the Kshatriya that acquired by victory in battle, in the Vaishya that acquired by performing the duties laid down for his order, and in the Shudra that acquired by serving the three other orders, however small it may be, is worthy of praise, and when spent for the acquisition of virtue yields great benefits. The Shudra is said to be the constant servitor of the three other orders.

3. If the Brahmana, when hard-pressed for a living, performs the duties of either the Kshatriya or the Vaishya, he does not fall off from virtue. When, however, the Brahmana performs the duties of the lowest order, then does he certainly fall off.

4. When the Shudra is unable to secure his living by service of the three other orders, then it is lawful for him to follow trade, tending of cattle, and the practice of the mechanical arts.

5—6. Appearance on the stage and disguising oneself in various forms, exhibition of puppets, the sale of spirits and meat, and trading in iron and leather, should never be adopted for purposes of a living by one who had never before been engaged in those callings every one of which is regarded as censurable in the world. We have heard that if one engaged in them can renounce them, he acquires great merit.

7. When one who has become successful in life acts sinfully on account of his mind being filled with pride, his acts under

such circumstances can never pass for authority.

8. It is heard in the Purans that formerly mankind were self-controlled, that they valued virtue greatly, that the practices they followed for livelihood were all agreeable to propriety and the injunctions laid down in the scriptures; and that the only punishment that was necessary for chastising them when they did wrong was merely the deprecation of their deeds.

9. At the time of which we speak, O king, Virtue, and nothing else, was much praised among men. Having achieved great progress in virtue, men in those days adored only all good qualities that they saw.

10. The Asuras, however, O child, could not bear that virtue which prevailed in the world. Multiplying the Asuras entered the bodies of men.

11. Then was pride generated in men which is so destructive of virtue. From pride originated arrogance, and from arrogance originated anger.

12. When men thus became overwhelmed with anger, modesty and shame disappeared from them, and then they were possessed by carelessness.

13. Afflicted by carelessness, they could no longer see as before, and as the consequence thereof they began to assail one another and thereby gain riches without any compunction.

14. When men became such, the punishment of mere deprecation on transgressors could produce no effect. Men, showing no respect for either the gods or Brahmanas, began to indulge their senses to their fill.

15. At that time the gods repaired to that foremost of gods, viz., Shiva, possessed of patience, of multiform aspect, and endued with the foremost of qualities and sought his protection.

16. The gods gave him their conjoined energy, and thereupon the great god, with a single arrow killed on the Earth those three Asuras, viz., Desire, Anger, and Cupidity, who were staying in the sky, along with their very dwellers.

17. The dreadful king of those Asuras, endued with terrific prowess, who had struck the gods with terror, was also killed by Mahadeva armed with the lance.

18. When this king of the Asuras was killed men once more gained their proper natures, and once more began to study the Vedas and the other scriptures as in days of yore.

19. Then the seven ancient Rishis came forward and installed Vasava as the king of the gods and the ruler of heaven. And they took upon themselves the task of holding the rod of punishment over mankind.

20. After the seven Rishis came king Viprithu and many other kings, all belonging to the Kshatriya order for separately ruling separate classes of human beings.

21. There were, in those ancient times, certain elderly men from whose minds all wicked feelings did not disappear.

22. Hence, on account of that wicked state of their minds and of those incidents connected with it, there appeared many kings of dreadful prowess who began to perform only such acts as were fit for Asuras.

23. Those human beings, who are very foolish follow those wicked acts, establish them as authorities, and practise them to this day.

24. Therefore, O king, I say, you, having reflected properly with the help of the scriptures, that one should avoid all acts that are fraught with injury or malice and try to acquire a knowledge of the Soul.

25. The man endued with wisdom would not seek riches for the performance of religious rites by unfair and immoral ways. Wealth acquired by such means can never yield benefits.

26. Do you, then, become a Kshatriya of this kind! Do you restrain your senses, be kind to your friends, and cherish, according to the duties of your order, your subjects, servants, and children.

27. Through the union of both prosperity and adversity, there arise friendships and enmities. Thousands and thousands of existences are continually revolving, and in every mode of individual Soul's existence these must take place.

28. Therefore, be attached to good qualities of every sort, but never to faults. Such is the nature of good qualities that if the most foolish person, shorn of every virtue, hears himself praised for any good quality, he becomes filled with joy.

29. Virtue and sin exist, O king, only among men. These do not exist among other creatures.

30. One should, therefore, whether in need of food and other necessities of life or above such need, be of virtuous disposition, acquire knowledge, always consider all creatures as his own self, and abstain totally from inflicting any kind of injury.

31. When one's mind becomes shorn of

desire, and when all darkness is removed from it, it is then that one acquires what is auspicious.

## CHAPTER CCXCVI.

(MOKSHADHARMA PARVA).—

*Continued.*

Parashara said:—

1. I have now described to you the ordained duties of a householder. I shall now describe to you the ordinances about penances. Hear me as I describe that subject.

2. It is generally seen, O king, that on account of sentiments fraught with Darkness and Ignorance, the sense of mind begotten by attachment, originates in the heart of the householder.

3. Becoming a householder, one acquires kine, fields, wealth of diverse sorts, wives, children, and servants.

4. One who follows this mode of life continually casts his eye upon these objects. Under these circumstances, one's attachments and aversions multiply, and one ceases to consider unreal possessions as eternal and indestructible.

5. When a person becomes possessed by attachment and aversion, and gives way to the control of worldly objects, the desire of enjoyment then seizes him, originating from carelessness, O king.

6. Considering that person as blessed who has the largest share of enjoyments in this world, the man devoted to enjoyment does not, on account of his attachment thereto, see that there is any other happiness save what depends upon the gratification of the senses.

7. Overwhelmed with cupidity that originates from such attachment, he then tries to multiply the number of his relatives and attendants, and for pleasing these latter he tries to increase his wealth by every means in his power.

8. Filled with affection for children, such a person then commits, for the sake of acquiring riches, evil deeds, and yields to grief if his wealth be lost.

9. Having acquired honors and always guarding against the defeat of his plans, he follows such means as would satisfy his desire of enjoyment. At last he meets with destruction as the inevitable result of the conduct he follows.

10. It is well known, however, that true



happiness is theirs who are endued with intelligence, who are Brahmavadins, who try to perform only auspicious and beneficial acts, and who abstain from all acts which are optional and originate from desire only.

11. From loss of all such objects in which are centred our affections, from loss of riches, O king, and from the oppression of physical diseases and mental anguish, a person falls into despair.

12. From this despair originates an awakening of the soul. From such an awakening proceeds study of the Scriptures. From contemplation of the meaning of the Scriptures, O king, one sees the value of penance.

13. A person endued with the knowledge of what is essential and what accidental, O king, is very rare,—a man who tries to practise penances, under the conviction that the happiness one enjoys from the possession of such agreeable objects as wives and children brings on ultimately misery.

14. Penances, O child, are for all. They are ordained for even the lowest order of men. Penances lead the self-controlled man who has mastered all his senses to the way to heaven.

15. It was through penances that the powerful Lord of all creatures, O king, practising vows at particular intervals, created all existent objects.

16—17. The Aditya's, the Vasus, the Rudras, Agni, the Ashwins, the Maruts, the Vishwadevas, the Saddhyas, the Pitris, the Maruts, the Yakshas, the Rakshasas, the Gandharvas, the Siddhas and the other inhabitants of heaven, and indeed, all other celestials whatever, O child, have all become successful through their penances.

18. Those Brahmanas whom Brahman created at the beginning, succeeded through their penances in honoring not the Earth alone but the heaven also in which they moved about at pleasure.

19. In this world of men, they who are kings, and those others who are householders born in high families, have all become what they are on account of their penances.

20. The silken dresses they put on the excellent ornaments that decorate their persons, the animals and vehicles they ride, and the seats they use are all the outcome of their penances.

21. Thousands of many charming and beautiful damsels, that they enjoy, and their residence in palaces, are all on account of their penances.

22. The righteous enjoy various sorts of costly beds and sweet viands.

23. There is nothing in the three worlds; O scorcher of enemies, that penances can not bring in. Even those who are shorn of true knowledge acquire Renunciation their penances.

24. Whether in rich circumstances or miserable, a person should renounce cupidity, meditating on the scriptures, with the help of his mind and understanding, O best of kings.

25. Discontent produces misery. Cupidity brings on stupefaction of the senses. The senses being stupefied, one's wisdom is lost like knowledge not kept up by continued application.

26. When one's wisdom is lost, he cannot discriminate what is proper from what is improper. Hence, when one's happiness is destroyed he should practise the austere of penances.

27. What is agreeable is called happiness. What is disagreeable is called misery. Happiness is the outcome of penances practised. When they are not practised, the outcome is misery. See the fruits of practising and abstaining from penances.

28. By practising pure penances, people always enjoy auspicious consequences of every sort, enjoy all good things, and acquire great fame.

29. He, however, who, by abandoning (pure penances), undertakes penances from desire of fruit, suffers from many disagreeable consequences, and disgrace and sorrow of all sorts, as the fruits thereof, all of which originate from worldly possessions.

30. Despite the desirability of practising virtue, penances, and gifts, the desire for doing all sorts of forbidden acts originates in his mind. By thus perpetrating various sorts of sinful deeds, he goes to hell.

31. That person, O best of men, who, in both happiness and misery, does deviate from the duties ordained for him, is said to have the scriptures for his eye.

32. It is said that the pleasure one gets from the gratification of his senses of touch, tongue, sight, smell, and hearing, O king, lasts only so long as an arrow shot off the bow takes in falling down upon the Earth.

33. Upon the termination of that pleasure, which is fickle, one suffers the most acute pain. It is only the senseless that do not speak highly of happiness of Liberation which is peerless.

34. Seeing the misery consequent upon the gratification of the senses, the wise

cultivate the virtues of tranquillity and self-control for the purpose of acquiring Liberation. On account of their righteous conduct, riches and pleasure can never succeed in afflicting them.

35. Householders may, without any compunction, enjoy riches and other possessions which are acquired without Exertion. About the duties of their order, I think, they should satisfy them with the help of Exertion.

36. The practice of those who are honored, who are born in high families, and who have their eyes always turned towards the meaning of the Scriptures, is incapable of being followed by those who are sinful and who have uncontrolled minds.

37. All acts that are done by man under the influence of pride, meet with destruction. Therefore, there is no other act, for the respectable and the truly righteous, in this world to do than penance.

38. As regards, those householders, however, who are addicted to acts, they should, with their whole hearts, perform acts. Following the duties of their order, O king, they should with diligence and assiduity celebrate sacrifices and other religious rites.

39. Indeed, as all rivers, male and female, go in the end to the Ocean, so men belonging to all the other orders have the householder for their refuge.

## CHAPTER CCXCVII.

(MOKHADHARMA PARVA).—

*Continued.*

Janaka said:—

1. Whence, O great Rishi, does this difference of color arise among men of the different orders? I wish to know this. Tell me this, O foremost of speakers.

2. The Shrutis say that the offspring one begets is his own self. Originally sprung from Brahman, all the inhabitants of the Earth should have been Brahmanas. Sprung from Brahmanas, why have men begun to perform works distinguished from those of Brahmanas.

Parashara said:—

3—4. It is as you say, O king! The offspring begotten by one is none else than the begetter himself. Because men have deviated from penance, this distribution into classes of different colors has

taken place. When the soil and the seed is good, the offspring produced becomes meritorious. If, however, the soil and seed are inferior, the offspring that will be born will be inferior.

5. Persons well read in the scriptures know that when the Lord of all creatures began to create the worlds, some creatures originated from his mouth, some from his arms, some from his thighs, and some from his feet.

6. Those who came out of his mouth, O child, were called Brahmanas. Those who originated from his arms were called Kshatriyas. Those, O king, sprang from his thighs were the rich class called the Vaishyas. And, lastly, those who were born of his feet were the serving class, *vis*, the Shudras.

7. Only these four orders of men, O king, were thus created. They who belong to classes besides these are said to have originated from an intermixture of these.

8—9. The Kshatriyas called Atirathas, Amvashthas, Ugras, Vaidehas, Shwapa-kas, Pukkakas, Stenas, Nishadas, Sutas, Magadhas, Ayogas, Karanas, Vratyas, and Chandalas, O monarch, have all originated from the four original castes by intermixture with one another.

Janaka said:—

10. When all have originated from Brahman alone, how did human beings become divergent of race? O best of ascetics, numberless diversity of races is seen in this world.

11. How could men devoted to penances acquire the dignity of Brahmanas, though of indiscriminate origin? Indeed, those born in pure wombs and those in impure, all became Brahmanas.

Parashara said:—

12. O king, the status of great persons who succeeded in purifying their souls by penances could not be regarded as affected by their low births.

13. Great Rishis, O monarch, by begetting children in indiscriminate wombs, gave them the dignity of Rishis by means of their power of asceticism.

14—16. My grandfather Vashishtha, Rishyashringa, Kashyapa, Veda, Tandya, Kripa, Kakshivat, Kamatha, and others, and Yavakrita, O king, and Drona, that foremost of speakers, and Ayu, and Matanga and Datta, and Drupada, and Matsya,—all these, O king of the Videhas, gained their respective positions through penance as the means.



17. Originally only four families arose, O king, *viz.*, Angiras, Kashyapa, Vashishtha and Bharata.

18. On account of acts and behaviour, O king, many other families came into existence in time. The names of those families have originated from the penances of those who have founded them. Good people use them.

**Janaka said :—**

19. Tell me, O holy one, the especial duties of the several castes. Tell me also what their common duties are. You know everything.

**Parashara said :—**

20. Taking gifts, officiating at the sacrifices of others, and the teaching of pupils, O king, are the especial duties of the Brahmanas. The protection of the other castes is the special duty of the Kshatriya.

21. Agriculture, cattle-tending, and trade are the duties of the Vaishyas. While service of the (three) twice-born classes is the duty, O king, of the Shudras.

22. I have now told you what the especial duties are of the four castes, O king. Hear, now, O child, as I tell you what the common duties are of all the four castes.

23—24. Compassion, abstention from injury, carefulness, giving to others what is due to them, Shraddhas in honor of departed manes, hospitality to guests, truthfulness, subjugation of anger, contentedness with one's own married wives, purity, freedom from malice, knowledge of Self, and Renunciation,—these duties, O king are common to all the castes.

25. Brahmanas, Kshatriyas, and Vaishyas,—these are the three twice-born orders. They have all an equal right to the performance of these duties, O foremost of men.

26. These three castes following the duties other than those sanctioned for them, suffer indignity, O king, as they go up and acquire great merit by taking for their model some righteous individual of their respective classes who duly satisfies his own duties.

27. The Shudra never falls down; nor is he worthy of any of the rites of regeneration. The course of duties originating from the Vedas is not his. He is not interdicted, however, from practising the thirteen duties which are common to all the castes.

28. O king of the Videhas, Brahmanas learned in the Vedas, O king, regard a (virtuous) Shudra as equal to Brahman himself. I, however, O king, regard such a Shudra as the effulgent Vishnu of the universe, the foremost one in all the worlds.

29. Persons of the lowest caste, desiring to root out the evil passions, may follow the conduct of the good; and, while so acting, they may acquire great merit by performing all rites that lead to advancement, omitting the Mantras which are to be uttered by the other castes while performing the self-same ceremonies.

30. Wherever persons of the lowest caste follow the conduct of the good, they succeed in acquiring happiness on account of which they are able to pass their time in happiness both in this world and the next.

**Janaka said :—**

31. O great ascetic, is man sullied by his deeds or is he stained by the order or class in which he is born? A doubt has arisen in my mind. You should expound this to me.

**Parashara said :—**

32. Forsooth, O king, both, *viz.*, acts and birth, are sources of demerit. Listen now to their difference.

33. That man who, though sullied by birth, does not commit sin, abstains from sin notwithstanding birth and acts.

34. If, however, a person of superior birth perpetrates censurable deeds, such acts pollute him. Hence, of the two, *viz.*, acts and birth, acts pollute man.

**Janaka said :—**

35. What are those righteous acts in this world, O best of all twice-born ones, the accomplishment of which does not inflict any injury upon other creatures?

**Parashara said :—**

36. Hear from me, O king, about what you ask, *viz.*, those acts free from injury which always rescue man.

37—38. Those who, keeping aside their domestic fires, have freed themselves from all worldly attachments, become freed from all anxieties. Gradually getting up step by step, in the path of Yoga, they at last see the stage of highest happiness. Gifted with faith and humility, always practising self-control, possessed of keen intelligence, and abstaining from all acts, they acquire eternal happiness.

29 All classes of men, O king, by duly doing virtuous acts, by speaking the truth, and by abstaining from sin, in this world, go up to heaven. There is no doubt in this.

## CHAPTER CCXCVIII.

### (MOKSHADHARMA PARVA).

*Continued.*

**Parashara said:—**

1. The father, the friends, the preceptors, and the wishes of the preceptors of men who are shorn of devotion, are unable to give to those men the merits derivable from devotion. Only they who are firmly devoted to such elders, who speak what is agreeable to them, who seek their well-being, and who are submissive to them in conduct, can acquire the merit of devotion.

2. The father is the highest of gods with his children. It is said that the father is superior to the mother. The acquirement of Knowledge is considered as the highest acquisition. They who have subjugated the objects of the senses, acquire what is highest.

3. That Kshatriya prince, who going to the battle-field, receives wounds amid fiery arrows shooting in all directions and burns therewith, certainly goes to regions which are unattainable by the very gods and, arrived there, enjoys the happiness of heaven in perfect contentment.

4. A Kshatriya should not, O king, strike one who is fatigued, or one who is terrified, for one who has been disarmed, or one who is weeping, or one who is reluctant to fight, or one who is unequipped with mail and cars and horse and infantry, or one who has ceased to exert in the fight, or one who is ill, or one who cries for quarter, or one who is of tender years, or one who is old.

5. A Kshatriya should, in battle, fight one of his order, who is equipt with mail and cars and horse and infantry, who is ready for battle, and who is a compeer.

6. Death at the hands of one who is equal or of a superior is praiseworthy, but not that at the hands of one that is low, or of one who is a coward, or of one who is a wretch. This is well known.

7. Death at the hands of one who is sinful, or of one who is of low birth and wicked conduct, O king, is infamous and leads to hell.

8. One whose lease of life has run out, cannot be saved by any body. Likewise,

one whose lease of life has not run out can never be killed by any one.

9. One should prevent his affectionate elders from doing to him such acts as are done by menials, as also all such acts as can injure others. One should never wish to extend his own life by taking the lives of others.

10. When they sacrifice their lives, it is laudable for all householders observing the duties of men living in sacred places to give up their lives on the banks of sacred rivers.

11. When one's lease of life is over, his body dissolved into the five elements. Sometimes this occurs suddenly and some times it is brought about by (natural) causes.

12. He who, having obtained a body, destroys it himself, becomes invested with another body of a similar nature. Though set on the path of Liberation, he yet becomes a traveller and acquires another body like a person going from one room into another.

13. About such a man's attainment of a second body the only cause is his accidental death. There is no second cause. That new body which embodied creatures obtain, comes into existence and becomes attached to Rudras and Pishachas.

14—15. Learned men, conversant with spiritual science say that the body is a compound of arteries and sinews and bones and much repulsive and impure matter and a compound of essences, and the senses and objects of the senses born of desire, all having an outer cover of skin close to them. Shorn of beauty and other accomplishments, this compound, through force of the desires of a pristine life, assumes a human form.

16. Left off by the owner, the body becomes inanimate and motionless. Indeed, when the principal ingredients return to their respective natures, the body is mixed up with the dust.

17. Caused by its union with deeds, this body reappears under circumstances determined by its deeds. Indeed, O king of the Yidhas, under whatever circumstances this body is dissolved, its next birth, determined by these circumstances, is seen to enjoy and endure the fruits of all its pristine deeds.

18. Individual Soul after dissolution of the body it inhabited, does not, O king, take birth in a different body at once.

19. It roves through the sky for some time like a spacious cloud. Getting a new



receptacle, O king, it then takes birth again.

20. The soul is above the mind. The mind is above the senses. Mobile creatures, again, are foremost of all created objects.

21. Amongst mobile creatures the two legged ones are superior. Amongst two-legged creatures, those that are twice-born are superior.

22. Amongst those that are twice-born they who are endued with wisdom are superior. Amongst them who are endued with wisdom they that have succeeded in acquiring a knowledge of the soul are superior. Amongst those who are endued with a knowledge of the soul, those who are endued with humility are superior.

23. Death follows birth in all men. This is settled. Creatures, influenced by the qualities of Goodness, Darkness and Ignorance, pursue acts which have an end.

24—25. That man is considered as righteous who meets with dissolution when the Sun is in the northern declension, and at a time and under a constellation both of which are sacred and auspicious. He is righteous who, having purified himself of all sins and performed all his acts according to the best of his might and having abstained from giving pain to any man, meets with death when it comes.

26. The death that one meets with by taking poison, by hanging, by burning, at the hands of robbers and at the teeth of animals, is said to be an infamous one.

27. Those men who are righteous never meet with such or similar deaths even if they be afflicted with mental and physical diseases of the most painful sort.

28—29. The lives of the pious, O king, piercing through the Sun, ascend into the regions of Brahman. The lives of those who are both righteous and sinful rove in the middle regions. The lives of those who are sinful sink into the lowest depths. There is one only enemy (of man) and not another. That enemy is at one with Ignorance, O king. Overwhelmed by it, one is led to perpetrate frightful and exceedingly cruel deeds.

30. That enemy for resisting which one should display his energy waiting upon the aged according to the duties laid down in the Shrutis,—that enemy which cannot be overcome except by steady endeavours,—meets with destruction, O king, only when it is crushed by the arrows of wisdom.

31. The man desirous of acquiring merit should at first study the Vedas and practise penances, becoming a Brahmacharin. He should next, becoming a householder,

perform the usual Sacrifices. Establishing his race, he should then enter the forest, controlling his senses, and desirous of acquiring Liberation.

32. One should never emaciate himself by abstaining from every enjoyment. Of all births, that of a human being is preferable even if one has to become a Chandala.

33. Indeed, O king, that order of birth (*varṇa*, humanity) is the foremost, since by becoming a human being one succeeds in rescuing his self by meritorious acts.

34. Men always perform righteous acts, O lord, guided by the authority of the Shrutis, so that they may not deviate from the status of humanity.

35. That man who, having been born as a man that is so difficult of attainment, indulges in malice, disregards righteousness and gives way to desire, is certainly betrayed by his desires.

36—37. That man who regards all creatures impartially guided by affection, considering them worthy of being cherished with loving aid, who disregards all sorts of wealth, who offers them consolation, gives them food, addresses them in sweet words, and who rejoices in their happiness and grieves in their sorrows, has never to suffer misery in the next world.

38. Repairing to the Saraswati, the Naimisha forest, the Pushkara lake, and the other sacred spots on Earth, one should make gifts, practise renunciation, render his aspect amiable, O king, and purify his body with baths and penances.

39. Those men who meet with death within their houses should have their bodies cremated. Their bodies should be taken to the crematorium on cars and there they should be burnt according to the rites of purification that have been laid down in the scriptures.

40. Religious rites, beneficial ceremonies, the performance of sacrifices, officiation at the sacrifices of others, gifts, the doing of other meritorious deeds, the performance according to the best of his power, of all that has been ordained in the case of his deceased ancestors,—all these one does for benefiting his own self.

41. The Vedas with their six branches, and the other scriptures, O king, have been created for the behoof of him who is of pure deeds.

**Bhishma continued:—**

42. All this was said by that great sage to the king of the Videhas, O king, in days of yore for his well-being.

## CHAPTER CCXCIX.

## (MOKSHADHARMA PARVA).—

*Continued.***Daksha said:—**

1. Once again Janaka, the king of Mithila, asked the great Parashara gifted with certain knowledge regarding all duties.

**Janaka said:—**

2. What yields good? What is the best path (for living creatures)? What is that which being done is never destroyed? What is that spot going where one has not to return? Tell me all this, O you of great intelligence.

**Parashara said:—**

3. Dissociation is the root of what is the root of what is good. Knowledge is the greatest path. Penances practised are never destroyed. Gifts also, made to worthy persons, are not lost.

4. When one, snapping the fetters of sin, begins to take pleasure in virtue, and when one makes that highest of all gifts, *vis.*, the promise of all harmlessness to all creatures, then does one acquire success.

5. He who gives away thousands of kine and hundreds of horses, and who promises harmlessness to all creatures receives in return the promise of harmlessness from all.

6. One may live in the midst of all sorts of riches and enjoyment, yet, if blessed with intelligence, one does not live in them; while he who is shorn of intelligence lives wholly in objects of enjoyment which are even unsubstantial.

7. Sin cannot attach to a wise man as water cannot drench the leaves of the lotus. Sin sticks more firmly to him who is without attachment as lac and wood stick firmly to each other.

8. Sin, which cannot be dissipated except by endurance of its fruits, never leaves the doer. The doer, when the time comes, has to suffer the consequences thereof.

9. They, however, who are of purified souls and who realise the existence of Brahma, are never afflicted by the fruits of their deeds.

10. Careless in about one's senses of knowledge and of action, one who is not conscious of his wicked deeds, and whose heart is attached to both good and bad, becomes afflicted with great fear.

11. One who at all times becomes en-

tirely freed from attachments and who completely subdues the passion of anger, is never sullied by sin even if he lives in the enjoyment of worldly objects.

12. As a dyke set across a river, if not washed away, makes the waters thereof to swell up, so the man who, without being attached to objects of pleasure, creates the dyke of virtue whose materials consist of the limitations set down in the scriptures, has never to wane away. On the other hand, his merits and penances increase.

13. As the pure gem absorbs and attracts to itself, according to the natural law, the rays of the Sun, so, O foremost of kings, does Yoga proceed by help of rapt attention.

14. As sesame seeds, for being always with sweet-scented flowers, become in respect of quality very sweet, so the quality of Goodness arises in men proportionate to the extent of their association with persons of purified souls.

15. When one becomes desirous of living in heaven, he abandons his wives and riches and rank and vehicles and various sorts of good deeds. Indeed, when one gets such a bent of mind, his understanding is said to be dissociated from the objects of the senses.

16. That man who, with understanding attached to the objects of the senses, becomes blind to what is for his real well-being, is dragged by his heart which runs after all earthly objects, like a fish by the bait of meat.

17. Like the body that is made up of different limbs and organs, all mortal creatures exist depending upon one another. They are weak like the pith of the bannana plant. They sink in the world's ocean like a boat.

18. There is no fixed time for the acquisition of virtue. Death waits for no man. When man is constantly running towards the jaws of Death, the doing of pious deeds is proper at all times.

19. Like a blind man who, with attention, can move about his own house, the wise man, with mind fixed on Yoga, can proceed along the road.

20. It has been said that death originates from birth. Birth is subject to the control of death. One unacquainted with the course of the duties of Liberation revolves like a wheel between birth and death, unable to free himself from that fate.

21. One who walks along the road re-commanded by the understanding acquires happiness both in this world and the next. Many of them are fraught with misery;



while the Few yield happiness. Fruits represented by Nescience form the Many. Renunciation yields the soul's happiness.

22. As the lotus stalk quickly leaves the mire attached to it, so the Soul can quickly renounce the mind.

23. It is the mind that at first inclines the Soul to Yoga. The latter then merges the former into itself. When the Soul gains success in Yoga, it then sees itself uninvested with qualities.

24. Engaged amid the objects of the senses, one who considers such engagement to be his employment falls away from his true employment on account of such devotion to those objects.

25. The soul of the wise man acquires, through its pious deeds, a state of great happiness in heaven, while that of the man who is not endued with wisdom sinks very low or is born among intermediate creatures.

26. As a liquid substance, if kept in a baked earthen pot, does not escape therefrom but remains undiminished similarly, one's body with which one has practised penances enjoys (without rejecting) all objects of pleasure.

27. Verily, that man who enjoys earthly objects can never be liberated. That man, however, who renounces such objects, succeeds in enjoying great happiness hereafter.

28. Like one suffering from blindness and, therefore, incapable of seeing his way, the sensualist, with soul confined in an opaque case, seems to be surrounded by a mist and cannot see (the true object).

29. As merchants, going across the sea, make profits according to their capital, so creatures, in this world of men, attain to ends proportionate to their respective deeds.

30. Like a snake devouring air, Death walks in this world made up of days and nights in the form of Decrepitude and devours all creatures.

31. A creature, when born, enjoys or suffers the fruits of deeds done by him in his pristine lives. There is nothing agreeable or disagreeable which one enjoys or suffers without its being the result of the deeds one has done in his previous lives.

32. Whether lying or proceeding, whether sitting idly or engaged in his business, in whatever state a man may be, his pristine deeds good or bad, always approach him.

33. One who has gone to the other end of the ocean, wishes not to cross the sea

for returning to the bank whence he had sailed.

34. As the fisherman, when he wishes, raises with the help of his chord his boat sunk in the waters, similarly the mind by the help of Yoga contemplation, raises individual Soul sunk in the world's ocean and unliberated from consciousness of body.

35. As all rivers running towards the ocean, join it, so the mind, when engaged in Yoga, becomes united with primal Nature.

36. Men whose minds become fettered by various bonds of affection, and who are sunk in ignorance, meet with destruction like houses of sand in water.

37. That embodied creature who considers his body as only a house and purity as its sacred water, and who walks along the road of the understanding, acquires happiness both in this world and the next.

38. The Many yield misery; while the Few yield happiness. The Many are the fruits represented by the Nescience. Renunciation produces the soul's benefit.

39. One's friends who originate from his determination, and one's kinsmen whose attachment is due to selfish reasons, one's wives and sons and servants only devour his riches.

40. Neither the mother, nor the father, can confer the slightest benefit upon him in the next world. Gifts form the diet upon which he can live. Indeed, one is compelled to enjoy the fruits of his own deeds.

41. The mother, the son, the father, the brother, the wife, and friends, are like lines drawn with gold by the side of gold itself.

42. All acts, good and bad, done in pristine lives, visit the doer. Knowing that everything enjoys or suffers at present is the outcome of his pristine deeds, the soul makes the understanding move on different directions.

43. Depending on earnest endeavour and equipped with proper aids, he who undertakes to accomplish his tasks never meets with failure.

44. As the rays of light never abandon the Sun, so prosperity never leaves him who has firm faith.

45. That act which a man of pure soul does with faith and earnestness, with the help of proper means, without pride, and with intelligence, becomes never lost.

46. A creature obtains from the very time of his residence in the mother's womb all his own acts good, and bad that were

acquired by him in his pristine lives. Death, which is irresistible, helped by Time which encompasses the destruction of life, takes all creatures to their end like wind scattering the dust of sawed timber.

47. Through acts good and bad done by himself in his pristine lives, man acquires gold and animals, and wives, and children, and honor of birth, and costly possessions, and his entire affluence.

**Bhishma continued :—**

48. Thus addressed agreeably to the truth by the sage, Janaka, that foremost of pious men, O king, heard everything the Rishi said and acquired great happiness from it.

### CHAPTER CCC.

(MOKSHADHARMA PARVA).—

*Continued.*

**Yudhisthira said :—**

1. O grandfather, learned men praise truth, self-control, forgiveness and wisdom. What is your opinion about these virtues?

**Bhishma said :—**

2. Regarding it I shall recite to you an old narrative, O Yudhisthira, of the discourse between the Sadhyas and a Swan.

3. Once on a time the uncreate and eternal Lord of all creatures, assuming the form of a golden Swan, passed through the three worlds till in course of his ramblings he came upon the Sadhyas.

**The Saddhyas said :—**

4. O lord, we are the gods called Sadhyas. We like to question you. Indeed, we would ask you about the religion of Liberation. You are well acquainted with it.

5. We have heard, O Bird, that you are endued with great learning, and eloquent and wise of speech. O bird, what do you think is the highest of all objects? O great one, in what does your mind find pleasure?

6. Do you, therefore, O foremost of birds, instruct us as to what that one act is which you consider as the foremost of all acts, and by doing which, O king of birds, one may soon be freed from all fetters

**The Swan said :—**

7. O nectar-drinking ones, I have heard that one should follow these, *vis.*, penances, self-control, truth, and subjugation of the mind. Losing all the knots of the heart, one should also bring under his control both what is pleasant and what is unpleasant.

8. One should not cut the vitals of others. One should not utter cruel words. One should never receive scriptural lectures from a mean person. One should never utter such words as pain others, as make others miserable, and as lead to hell.

9. Wordy arrows fall from the lips. Pierced therewith one burns always. Those arrows do not cut any other part than the very vitals of the person aimed. Hence he who is a learned man, should never aim them at others.

10. If a person deeply cuts a wise man with wordy arrows, the wise man should remain silent. The man who, though sought to be angered, rejoices without giving way to anger, takes away from the provoker all his merits.

11. That man of virtuous soul, who, full of joy and shorn of malice, control his burning ire which, if indulged, would lead him to speak ill of others and verily become his enemy, takes away the merits of others.

12. As for myself, I never answer when another speaks ill of me. If attacked, I always forgive the assault. The righteous hold that forgiveness, truth, sincerity and compassion are the foremost (of all virtues).

13. Truth is the essence of the Vedas. The essence of Truth is self-control. The essence of self-control is Liberation. This is the teaching of all the scriptures.

14. I know that person as a Brahmana and Muni who governs the rising impulse of speech, the impulse of anger appearing in the mind, the impulse of thirst, and the impulses of the stomach and the organ of pleasure.

15. One who does not give way to anger is superior to one who does. One who practises renunciation is superior to one who does not. One who possesses the virtues of manhood is superior to one who has them not. One who has knowledge is superior to one who has not got it.

16. Assailed with harsh words, one should not assail in return. Indeed, one who, under such circumstances, renounces anger, succeeds in burning the assailer and taking away all his merits.

17. That person who when attacked with harsh words, does not utter a harsh word



in reply, who when lauded does not say what is pleasant to him who praises, who is gifted with such fortitude as not to strike in return when struck and not to even wish evil to the striker, finds his company always sought after by the gods.

18. A sinful man should be forgiven as if he were righteous by one who is insulted, struck, and calumniated. By acting in this way one gains success.

19. Though all my objects have been fulfilled, yet I always wait respectfully on the righteous. I have no thirst. My anger has been suppressed. Seduced by covetousness I do not deviate from the path of virtue. I do not also approach any one with prayers for riches.

20. If cursed I do not curse in return. I know that self-control is the door of immortality. I disclose to you a great mystery. There is no position that is superior to that of humanity.

21. Freed from sin like the Moon from misty clouds, the wise man, shining in splendence, acquires success by patiently waiting for his time.

22. A person of controlled soul, who becomes the object of worship with all by becoming the foremost of the pillars of the universe, and to whom only agreeable words are addressed by all, acquires the companionship of the gods.

23. Revilers never speak of the merits of a person as readily as they speak of his demerits.

24. That person whose speech and mind are properly controlled and always devoted to the Supreme, gets the fruits of the Vedas, Penances, and Renunciation.

25. The wise man should never revile (in return) those who have no merit, by speaking out their dispraise and by insults. He should not extol others and should never injure themselves.

26. The wise and learned man considers revilement as nectar. Reviled, he sleeps without anxiety. The reviler, on the other hand, meets with destruction.

27. The sacrifices that one celebrates angrily, the gifts one makes in angrily, the penances one practices angrily, and the offerings and libations one makes to the sacred fire angrily, are such that their merits are robbed by Yama. The toil of an angry man becomes entirely futile.

28. Ye foremost of immortals, that person is said to be conversant with virtue whose four doors, *vis.*, the organ of generation, the stomach, the two arms, and speech, are well governed.

29. That person who, always practising truth and self-control and sincerity and mercy and patience and renunciation, becomes devoted to the study of the Vedas, does not covet others' possessions, and pursues what is good with a singleness of purpose, succeeds in going to heaven.

30. Like a calf sucking all the four teets of its dam's udders, one should devote himself to the practice of all these virtues. I do not know whether anything exists more sacred than Truth.

31. Having walked among both human beings and the gods, I say that Truth is the only means for reaching heaven even as a ship is the only means for crossing deep.

32. A person becomes like those with whom he lives, and like those whom he respects, and like to what he wishes to be.

33. If a person waits respectfully on him who is good, or him who is otherwise, if he waits respectfully on a sage endued with ascetic merit or on a thief, passes under his control and gets his color like a piece of cloth catching the dye in which it is washed.

34. The gods always talk with those who are good and wise. They, therefore, never entertain the desire for even seeing the enjoyments in which men take pleasure. The person who knows that all objects of enjoyment are subject to changes, has few rivals, and is superior to the very Moon and the Wind.

35. When the Purusha that lives in one's heart is pure, and walks in the path of the righteous, the gods take a pleasure in him.

36. The gods shun from a distance those who are always devoted to the gratification of their senses of pleasure and the stomach, who are given to thieving, and who always indulge in harsh words, even if they expiate their offences by performing the proper rites.

37. The gods are never gratified with one of mean soul, with one who observes no restraint in the matter of food, and with one who is of sinful deeds. On the other hand, the gods associate with those men who observe the vow of truth, who are grateful, and who are engaged in the practice of virtue.

38. Silence is better than speech. To speak the truth is better than silence. To speak, again, truth what is connected with virtue is better than to speak the truth. To speak what, besides being true and righteous is agreeable, is better than to speak truth connected with virtue.

**The Saddhyas said :—**

39. By what is this world covered? Why does one fail to shine? For what cause do people renounce their friends? Why do people fail to go to heaven.

**The Swan said :—**

40. The world is covered by Ignorance. Men fail to shine on account of malice. People renounce friends, actuated by covetousness. Men fail to attain to heaven on account of attachment.

**The Saddhyas said :—**

41. Who alone among the Brahmanas is always happy? Who alone amongst them can practise the vow of silence though living in the midst of many? Who alone amongst them, though weak, is still considered as strong? And who alone amongst them does not quarrel.

**The Swan said :—**

42. He alone amongst the Brahmanas who is endued with wisdom is always happy. He alone amongst the Brahmanas who is endued with wisdom, succeeds in practising the vow of silence though living in the midst of many. He alone amongst the Brahmanas who is endued with wisdom, though actually weak, is considered as strong. He alone amongst them who has wisdom succeeds in avoiding quarrel.

**The Saddhyas said :—**

43. Wherein lies the divinity of the Brahmanas? In what their purity? In what their impurity? And in what their status of humanity?

**The Swan said :—**

44. The divinity of the Brahmanas consists in the study of the Vedas. Their purity is in their vows and observances. In obloquy is their impurity. In death is their humanity.

**Bhishma said :—**

45. Thus have I recited to you the excellent discourse between the Saddhyas (and the Swan). The body is the origin of acts, and existence or individual Soul is truth."

## CHAPTER CCCI.

(MOKSHADHARMA PART A).—

*Continued.*

**Yudhishthira said :—**

1. "You should explain to me, O sire, what the difference is between the Sankhya

and the Yoga systems of philosophy. O foremost one of Kuru's race, you know everything is known, O you who are conversant with all duties."

**Bhishma said :—**

2. "The followers of Sankhya praise the Sankhya system and the Yogins praise the Yoga system. For fixing the superiority of their respective systems, each calls his own system to be better.

3. Wise men devoted to Yoga point out proper and very good reasons, O crusher of enemies, for showing that one who does not believe in the existence of God cannot acquire Liberation.

4—5. Those twice-born ones, again, who are believers in the Sankhya doctrines forward good reasons for showing that a person by acquiring true knowledge of all objects, becomes dissociated from all earthly objects, and, after death, it is plain, becomes liberated and that it cannot be otherwise. Men of great wisdom have thus expounded the Sankhya philosophy of Liberation.

6. When reasons are thus equally placed on both sides, those are assigned on that side which one is otherwise inclined to follow as one's own, should be accepted. Indeed, those words that are said on that side should be considered as wholesome. Good men may be found on both sides. Persons like you may adopt either opinion.

7. The evidences of Yoga are addressed to the direct perception of the senses; those of Sankhya are based on the scriptures. Both systems of philosophy are approved by me, O Yudhishthira.

8. I agree with both those systems of science, O king, so do the good and wise. If practised duly according to the instructions laid down, both would, O king, make a person acquire the highest end.

9. In both systems purity is equally recommended as also mercy towards all creatures, O sinless one. In both, again, the observance of vows has been equally sanctioned. Only the scriptures which point out their paths are different."

**Yudhishthira said :—**

10. "If the vows, the purity, the mercy, and the fruits thereof recommended in both systems be the same, tell me, O grandfather, why then are not their scriptures the same?"

**Bhishma said :—**

11. "By renouncing through the help of Yoga, these five faults, viz., attachment,



carelessness, affection, lust and anger one acquires Liberation.

12. As large fishes, breaking through the net, pass into their own element, similarly, Yogins, become purged of all sins and acquire the happiness of Liberation.

13. As powerful animals breaking through the nets in which hunters catch them, enjoy the happiness of freedom, so Yogins freed from all fetters, attain to the pure path that leads to Liberation.

14. Truly, O king, breaking through the fetters born of cupidity, Yogins, gifted with strength acquire the sinless and auspicious and high path of Liberation.

15. Feeble animals, O king, entangled in nets, are, forsooth, destroyed. Such is the case with persons shorn of Yoga power.

16. As weak fishes, O son of Kuntī, fallen into the net, become entangled in it, so, O king, men shorn of Yoga power meet with destruction.

17—18. As birds, O chastiser of enemies, when entangled in the fine nets of fowlers, meet with their destruction, but if they are strong effect their escape, similarly, it is the case with Yogins, O chastiser of enemies, fettered by the bonds of action, they that are weak meet with destruction, while they who are strong break through them.

19. A small and weak fire, O king, is put out when large logs of timber are placed upon it. So the Yogin who is weak, O king, encounters ruin.

20. The same fire, however, O king, when it becomes strong, would burn with the help of the wind the entire Earth.

21. Similarly, the Yogin when grown in strength, burning with energy, and endued with power is capable of scorching the entire Universe like the Sun that rises at the time of the universal dissolution.

22. As a weak man, O king, is carried away by a current, so is a weak Yogin helplessly carried away by objects of the senses.

23. An elephant withstands a powerful current. Similarly, a Yogin, having acquired Yoga-power withstands all objects of the senses.

24. Independent of all things, Yogins, gifted with Yoga-power and other lordly powers, enter into the very lords of creation, the Rishis, the gods, and the great Beings in the universe.

25. Neither Yama, nor the Destroyer, nor Death, himself of terrible power, when irate, ever succeeds in lording over the

Yogin, O king, who is gifted with immeasurable energy:

26. The Yogin, acquiring Yoga-power, can create thousands of bodies and with them walks over the Earth.

27. Some amongst them enjoy objects of the senses and again practise the austere penances, and once again, like the Sun withdraw themselves from such penances.

28. The Yogin, who is gifted with strength and whom fetters bind not, certainly succeeds in acquiring Liberation.

29. I have now described to you, O king, on all these powers of Yoga. I shall once more tell you what the subtle powers of Yoga are with their marks.

30. Hear, O chief of Bharata's race, the subtle marks of the meditation and the concentration of the Soul.

31. As a Bowman who is careful and attentive succeeds in striking the aim, so the Yogin with absorbed soul, forsooth, acquires Liberation.

32—33. As a man, fixing his mind on a vessel full of some liquid carefully ascends a flight of steps, so the Yogin, fixed and absorbed in his soul, purifies it and makes it as effulgent as the Sun.

34—35. As a boat, O son of Kuntī, who is tossed on the bosom of the sea is very soon taken by a careful boatman to the other shore, so the man of knowledge, by fixing his soul in concentration, acquires Liberation, which is so difficult to acquire, after renouncing his body, O king.

36—37. As a careful charioteer, O king, having yoked good horses takes the warrior to where he likes, even so the Yogin, O king, careful in concentration, soon attains to the highest spot like an arrow shot off the bow reaching the object aimed at.

38. The Yogin who stays immovably after having entered his self into the soul, dissipates his sins and gets at that indestructible spot which is the possession of those who are pious.

39—41. That Yogin who, carefully practises high vows, properly unites, O king, his sentiency with the self Soul in the navel, the throat, the head, the heart, the chest, the sides, the eye, the ear, and the nose, burns all his mountain-like acts good and bad, and having recourse to excellent Yoga, acquires Liberation."

**Yudhisthira said:—**

42. "You should tell me, O grandfather, what the kinds of diet are by taking which,

and what the things are by conquering which, the Yogin, O Bharata, gains Yoga-power."

### Bhishma said

43. "Engaged, O Bharata, in subsisting upon broken grains of rice and sodden cakes of sesame, and abstaining from oil and butter, the Yogin gains Yoga-power.

44. By subsisting for a long time on powdered barley unmixed with any liquid, and by taking only one meal a day, the Yogin, of purified soul gains Yoga-power.

45. By drinking only water mixed with milk, first only once during the day, then once during a fortnight, then once during a month, then once during three months, and then once during a whole year, the Yogin gains Yoga-power.

46. By abstaining entirely from meat, O king, the Yogin of purified soul acquires power.

47-49. By subjugating lust, and anger, and heat, and cold and rain, and fear, and grief, and the breath, and all sounds that are agreeable to men, and objects of the senses, and the uneasiness, so difficult to conquer, that is uneasiness, so difficult to conquer, that is created by abstention from sexual connection, and thirst which is so terrible, O king, and the pleasures of touch and sleep, and procrastination that is almost unconquerable, O best of kings, great Yogins, shorn of attachments, and endued with great wisdom, helped by their understanding, and equipt with wealth of contemplation and study, cause the subtle soul to stand in all its glory.

50. This high path of learned Brahmanas is highly difficult to tread. No one can walk along this path with ease.

51. That path is like a dreadful forest which is full of numberless snakes and crawling vermin, with pits everywhere, without water for satisfying one's thirst, and full of thorns, and inaccessible on that account.

52. Indeed, the path of Yoga is like a road along which no food is available, which runs through a desert having all its trees burnt down in a fire, and which is unsafe for being infested with bands of robbers. Very few young men can pass safely through it.

53. Like such a path few Brahmanas can walk along the Yoga-path with ease and comfort. That man who, having followed this path, ceases to go forward is considered as guilty of many faults.

54. Men of purified souls, O king, can stay with ease upon Yoga-contemplation which is like the sharp edge of razor. Persons of impure souls, however, cannot stay on it.

55. When Yoga-contemplation is disturbed or otherwise obstructed, it can never take the Yogin to an auspicious and even as a vessel which is without a captain cannot take the passengers to the other shore.

56. That man, O son of Kunti, who practises Yoga-contemplation according to due rites succeeds in renouncing off both birth and death, and happiness and sorrow.

57. All this that I have told you has been stated in the various treatises on Yoga. The highest fruits of Yoga are seen in persons of the twice-born order.

58-61. That highest fruit is oneness with Brahma. The great Yogin, endued with greatness, can enter into, and come out of, at his will, Brahman himself who is the lord of all gods, and the born-giving Vishnu, and Bhava, and Dharma, and the six-faced Kartikeya, and the (spiritual) sons of Brahman, the quality of Darkness that is productive of much pain, and that of Ignorance, and that of Goodness which is pure, and Nature which is the highest, and the goddess Siddhi who is the wife of Varuna, and all sorts of energy, and all-enduring patience, and the bright lord of stars in the sky with the stars twinkling all around, and the Vishwas, and the snakes, and the Pitris, and all the mountains and hills, and the great and terrible oceans, and all the rivers, and the clouds charged with rain and serpents, and trees, and Yakshas, and the cardinal and subsidiary points of the horizon, and the Gandharvas, and all male persons and all female ones also.

62. This topic, "O king, about the Supreme Being of mighty energy should be considered as auspicious." The Yogin has Narayana for his soul. Lording over all things, the great Yogin is capable of creating all things."

## CHAPTER CCCII.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Yudhisthira said :—**

1. "O king, you have duly described to me, in the proper way, the path of Yoga which is approved by the wise, like a loving preceptor to his pupil.

2. I ask now about the principles of the Sankhya philosophy. Do you describe



those principles to me in full. You know whatever knowledge exists in the three worlds."

**Bhishma said:—**

3. Hear now what the subtle principles are of the followers of the Sankhya doctrine all of whom have a clear knowledge of the soul. Those principles have been laid down by all the great and powerful Yatis having Kapila for their first.

4. In that doctrine, O king no errors are seen. Its merits are manifold. In fact, there is no fault in it.

5—17. Comprehending with the help of knowledge that all objects exist with faults, with which human beings, Pishachas, Rakshasas, Yakshas, snakes, Gandharvas, and Pitris and those who are wandering in the intermediate orders of being, and great birds, and the Maruts and royal sages and regenerate sages and Asuras and Vishwedevas and the celestial Rishis and Yogins invested with supreme power and the Prajapatis and Brahman himself are engaged, and understanding truly what the highest limit of a man's life in this world, and perceiving also the great-truth, O foremost of orator, about what is called happiness here, and having a perfect knowledge of what the miseries are that befall when the hour comes all those who are concerned with (transitory) objects, and knowing full well the miseries of those who have fallen into the intermediate orders of being and of those who have sunk into hell, perceiving all the merits and all the shortcomings of heaven, O Bharata, and all the demerits of the declarations of the Vedas and all the excellencies thereof, recognising the faults and merits of the Yoga and the Sankhya systems of philosophy, realizing also that the quality of Goodness has ten properties, that of Darkness has nine, and that of Ignorance has eight, that the Understanding has seven properties, the Mind has six, and Ether has five, and once more conceiving that the Understanding has four properties and Ignorance has three, and Darkness has two and Goodness has one, and truly undertaking the path that is followed by all objects when destruction befalls them and what the course is of self-knowledge, the Sankhyas, endued with knowledge and experience and exalted by their perceptions of causes, and acquiring thorough auspiciousness, attain to the happiness of Liberation like the rays of the Sun, or the Wind, taking refuge in Ether.

18—19. Vision is attached to form; the sense of scent to smells; the ear to sound; the tongue to juices; and the skin to touch.

The Wind has for its refuge Ether. Stupor has Darkness for its refuge. Cupidity has the objects of the senses for its refuge.

20. Vishnu is attached to (the organs of) motion. Indra is attached to (the organs of) strength. The god of fire is attached to fire is attached to the stomach. Earth is attached to the Waters. The Waters have fire for their refuge.

21. Heat attaches itself to the Wind; and the Wind has Ether for its refuge; and Space has the principle of greatness for its refuge; and the principle of greatness has the Understanding for its basis.

22. The Understanding has its refuge in Darkness; Darkness has Ignorance for its refuge; Rajas is founded upon the quality of goodness and quality of Goodness is attached to the Soul.

23. The Soul has the glorious and powerful goodness Narayana for its refuge. That glorious god has Liberation for his refuge. Liberation is independent of all refuge.

24—32. Knowing that this body, that is endued with sixteen possessions, is the result of the quality of goodness, understanding fully the nature of the physical organs and the consciousness that lives within it, recognising the one existent Being that lives in the body, *vis.*, the Soul, which stands aloof from every physical concern which is affected by no sin, realising the nature of that second object, *vis.*, the acts of persons attached to the objects of the senses, understanding also the nature of the senses and the sensual objects which have their refuge in the Soul, appreciating the difficulty of Liberation and the scriptures describing it, knowing fully the nature of the vital airs called Prana, Apana, Samana, Vyana, and Udana, as also the two other breaths, *vis.*, the one going downward and the other going upward, indeed, knowing those seven vital airs ordained to perform seven different functions, ascertaining the nature of the Patriarchs and the Rishis and the numberless high paths, of virtue or righteousness, and the seven Rishis and the innumerable royal Rishis, O scorcher of enemies, and the great celestial Rishis and, the other twice-born Rishis effulgent like the Sun, seeing all these losing their power in course of many long ages, O king, hearing of the destruction of even of all the powerful beings in the universe, understanding also the inauspicious end that is got, O king, by creatures of sinful deeds, and the miseries endured by those that fall into the river Vaitarani in the kingdom of Yamā, and the inauspicious

wanderings of creatures through various wombs, and the nature of their residence in the filthy uterus in the midst of blood and water and phlegm and urine and fæces, all of had smell, and then in bodies that originate from the union of blood and the vital seed, of marrow and sinews, full of hundreds of nerves and arteries and forming an impure palace of nine doors, understanding also what is for his own well-being, what those various combinations are which produce good, seeing the abominable conduct of creatures whose natures are characterised by Darkness, Goodness or Ignorance, O chief of Bharata's race,—conduct that is censured, in view of its incapacity to acquire Liberation by the followers of the Sankhya doctrine who understand fully the Soul, seeing the swallowing up of the Moon and the Sun by Rahu, the falling of stars from their fixed positions and the diversions of constellations from their orbits, knowing the separation of all united objects, and the diabolical conduct of creatures in devouring one another, seeing the absence of all intelligence in the infancy of human beings and the deterioration and destruction of the body, marking the little attachment creatures have to the quality of Goodness on account of their being overwhelmed by anger and stupefaction, seeing also only one among thousands of human beings determined to struggle after the acquisition of Liberation, understanding the difficulty of acquiring Liberation according to what is mentioned in the scriptures, marking the hankering that creatures shew for all unattained objects and their comparative indifference to all objects that have been acquired, marking the wickedness that proceeds from all objects of the senses, O king, and the repulsive bodies, O son of Kunti, of dead persons, and the residence, always fraught with sorrow, of human beings, O Bharata, in houses, knowing the end of those terrible and degraded men who become guilty of killing Brahmanas, and of those wicked Brahmanas who are given to the drinking of alcohol, and the equally sad end of those who visit the wives of their preceptors, and of those men, O Yudhishthira, who do not properly respect their mothers, as also of those who have no reverence and worship to offer to the gods, understanding also, with the help of that knowledge, the end that befalls all perpetrators of wicked deeds, and the various ends that befall those who have taken birth among the intermediate orders, ascertaining the various declarations of the Vedas, the courses of seasons, the fading of years, of months, of fortnights, and of days, seeing directly the waxing and the waning of the Moon, seeing the rising and the ebbing

of the seas, and the decrease of wealth and its increase once more, and, the separation of united objects, the lapse of cycles, the destruction of mountains, the drying up of rivers, the deterioration of the several orders and the end also of that deterioration taking place repeatedly, seeing the birth, decrepitude, death, and sorrows of creatures, knowing truly the faults relating to the body and the sorrows which human beings suffer from, and the changes to which the bodies of creatures are subject, and understanding all the faults which attach to their own souls, and also all the inauspicious faults that attach to their own bodies."

**Yudhishthira said:—**

53. "O you of immeasurable energy, what are those faults which you see in one's body? You should explain this doubt to me fully and truly."

**Bhishma said:—**

54. "Listen, O killer of enemies, the Sankhyas or followers of Kapila, who are conversant with all paths and gifted with wisdom, say that there are in all five faults, O powerful one, in the human body.

55. They are Desire, Anger, Fear, Sleep, and Breath.

56. These faults are seen in the bodies of all embodied creatures. They who are gifted with wisdom cut the root of anger with the help of Forgiveness. Desire is cut off by renouncing all purposes.

57. By cultivation of the quality of Goodness (Sattva) sleep is conquered and Fear is conquered by cultivating carefulness. Breath is conquered by restriction of diet, O king.

58—64. Truly understanding qualities by the help of hundreds of qualities and faults by hundreds of faults, and various causes by hundreds of causes, determining that the world is like the froth of water, covered by hundreds of illusions flowing from Vishnu, like a painted palace, and as unsubstantial as a reed, seeing it to be like a dark pit, or as unreal as bubbles of water, for the years that compose its age are as fleeting as bubbles, seeing it exposed to immediate destruction, bereft of happiness, having certain ruin for its end and from which it can never escape, sunk in Darkness and Ignorance and utterly helpless like an elephant sunk in mire,—noting all this—this the Sankhyas, O king, gifted with great wisdom, renouncing all affection arising from one's relations towards one's children, by the help, O king, of that extensive and all embracing knowledge which



their system advocates, and cutting off quickly, with the weapon of knowledge and the bludgeon of penances, O Bharata, all inauspicious smells begotten of Darkness and all scents of a like nature originating from Ignorance and all auspicious scents arising from Goodness and all pleasures of the touch born of the same three qualities and attaching to the body, indeed, O Bharata, aided by the Yoga of knowledge, these Yatis crowned with success,—cross the Ocean of life. That dreadful Ocean has sorrow for its waters. Anxiety and grief form its deep lakes. Disease and death are its huge alligators. The great fears that strike the heart at every step are its huge snakes.

65-72. The deeds begotten by Ignorance are its tortoises. Those begotten by Darkness are its fishes. Wisdom forms the raft for crossing it. The affections cherished for objects of the senses are its mire. Decrepitude forms its region of grief and trouble. Knowledge, O chastiser of enemies, is its island. Acts form its great depth. Truth is its shores. Pious observances form the verdant weeds floating on its bosom. Envy forms its rapid and powerful current. The various sentiments of the heart form its mines. The various sorts of gratification are its valuable gems. Grief and fever are its winds. Misery and thirst are its powerful eddies. Painful and fatal diseases are its huge elephants. The assemblage of bones form its flights of steps, and phlegm is its froth. Gifts are the pearl-banks. The lakes of blood the corals. Loud laughter forms its roars. Various sciences are its impassability. Tears are its brine. Renunciation of company forms the high refuge. Children and wives are its unnumbered leeches. Friends and kinsmen are the cities and towns on its shores. Abstinence from injury, and Truth, form its boundary line. Death is its storm-wave. The knowledge of Vedanta is the island. Acts of mercy towards all creatures form its life-buoys, and Liberation is the costly article offered to those going on its waters in search of merchandise. Like its prototype with its equine head sending out flames of fire, this ocean too has its fiery dread. Having got over the liability, that is so difficult to get over, of living within the gross body the Sankhyas enter into pure ether.

73. The Sun-God then bears, with his rays, those pious men who practise the Sankhya doctrines. Like the fibres of the lotus-stalk carrying water to the flower into which they all converge, the Sun-God, drinking all things from the universe, conveys them to those good and wise men.

74-76. Their attachments all dissipated, possessed of energy, endued with wealth of penances, and crowned with success, these Yatis, O Bharata, are carried by that wind, which is subtle, cooling, fragrant, and sweet to the touch, O Bharata! In fact, that wind which is the best of the seven winds, and which blows in regions of great happiness, conveys them, O son of Kunti, to that which is the highest end in ether. Then ether into which they are carried, O king, conveys them to the highest end of Darkness.

77. Darkness then carries them to the highest end of Goodness. Goodness then bears them, O you of pure soul, to the Supreme and powerful Narayana.

78-79. The powerful and pure-souled Narayana at last, through himself, carries them to the Supreme Soul. Having reached the Supreme Soul, those pure persons, who have become the body of Brahman, attain to immortality, and they have never afterwards to come back from that position, O king! That is the highest end, O son of Pritha, which is acquired by those great men who have got over the influence of all pairs of opposites."

**Yudhishtira said :—**

80. "O pure one, have those persons of firm vows, after they have acquired that excellent position which is fraught with power and happiness, any recollection of their lives including birth and death ?

81. You should tell me properly what the truth is in this respect. O you of Kuru's race, I do not think it proper to ask any one else but you.

\* 82-83. Following the scriptures relating to Liberation, I find this great fault in the subject. If, having attained to that high state, the Yatis continue to live in consciousness, it would appear, O king, that the religion of work is superior. If, again, consciousness disappears from the liberated state and one who has become liberated only resembles a person sunk in dreamless slumber, then nothing can be more improper than to say that there is really no consciousness in Liberation."

**Bhishma said :—**

84. "However difficult it may be to answer it, the question which you have asked, O son, is proper. Verily, the question is of such a nature that even the highly learned men become stupefied in answering it, O chief of Bharata's race.

85. For all that, hear what the truth is as explained by me. The great followers

of Kapila have set their keen understandings on this point.

86. The senses of knowledge, O king, placed in the bodies of embodied creatures, are engaged in their respective functions of perception. They form the instruments of the Soul, for it is through them that that subtle Being perceives.

87. Disassociated from the Soul, the senses are like pieces of wood, and are, forsooth, destroyed like the forth that is seen on the bosom of the ocean.

88. When the embodied creature, O scorcher of enemies, goes into sleep together with his senses, the subtle Soul then roves among all objects like the wind through ether.

89. The subtle Soul, during sleep continues to see and touch all objects of touch, O king, and get other perceptions, as well as when it is awake.

90. On account of their inability to act without their director, the senses, during slumber, all become extinguished in their respective places like snakes shorn of poison.

91. At such times, the subtle Soul, repairing into the respective places of all the senses, forsooth, performs all their functions.

92—95. All the qualities of Goodness, all the attributes of the Understanding, O Bharata, as also those of Mind, and Ether, and Wind, O you of righteous soul, and all the attributes of liquid substances, of Water, O Partha, and of Earth,—these senses with these qualities,—O Yudhishthira, which stick to sentences, are along with the individual Soul itself, overwhelmed by the Supreme Soul or Brahma. Acts also, good and bad, overwhelm that individual Soul. Like disciples attending their preceptor with respect, the senses too wait upon the individual Soul.

96. When the individual Soul, transcends Prakriti, it acquires Brahma that is changeless, that is highest, that is Narayana, that is beyond all pairs of opposites, and that is above Nature.

97. Freed from both merit and demerit, the individual Soul, entering the Supreme Soul which is shorn of all attributes, and which is the home of all auspiciousness, does not return thence, O Bharata.

98. These remains, O son, only the mind with the senses, O Bharata. These have to return once more at the appointed time for satisfying the command of their great Master.

99. Soon after, O son of Kunti, cast

off the Yati striving after Liberation, gifted as he is with knowledge and desirous as he is of quality, succeeds in attaining to that peace of Liberation which one enjoys without the body.

100. The Sankhyas, O king, are gifted with great wisdom. They acquire the highest end by means of this kind of knowledge. There is no knowledge that is equal to this.

101. Do not give way to any sort of doubt. The Knowledge which is described in the system of the Sankhyas is considered as the highest. That knowledge is immutable and is eternal. It is eternal Brahma.

102. It has no beginning, middle, and end. It is above all pairs of opposites. It is the cause of the creation of the universe. It stands fully. It is without decrease of any kind. It is uniform, and everlasting. Thus are its praises recited by the wise.

103. From it originate creation and destruction and all metamorphoses. The great Rishis speak of it and praise it in the scriptures.

104. All learned Brahmanas and all the gods and all pious men consider it as originating from Brahma, Supreme, Divine, Infinite, Immutable, and Undeteriorating.

105. All Brahmanas, again, who are attached to objects of the senses worship and applaud it by ascribing to it attributes that belong to illusion. The same is the opinion of Yogins well observant of penances and meditation and of Sankhyas of great insight.

106. The Shrutis say, O son of Kunti, that the Sankhya system of philosophy is the form of that Formless One. The cognition have, O chief of Bharata's race, been said to be the knowledge of Brahma.

107. There are two kinds of creatures on Earth, O king, *vis.*, mobile and immobile. Of these, those that are mobile are superior.

108. That high knowledge, O king, which is in persons conversant with Brahma, and that which is in the Vedas, and that which is seen in other scriptures, and that in Yoga, and that which may be seen in the various Puranas, are all, O monarch, to be found in Sankhya philosophy.

109. Whatever knowledge is seen to exist in great histories, whatever knowledge is, O king, in the sciences about the acquisition of riches as approved by the wise, whatever other knowledge exists in this world,—all these,—originate, O great king, from the high knowledge that is among the Sankhyas.



110. Tranquillity of soul, high power, all subtile knowledge of which the scriptures speak, penances of subtile force, and all sorts of happiness, O king, have all been duly ordained in the Sankhya system.

111. Failing to acquire, O son of Pritha, that complete knowledge which is recommended by their system, the Sankhyas attain to the dignity of gods and pass many years in happiness. Ruling over the celestials as they will, they fall, upon the expiration of the fixed period, among learned Brahmanas and Yatis.

112. Renouncing this body, those twice-born ones that follow the Sankhya system enter into the superior state of Brahma like the gods entering into the sky by devoting themselves wholly to that worshipful system which is theirs and which is adored by all wise men.

113. Those twice-born ones who are given to the acquisition of that knowledge which is recommended in the Sankhya system, even if they fail to acquire eminence, are never seen to fall among intermediate creatures, or to sink into the state of sinful men.

114. That great person who is fully conversant with the vast, high, ancient, ocean-like, and immeasurable Sankhya system who is pure and liberal and agreeable, becomes, O king, equal to Narayana.

115. I have now told you, O god among men, the truth about the Sankhya system. It is the embodiment of Narayana, of the universe as it exists from antiquity. When the time of Creation comes, He causes the Creation to come into being, and when the time comes for destruction, He swallows up everything. Having withdrawn everything into his own body he goes to slumber,—that inner Soul of the universe."

## CHAPTER CCCXXXIII.

### (MOKSHADHAMA PARVA).—

*Continued.*

**Yudhisthira said:—**

1. "What is that which is called Undecaying and by acquiring which no one has to return? What, again, is that which is called Decaying, and by acquiring which one has to return once more?"

2. O destroyer of enemies, I ask you the distinction that exists, O you of mighty arms, between the Decaying and the Undecaying ones for understanding them both truly, O delighter of the Kurus.

3. Brahmanas conversant with the Vedas, speak of you as an Ocean of knowledge. Highly blessed Rishis and Yatis of great souls do the same.

4. You have very few days to live. When the Sun turns from his southern solstice for entering into the northern, you will attain to your high end.

5. When you will leave us, from whom shall we hear of all that is wholesome for us? You are the lamp of Kuru's race. Indeed, you are always shining with the light of knowledge.

6. O perpetuator of Kuru's race, I wish, therefore, to hear all this from you. Listening to your discourses which are always sweet like nectar, my curiosity, without being satiated, is always increasing."

**Bhishma said:—**

7. "I shall, regarding you, relate to you the old discourse that took place between Vashishtha and king Karala of Janaka's race.

8. Once on a time when that foremost of Rishis, *vis.*, Vaishishtha, effulgent like the Sun, was seated at his ease, king Janaka asked him about that highest knowledge which is for our supreme behoof.

9—11. A perfect adept in that department of knowledge which is about the Soul and gifted with sure conclusions about all branches of that science, as Maitravaruni, that foremost of Rishis, was seated, the king, approaching him with joined hands, asked him in humble words, well said and sweet and shorn of all controversial spirit, this question,—O holy one, I wish to hear of Supreme and Eternal Brahma by attaining to which men of wisdom have not to return.

12. I wish also to know that which is called Destructible and That into which this universe goes when destroyed. Indeed, what is That which is said to be indestructible, auspicious, wholesome and free from all sorts of evil.

**Vashishtha said:—**

13. Hear, O king, as to how this universe is destroyed, and of That which was never destroyed and which will never be destroyed at any time.

14. Twelve thousand years make a cycle. Four such cycles, taken a thousand times, make a Kalpa which measures one day of Brahma.

15—17. Brahma's night also, O king, is of the same measure. When Brahma himself is destroyed, Shambhu of formless soul and to whom the Yoga attributes of

lightness, heaviness, etc., naturally stick, awakes, and once more creates that First of all creatures, possessed of huge proportions, of infinite deeds, endued with form, and at one with the universe. That Shambhu is otherwise called Ishana. He is pure Effulgence, and is above all decay, having his hands and feet stretching on all sides with eyes and head and mouth everywhere, and with ears also in every place. That Being exists, possessing the entire universe.

18. The eldest-born Being is called Hiranyagarbha. This holy one has been called the Understanding. In the Yoga scriptures, He is called the Great, and Virinchi, and the Unborn.

19. In the Sankhya system, He is described by diverse names, and considered as having Infinity for his Soul. Of various forms and constituting the soul of the universe, He is considered as One and Indestructible.

20. The three worlds of numberless ingredients have been created by Him without help from any source and have been overwhelmed by him. On account of His manifold forms, He is said to be of universal form.

21. Undergoing changes He creates Himself by Himself. Gifted with great energy, He first creates Consciousness and that Great Being called Prajapati endued with Consciousness.

22. The Manifest is created from the Unmanifest. This is called by the learned the Creation of Knowledge. The creation of (Virat) and Consciousness, by Hiranyagarbha, is the Creation of Ignorance.

23. Allotment of attributes and the destruction thereof, called respectively by the names of Ignorance and Knowledge by persons learned in the Shrutis, then arose, referring to this, that, or the other of the three.

24. Know, O king, that the creation of the elements from Consciousness is the third. In all kinds of Consciousness is the fourth creation which originates from modification of the third.

25. This fourth creation consists of Wind and Light and Ether and Water and Earth, with their properties of sound, touch, form, taste, and scent.

26. This aggregate of ten arose, forthwith, at the same time. The fifth creation, O king, is that which has originated, from combinations of the principal elements.

27. This comprises the ear, the skin, the eyes, the tongue, and the nose forming the fifth, and speech, and the two hands,

and the two legs, and the lower canal, and the organs of generation.

28. The first five of these form the organs of knowledge, and the last five the organs of action. All these, with mind, arose simultaneously, O king.

29. These form the twenty-four topics that exist in the forms of all living creatures. By understanding these properly, Brahmanas endued with insight into the truth have never to give way to sorrow.

30-34. In the three worlds a combination of these, called body, is possessed by all embodied creatures. Indeed, O king, a combination of those is known as such in gods and men and Danavas, in Yakshas and spirits and Gandharvas, and Kinnaras and great snakes, and Charanas and Pishachas, in celestial Rishis and Rakshasas, in biting flies, and worms, and gnats, and vermin born of filth and rats, and dogs and Shwapakas and Chaineyas and Chandalas and Pukkasas, in elephants and horses and asses and tigers, and trees, and kine. Whatever other creatures exist in water or ether or on earth, for there is no other place in which creatures exist as we have heard, have this combination.

35. All these, O sire, included within the class called Manifest, are seen to be destroyed day after day. Hence, all creatures begotten by union of these twenty-four are said to be destructible.

36. This then is the Indestructible. And since the universe, which is made up of Manifest and Unmanifest, is destroyed, therefore, it is said to be Destructible.

37. The very Being called Mahan who is the first born is always spoken of as an instance of the Destructible. I have now told you, O king, all that you had asked me.

38. Above the twenty-four topics already referred to is the twenty-fifth called Vishnu. That Vishnu, on account of the absence of all qualities, is not a topic though as that which permeates all the topics, he has been called so by the wise.

39. Since that which is destructible has caused all this that is Manifest, therefore, all this is gifted with form. The twenty-fourth, which is Nature, is said to lord over all this. The twenty-fifth, which is Vishnu, is formless and, therefore, cannot be said to lord over the universe.

40. It is that Unmanifest, which, when endued with body lives in the hearts of all creatures having body. As regards eternal Consciousness, although he is shorn of attributes and without form, yet he assumes all forms.



41. Uniting with Nature which has the attributes of birth and death, he also assumes the attributes of birth and death. And on account of such union he becomes an object of perception and though in reality (shorn of all attributes yet he comes to be invested therewith.

42. It is in this way that the Soul, becoming united with Nature and invested with Ignorance, undergoes changes and becomes conscious of Self.

43. Uniting with the qualities of Goodness, Darkness and Ignorance, he becomes at one with various creatures belonging to various orders of Being, on account of his forgetfulness and his waiting upon Ignorance.

44. On account of his birth and death originating from the fact of his living in union with Nature, he thinks himself to be no other than what he apparently is. Knowing himself as this or that, he follows the qualities of Goodness, Darkness and Ignorance.

45. Under the influence of Ignorance, he comes by various kinds of conditions which are affected by Ignorance. Under the influences of Darkness and Goodness he attains likewise to conditions which are affected by Darkness and Goodness.

46. There are three colors in all, *vis.*, White, Red, and Dark. All those colors belong to Nature.

47. Through Ignorance one goes to hell. Through Darkness one attains to the status of humanity. Through Goodness people ascend to the regions of the gods and partake of great happiness.

48. By sticking to sin continuously one sinks into the intermediate order of beings. By acting both virtuously and sinfully one comes by the status of humanity. By acting only righteously, one attains to the status of the gods.

49. In this way the twenty-fifth, *vis.*, (the Indestructible), the wise say, by union with the unmanifest, becomes changed into (destructible). By means of knowledge, however, the Indestructible appears in His true nature.

#### CHAPTER CCCIV.

(MOKSHADHARMA PARVA).—

*Continued.*

Vashishtha said:—

1. Thus on account of his forgetfulness the Soul follows Ignorance and acquires thousands of bodies one after another.

2. He attains to thousands of births among the intermediate orders and sometimes among the very gods on account his union with qualities.

3. From the status of humanity he goes to heaven and from heaven he returns to humanity, and from humanity he sinks into hell for many long years.

4. As the worm that make the cocoon does itself completely on all sides by means of the threads it weaves itself, so the Soul, though in reality above all qualities, invests himself on all sides with qualities.

5—7. Though above both happiness and misery, it is thus that he subjects himself to happiness and misery. It is thus also that, though above all diseases, the Soul considers himself to be afflicted by headache, opthalmia, toothache, affections of the throat, abdominal dropsy, burning thirst, enlargement of glands, cholera, vitiligo, leprosy, burns, asthma, phthisis, epilepsy, and various other diseases from which embodied creatures suffer.

8. Considering himself, through error, as born among thousands of creatures in the intermediate orders of being, and sometimes among the gods, he suffers misery and enjoys the fruits of his good deeds.

9—15. Invested with Ignorance he considers himself as dressed sometimes in white cloth and sometimes in full dress of four pieces, or as lying on floors or with hands and feet contracted like those of frogs, or as seated upright in the position of meditation, or as clad in rags or as lying or sitting under the canopy of heaven or within palaces built of bricks and stone or on rugged stones or on ashes or bare stones or on the naked earth or on beds or on battle-fields or in water or in mire or on wooden planks or on various sorts of beds; or, moved by desire of fruit, he considers himself as clad in a piece of cloth made of grass or as totally naked or as dressed in silk or in skin of the black antelope or in cloth made of flax or in sheep-skin or in tiger-skin or in lion-skin or in hemp fabric, or in barks of birch or in cloths made of the produce of prickly plants, or in vestures made of threads woven by worms or of tattered rags or in various other sorts of cloth too numerous to mention. The soul considers himself also as wearing various sorts of ornaments and gems, or as eating various sorts of food.

16—20. He considers himself as sometimes eating at intervals of one night, or once at the same hour every day, or as at the fourth, the sixth, and the eighth hour every day, or as once in six or seven or eight nights, or as once in ten or twelve

days, or as once, in a month, or as eating only roots, or fruits, or as living upon air or water alone, or on cakes of sesame husk, or curds or cowdung, or the urine of the cow or potherbs or flowers or moss or raw food, or as living on fallen leaves of trees or fruits that have dropped down and lie scattered on the ground, or various other sorts of food, moved by the desire of acquiring ascetic success.

21-25. The Soul considers himself as following the observance of Chandrayana according to the rites laid down in the scriptures, or various other vows and observances, and the courses of duty laid down for the four modes of life, and even prohibitions of duty, and the duties of other subsidiary modes of life set down the four principal ones, and even various kinds of practices that distinguish the wicked and sinful. The Soul considers himself as enjoying lonely places and the charming shades of mountains and the cool vicinity of springs and fountains, and solitary river banks and secluded forests, and sacred pilgrimages, and lakes and waters remote from the busy haunts of men, and linely mountain caves giving the accomodation that houses and palaces afford. The Soul consider himself as reciting of different kinds of secret Mantras or as observing different vows and rules and various sorts of penances, and sacrifices of many sorts, and rites of diverse sorts.

26. The Soul considers himself as following sometimes the ways of traders and merchants and the practices of Brahmanas, Kshatriyas, Vaishyas and Shudras, and gifts of various sorts to those who are poor or blind or helpless.

27. On account of his being invested with Ignorance, the Soul adopts the different qualities of Goodness, Darkness and Ignorance, and Righteousness and riches and pleasure.

28-29. Under the influence of Nature, the Soul, undergoing changes himself, observes and follows and practises all these and considers himself as such. Indeed, the Soul considers himself as employed in the utterance of the sacred Mantras Swaha, Swadha and Vashat, and in saluting those he considers as his elders ; in officiating in the sacrifices of others, in teaching pupils, making gifts and accepting them ; in celebrating sacrifices and studying the scriptures, and doing all other acts and rites of this sort.

30. The Soul considers himself as connected with birth and death and quarrels and destruction. All these, the learned say form the path of acts good and bad.

31-34. It is the goddess Nature who causes birth and death. When the time comes for Universal Dissolution, all existent objects and qualities are withdrawn by the Supreme Soul which then exists alone like the Sun withdrawing at evening all his rays ; and when the time comes for Creation. He once more creates and spreads them out like the Sun shedding his rays when morning comes. Thus the Soul, for the sake of sport, repeatedly considers himself invested with all these conditions, which are his own forms and qualities infinite in number, and agreeable to himself. It is thus that the Soul, though really above the three qualities, becomes attached to the path of acts and creates by modification Nature invested with the conditions of birth and death and at once with all acts and conditions which are characterised by the three qualities of Goodness, Darkness, and Ignorance. Arrived at the path of action, the Soul considers particular acts as possessing particular characteristics and productive of particular ends.

35. O king, the whole of this universe has been blinded by Nature and all things have been variously overwhelmed (through Nature by the qualities of Darkness and Ignorance.

36. It is on account of the Soul being invested by Nature that these pairs of opposites, productive of happiness and woe, again and again come. It is on account of this Ignorance that individual Soul considers these sorrows to be his and imagines them as following him.

37-38. Indeed, O king, through that Ignorance it is that Individual Soul imagines he should anyhow cross those sorrows, and that he should, going into the regions of the gods, enjoy the happiness that await all his good deeds. It is through Ignorance that he thinks he should enjoy and suffer these delights and these miseries here in this world.

39. Through Ignorance Individual Soul thinks,—I should secure my happiness. By continually doing good deeds, I may enjoy happiness in this life till its close and I shall be happy in all my future lives.

40. Through, again the evil deeds I do in this life I may suffer unending misery. The status of humanity is full of great misery, for from it one sinks into hell.

41-43. From hell, it will take many long years before I can return to the status of humanity. From humanity I shall attain to the status of the gods. From that superior status I shall have to return to humanity and thence to sink into hell once



more.—One who always considers this combination of the principal elements and the senses, with the reflection of consciousness in it, to be thus invested with the characteristics of the Soul, has again and again to walk among gods and human beings and to sink into hell. Being always invested with the idea of mineness, Individual Soul has to go through a round of such births.

44—47. Millions upon millions of births have to be gone through by Individual Soul in the successive forms he assumes, all of which are liable to death. He who does acts in this way, which are all full of good and bad fruits, has in the three worlds to assume successive forms and to enjoy and suffer fruits corresponding therewith. It is Nature that causes good and bad acts; and it is Nature that enjoys and suffers the fruits thereof in the three worlds. Indeed, Nature follows the course of acts. The status of the intermediate beings, of humanity, and of the gods, all originate from Nature. Nature has been said to be shorn of all qualities. Her existence is proved by her acts.

48—51. Similarly, Soul, though without attributes himself, has his existence proved by the acts which the body does when it receives his reflection. Although the Soul is not subject to changes of any kind, and is the active principle that sets Nature in motion, yet entering a body which is united with the senses of knowledge and action, he considers all the acts of those senses as his own. The five senses of knowledge beginning with the ear, and those of action beginning with speech, uniting with the qualities of Goodness and Darkness and Ignorance, become engaged in numerous objects. Individual Soul imagines that it is he who does the deeds of his life and that the senses of knowledge and action belong to him, although in reality he has no senses. Indeed, though having no body, he imagines that he has a body. Though shorn of qualities, he considers himself as endued therewith, and though above Time, imagines himself to be under Time's control.

52. Though having no understanding, he still considers himself as endued with it, and though above the four and twenty topics, considers himself as one included among them. Though deathless, he still considers himself as subject to death, and though motionless regards himself as having motion.

53. Though not possessed of a material body, he still considers himself as possessed of one; and though unborn, he still regards himself as having birth. Though above penances, he still considers as en-

gaged in penances, and though he has no end he still considers himself as liable to attain to ends.

54. Though not gifted with motion and birth, he still considers himself as endued with both, and though above fear, still considers himself as subject to fear. Though Indestructible, he still considers himself Destructible. Invested with Ignorance, the Soul thus thinks of himself.

## CHAPTER CCCV.

### (MOKSHADHRAMA PARVA).—

*Continued.*

Vashishtha said:—

1. It is thus, on account of his Ignorance and his association with others who are invested with Ignorance, that Individual Soul passes through millions and millions of births every one of which has dissolution in the end.

2. On account of his transformation into Intelligence invested with Ignorance, Individual Soul goes to millions of abodes, every one of which is liable to end in destruction, among intermediate beings and men and the gods.

3—4. On account of Ignorance, Individual Soul like the Moon, has to wax and wane thousands and thousands of times. This is truly the nature of Individual Soul when invested with Ignorance. Know that the Moon has in reality full sixteen portions. Only fifteen of these are subject to increase and decrease. The sixteenth remains constant. After the manner of the Moon, Individual Soul too has full sixteen portions. Only fifteen of these, appear and disappear. The sixteenth is subject to no change.

5. Invested with Ignorance, Individual Soul repeatedly and continually takes birth in the fifteen portions, named above. With the eternal and immutable portion of Individual Soul the principal elements become united and this union takes place repeatedly.

6. That sixteenth portion is subtle. It should be known as Soma. It is never upheld by the senses. On the other hand, the senses are upheld by it.

7. Since those sixteen portions are the cause of the birth of creatures, creatures can never, O king, take birth without their help. They are called Nature. The destruction of Jiva's liability to be united with Nature is called Liberation.

8-10. The Principle of Greatness, which is the twenty-fifth, if it regards that body of sixteen portions called the Unmanifest, has to assume it repeatedly. On account of not knowing That which is stainless and pure, and for its devotion to what is the outcome of a combination of both Pure and Impure, the Soul, which is, in reality, pure, becomes, O king, Impure. Indeed, on account of its devotion to Ignorance, Individual soul though characterised by Knowledge, becomes repeatedly associated with Ignorance.

11. Though, O king, free from error of every sort, yet on account of its devotion to the three qualities of Nature, it becomes endued with those attributes.

## CHAPTER CCCVI.

### (MOKSHADHARMA PARVA).—

*Continued.*

Janaka said :—

1. O holy one, it has been said that the relation between male and female is like that which exists between the Indestructible and the Destructible.

2. Without a male, a female can never conceive. Without a female, a male also can never create a form.

3. On account of their union with each other, and each depending upon the qualities of the other, forms are seen to spring up. This is the case with all orders of being.

4. Through each other's union for purposes of (sexual) intercourse, and through each depending upon the qualities of the other, forms (of living creatures) flow in seasons. I shall tell you the indications thereof.

5. Hear what the qualities are which belong to the father and what those are which belong to the mother. Bones, sinews, and marrow, O twice-born one, we know, originate from the father.

6. Skin, flesh, and blood, we hear, originate from the mother. Even this, O foremost of twice-born ones, is what may be read of in the Veda and other scriptures.

7. Whatever is read as said in the Vedas and in other scriptures is considered as authority. The authority, again, of the Vedas and other scriptures, is eternal.

8-9. If Nature and Soul be always united together in this way by each opposing and each depending on the other's qualities, I see, O holy one, that Libera-

tion cannot exist. You, O holy one, are gifted with spiritual vision so that you see all things as if they are present before your eyes. If, therefore, there be any direct evidence of the existence of Liberation, do speak of it to me.

10. We are desirous of acquiring Liberation. Indeed, we wish to acquire That which is auspicious, bodiless, not subject to decrepitude, eternal, beyond the perception of the senses, and having nothing superior to it.

Vashishtha said :—

11. What you say about the characteristics of the Vedas and the other scriptures is even so. You understand those marks in the way in which they should be understood.

12. You only understand aright the texts of the Vedas and the other scriptures. You are not, O king, truly conversant with the real meaning of those texts.

13. That person who remembers merely the texts of the Vedas and the other scriptures without understanding the true sense or meaning of those texts, remembering them fruitlessly.

14. Indeed, one who remembers a work without understanding their meaning, is said to carry an useless load. He, however, who understands the true meaning of a treatise, is said to have studied that work to purpose.

15. Asked about the meaning of a text, one should communicate that meaning which he has understood by a careful study.

16. That person of dull intelligence who refuses to explain the meanings of texts in the midst of an assemblage of the learned, that person of foolish understanding, never succeeds in explaining the meaning aright.

17. An ignorant wight, going to explain the true meaning of treatises, incurs ridicule. Even those endued with a knowledge of the Soul have to incur ridicule on such occasions.

18. Listen now to me, O king, as to how the subject of Liberation has been explained among the great persons conversant with the Sankhya and the Yoga Systems of Philosophy.

19. That which the Yogins behold is exactly what the Sankhyas strive after to attain. He who sees the Sankhya and the Yoga Systems to be one and the same is said to be gifted with intelligence.

20. Skin, flesh, blood, fat, bile, marrow, and sinews, and these senses, which you were speaking to me, exist.



21. Objects originate from objects; the senses from the senses. From body one acquires a body, as a seed is obtained from seed.

22. When the Supreme Being is without senses, without seed, without matter, without body, He must be divested of all qualities; and on account of His being so, how, indeed, can He have qualities of any kind?

23. Ether and other qualities originate from the qualities of Goodness, Darkness, and Ignorance, and disappear in the end in them. Thus the qualities arise from Nature and disappear in Nature.

24. Skin, flesh, blood, fat, bile, marrow, bones, and sinews,—these eight, that are made of Nature, know, O king, may sometimes be produced by the vital seed alone (of the male).

25. The Individual Soul and the universe are said to both partake of Nature characterised by the three qualities of Goodness, Darkness, and Ignorance. The Supreme Soul is different from both the Individual Soul and the universe.

26. As the seasons, though having no forms, are nevertheless inferred from the appearance of particular fruits and flowers, similarly, Nature, though formless, is inferred from the Principles of Greatness and the rest that originate from it.

27. Thus, from the existence of Consciousness in the body, the Supreme Soul, shorn of all qualities whatever and perfectly stainless, is inferred.

28. Without beginning and destruction, without end, the seer of all things, and auspicious, that Soul, only on account of its Oneness with the body and other qualities, comes to be taken as invested with qualities.

29. Those persons who are truly conversant with qualities know that only objects endued with qualities can have attributes but that that which is above all qualities can have none.

30. When the Individual Soul conquers all qualities born of Nature and which it assumes under mistake, only then does it see the Supreme Soul.

31—33. Only the highest Rishis conversant with the Sankhya and the Yoga Systems know that Supreme Soul which Sankhyas and Yogins and believers in all other Systems say is beyond the Understanding, which is considered as Knower and endued with the highest wisdom on account of its renouncing all consciousness of identification with Nature, which is above the attribute of Ignorance or Error, which

is Unmanifest, which is beyond all attributes, which is called the Supreme, which is dissociated from all attributes, which ordains all things, which is Eternal and Immutable, which overrules Nature and all her attributes, and which, getting over twenty-four topics of enquiry, forms the twenty-fifth.

34. When men of knowledge, who stand in fear of birth, of the several states of living consciousness, and of death, succeed in knowing the Unmanifest, they succeed in understanding the Supreme Soul at the same time.

35. An intelligent man considers the unity of the Individual Soul with the Supreme Soul as consistent with the scriptures and as perfectly correct; while the man shorn of intelligence considers the two as different from each other. This forms the distinction between the man of intelligence and the man that is shorn of it.

36. The characteristics of both the Destructible and Indestructible have now been said to you. The indestructible is Oneness or Unity, while multiplicity or variety is said to be the Destructible.

37. When one begins to study and understand properly the twenty-five topics of enquiry, one then understands that the Oneness of the Soul is consistent with the scriptures and its multiplicity is what is opposed to them.

38. These are the several characteristics of what is included in the list of topics or principles created and what is above that list. The wise have said that the list of topics numbers only twenty-five.

39. That which is above the topics is beyond that number and forms the twenty-sixth. The study or comprehension of created things according to their aggregates (of five) is the study and comprehension of topics. Above these is that which is eternal.

## CHAPTER CCCVII.

(MOKSHADHRAMA PARVA).—

*Continued.*

Janaka said:—

1. You have, O foremost of Rishis, said that Unity is the attribute of that which is Indestructible and variety or multiplicity is the attribute of what is known as Destructible. I have not, however, clearly understood the nature of these two. Doubts are still in my mind.

2. Ignorant men consider the Soul as endued with multiplicity. They, however, who are endued with knowledge and wisdom consider the Soul to be one and the same. I, however, have a very dull understanding. I am, therefore, unable to understand how all this can take place.

3. I have almost forgotten the causes also that you have attributed to the unity and the multiplicity of the Indestructible and the Destructible on account of the restlessness of my understanding.

4—5. I, therefore, wish to hear you once more discourse to me on those subjects of unity and multiplicity, on him who is gifted with knowledge, on what is shorn of knowledge, on Individual Soul, Knowledge, Ignorance, Indestructible, Destructible, and on the Sankhya and the Yoga systems, in detail and separately and agreeably to the truth.

**Vashishtha said :—**

6. I shall tell you what you ask. Listen, however, to me, O king, as I explain to you the practices of Yoga separately.

7. Contemplation, which forms an obligatory practice with Yogins, is their highest power. Those conversant with Yoga say that that Contemplation is of two sorts.

8. One is the concentration of the mind, and the other is called Pranayama (suppression of vital airs). Pranayama is said to be real; while concentration of mind is unsubstantial it.

9. Excepting the three times when a man passes urine and stools and eats, one should devote his entire time to contemplation.

10—11. Withdrawing the senses from their objects by the help of the mind, one gifted with intelligence, having made oneself pure, should, according to the twenty-two modes of transmitting the Prana breath, unite the Individual Soul with That which is above the four and twentieth topic which is regarded by the wise as living in every part of the body and as above decay and destruction.

12. It is by means of those twenty-two modes that the Soul may always be known. It is certain that this practice of Yoga is his whose mind is never possessed by evil passions. It is not any other person's.

13—14. Freed from all attachments, abstemious in diet, and controlling all the senses, one should fix his mind on the Soul, during the first and the last part of the night, after having, O king of Mithila, stopped the functions of all the senses,

quieted the mind by the understanding, and assumed a posture as motionless as that of stone.

15. When men of knowledge, conversant with the rules of Yoga, become as fixed as a stake of wood, and as immovable as a mountain, then they are said to be in Yoga.

16—17. When one does not hear, and smell, and taste, and see; when one does not feel any touch; when one's mind is perfectly free from every purpose; when one is not conscious of any thing, when one cherishes no thought, when one becomes like a piece of wood, then is he called by the wise to be in perfect Yoga.

18. At such a time one shines like a lamp that burns in a place where blows no wind; at such a time one becomes freed even from his subtle form, and perfectly at one with Brahma. When one acquires such progress, he has no longer to ascend or to fall among intermediate beings.

19. When persons like ourselves say that there has been a complete identification of the Knower, the Known, and Knowledge, then is the Yogin said to see the Supreme Self.

20. While in Yoga, the Supreme Soul shows itself in the Yogin's heart like a burning fire, or like the bright Sun or like the lightning's spark in the firmament.

21—22. That Supreme Soul which is Unborn and which is the essence of nectar, which is seen by great Brahmanas gifted with intelligence and wisdom and conversant with the Vedas, is subtler than what is subtle and greater than what is great. That Soul, though living in all creatures, is not seen by them.

23. The Creator of the worlds, He is seen only by a person gifted with wealth of intelligence when helped by the lamp of the mind. He lives on the other shore of thick Darkness and is above the Ishwara.

24. Persons conversant with the Vedas and endued with omniscience call Him the remover of Darkness, stainless, above Darkness, and with and without attributes.

25. This is what is called the Yoga of Yogins. What else is the mark of Yoga? By such practices do Yogins succeed in seeing the Supreme Soul that is above destruction and decay.

26. This much that I have told you in detail is about the Science of Yoga. I shall now describe to you that Sankhya philosophy by which the Supreme Soul is seen through the gradual destruction of mistakes.



27. The Sankhyas, whose System is built on Nature, say that Nature, which is Unmanifest, is the foremost. From Nature they say, O king, the second principle called Greatness is produced.

28. We have heard that from Greatness originates the third principle called Consciousness. The Sankhyas blessed with sight of the Soul say that from Consciousness originate the five subtle essences of sound, form, touch, taste, and scent.

29. All these eight they call by the name of Nature. The changes of these eight are sixteen in number. They are the five gross essences of ether, light, earth, water, and wind, and the ten senses of action and of knowledge including the mind.

30. Wise men devoted to the Sankhya path and conversant with all its ordinances and dispensations consider these twenty-four topics as including the whole range of Sankhya enquiry.

31. What is produced becomes merged in the producing cause. Created by the Supreme Soul one after another, these principles are destroyed in a reverse order.

32. At every new Creation, the qualities start into being in the lateral order, and (when Destruction comes) they merge in a reverse order, like the waves of the ocean disappearing in the ocean from which they originate.

33. O best of kings, this is the manner in which the Creation and the Destruction of Nature takes place. The Supreme Being is all that remains when Universal destruction takes place; and it is He who assumes various forms when Creation begins.

34. This is even so, O king, as ascertained by men of knowledge. It is Nature that causes the Over-presiding Soul to thus assume diversity and revert back to unity. Nature also herself has the same marks.

35. One fully conversant with the nature of the topics of enquiry knows that Nature also assumes the same sort of diversity and unity, for when Destruction comes she reverts into unity and when Creation takes place she assumes diversity of form.

36. The Soul makes Nature, which contains the principles of production or growth, assume various forms. Nature is called Kshetra (or soil). Above the twenty-four topics or principles is the Soul which is Great. It presides over that Nature or Kshetra.

37. Hence, O great king, the foremost of Yatis say that the Soul is the Presider.

Indeed, we have heard that on account of the Soul's presiding over all Kshetrast, He is called the Presider.

38. And because He knows that Unmanifest Kshetra, He is, therefore, also called Kshetrajna. And because also the Soul enters into Unmanifest Kshetra (*vishva*, the body), therefore is He called Purusha.

39. Kshetra is something quite different from Kshetrajna. Kshetra is Unmanifest. The Soul, which is above the twenty-four principles, is called the Knower.

40. Knowledge and the objects known are different from each other. Knowledge, again, has been said to be Unmanifest, while the object of knowledge is the Soul which is above the twenty-four principles.

41. The Unmanifest is called Kshetra, understanding, and also the supreme Lord; while Purusha, which is the twenty-fifth principle has nothing superior to it and is not a principle.

42. This much, O king, is an account of the Sankhya philosophy. The Sankhyas call Nature the cause of the universe, and merging all the grosser principles into the Intelligence behold the Supreme Soul.

43. Rightly studying the twenty-four topics along with Nature, and determining their true nature, the Sankhyas succeed in seeing. That which is the twenty-four topics or principles.

44. Individual Soul in reality is that very Soul which is above Nature and the four and twenty topics. When he succeeds in knowing that Supreme Soul by dissociating himself from Nature, he then becomes at one with the Supreme Soul.

45. I have now told you everything about the Sankhya System truly. Those who are conversant with this philosophy acquire tranquillity.

46. Indeed, as men whose understandings are subject to error directly perceive all objects of the senses, so men freed from error have directly known Brahma.

47. They who acquire that state have never to return to this world after the dissolution of their bodies; while as regards those who are said to be liberated in this life, power, concentration, and immutability, become theirs, on account of their having attained to the nature of the Indestructible.

48. They who see this universe as many are said to see incorrectly. These men are blind to Brahma. O chastiser of enemies, such persons have again and again to return to the world and assume bodies.

49 They who are conversant with all that has been said above become endued with omniscience, and accordingly when they pass from this body no longer become subject to the subjection of any more physical frames.

50. All things, have been said to be the result of the Unmanifest. The Soul, which is the twenty-fifth, is above all things. They who know the Soul have no fear of coming back to the world.

### CHAPTER CCCVIII.

#### (MOKSHADHARMA PARVA).—

*Continued.*

Vashishtha said :—

1. I have thus described you the Sankhya Philosophy. Listen now to me as I tell you what is Vidya (Knowledge) and what is Avidya (Nescience), one after the other.

2. The learned say that that Nature which is subject to Creation and Destruction, is called Avidya; while Purusha (Soul), who is freed from the attributes of Creation and Destruction and who is above the twenty-four topics or principles, is called Vidya.

3. Listen to me first as I tell you what is Vidya among successive sets of other things, as explained in the Sankhya Philosophy.

4. Among the senses of knowledge and those of action, the senses of knowledge are said to form what is known as Vidya. Of the senses of knowledge and their objects, the former form Vidya.

5. Of objects of the senses and the mind, the wise have said that the mind forms Vidya. Of mind and the five subtle essences, the five subtle essences form Vidya.

6. Of the five subtle essences and Consciousness, Consciousness forms Vidya. Of Consciousness and Greatness the latter O king, is Vidya.

7. Of all the principles beginning with Greatness, and Nature, it is Nature, which is unmanifest and supreme, that is called Vidya. Of Nature, and that called Creator which is Supreme, the latter should be known as Vidya.

8. Above Nature is the twenty-fifth (Soul) who should be known as Vidya. Of all Knowledge, that which is the Object of Knowledge has been said to be the Unmanifest, O king.

9 Again, Knowledge has been said to be Unmanifest, and the Object of knowledge to be what is above the four and twenty. Once more, Knowledge has been said to be Unmanifest, and the Knower is what is above the four and twenty. I have now told you what is truly the meaning of Vidya and Avidya.

10. Listen now to me as I tell you that has been said about the Indestructible and the Destructible. Both Individual Soul and Nature have been said to be Indestructible, and both of them have been said to be Destructible.

11. I shall tell you the reason of this correctly as I have understood it. Both Nature and Individual Soul are without beginning and without end. Both of them are considered as supreme.

12. Those who are endued with knowledge say that both are to be called principles. On account of its attributes of Creation and Destruction, the Unmanifest is called Indestructible.

13 That Unmanifest becomes repeatedly modified for the purpose of creating the principles.

14. And because the principles beginning with Greatness are produced by Purusha (Soul) as well, and because also Purusha and the Unmanifest mutually depend upon each other, therefore is Purusha also, the twenty-fifth, called Kshetra.

15. When the Yogin withdraws and merges all the principles into the Unmanifest Soul (or Brahma), then the twenty-fifth (*viz.*, Soul or Purusha) also, with all those principles, disappears into it.

16—17. When the principles become merged each into its creator, then the one that remains is Nature. When Soul, too, O son, becomes merged into his own producing cause, then Nature with all the principles in it becomes subject to destruction and attains also to the condition of being without attributes on account of her dissociation from all the principles.

18. Thus it is that Soul, when his knowledge of Soul disappears, becomes, by his nature, shorn of qualities. We have heard it.

19. When he becomes destructible he then assumes attributes. When, however, he gains his own real nature, he then succeeds in understanding his own condition of being really shorn of qualities.

20. By shaking off Nature and beginning to realise that he is different from her, the intelligent Soul then comes to be regarded as pure and stainless.



21. When Individual Soul ceases to exist in a state of union with Nature, then does he become at one with Brahma. When, however, he exists united with Nature, he then, O king, seems to be different from Brahma.

22. Indeed, when Individual Soul shows no affection for Nature and her principles, he then succeeds in seeing the Supreme and having once seen Him wishes not to lose that happiness.

23. When the Knowledge of truth comes to him, Individual Soul begins to lament thus:—Alas, how foolishly have I acted by falling through ignorance into this frame composed of Nature like a fish entangled in a net.

24. Alas, through Ignorance, I have migrated from body to body like a fish from water to water thinking that water alone is the element in which it can dwell.

25. Indeed, like a fish that does not know anything else than water to be its element, I also have never known anything else than children and wives to be my own!

26. Fie on me that, through ignorance, am repeatedly passing from body to body in forgetfulness.

27. The Supreme Soul alone is my friend. I can make friendship with Him. Whatever be my nature and whoever I may be, I am capable to be like Him and can become at one with Him.

28. I see my similarity with Him. I am, indeed, like Him. He is pure. It is clear that I am of the same nature.

29. Through Ignorance and stupefaction, I have become associated with Inanimate Nature. Though really shorn of attachments, I have passed this long time in a state of attachment with Nature.

30. Alas, by her was I so long controlled without having been able to know it. Various are the forms,—high, middling, and low,—that Nature assumes. Oh, how shall I like in those forms?

31. How shall I live conjointly with her? On account of my ignorance I repair to her companionship. I shall now be fixed.

32. I shall no longer keep her company. For having passed so long a time with her, I should think that I was so long imposed on by her, for myself being really freed from change, how could I keep company with one who is subject to change.

33. She cannot be held responsible for this. The responsibility is mine, since

turning away from the Supreme Soul I become of my own accord attached to her.

34. On account of that attachment, myself, though without form in reality, had to live in various forms. Indeed, though without form by nature I become endued with forms on account of my notion of Egoism, and thereby insulted and distressed.

35—37. On account of my idea of mine-ness concerning the results of Nature, I am forced to take birth in various orders of Being. Alas, though really shorn of Egoism, yet on account of affecting it, what various evil acts have been perpetrated by me in those orders in which I was born while I remained in them with a soul that had lost all knowledge! I have nothing to do with him who, with essence made up of consciousness, divides herself into many pieces and who tries to unite me with them. It is only now that I have been awakened and have understood that I am by nature without egoism and without that consciousness which creates the forms of Nature that invest me all around.

38. Renouncing Egoism which I always have regarding her and whose essence is made up of consciousness, and leaving Nature herself, I shall take refuge in Him, who is auspicious.

39. I shall be united with Him, and not with Nature which is inanimate. If I unite with Him, it will do me good. I have no similarity of nature with Nature.

40. The twenty-fifth (*vis.*, Individual Soul), when he thus succeeds in understanding the Supreme, becomes able to cast off the Destructible and at one with the Indestructible and which is the essence of all that is auspicious.

41. Shorn of qualities in his true nature and in reality Unmanifest, Individual Soul becomes invested with what is Manifest and assumes qualities. When he succeeds in seeing what is without qualities and which is the origin of the Unmanifest, he becomes, O king of Mithila, at one with the same.

42. I have now told you the characteristics of the Indestructible and the Destructible, according to the best of my knowledge and according to what has been explained in the scriptures.

43. I shall now tell you, according to what I have heard, as to how Knowledge that is subtle, pure and certain, originates. Do you listen to me.

44. I have already described to you, what the Sankhya and the Yoga Systems are as expounded in their respective scriptures. Verily, the science that has been

explained in Sankhya treatises is at one with what has been laid down in the Yoga scriptures.

45. The knowledge, O king, which the Sankhyas preach, is capable of awakening every one. In the Sankhya scriptures, that Knowledge has been explained very clearly for the behoof of disciples.

46. The learned say that this Sankhya System is very extensive. Yogins have respect for that System as also for the Vedas.

47. In the Sankhya System no topic or principle above the twenty-fifth is admitted. That which the Sankhyas consider as their highest principle has been duly described (by me).

48. In the Yoga philosophy, it is said that Brahma, which is the essence of knowledge without the second, becomes the Individual Soul only when invested with Ignorance. In the Yoga Scriptures, therefore, both Brahma and Individual Soul are spoken of.

## CHAPTER CCCIX.

(MOKSHADHARMA PARVA).—

*Continued.*

**Vashishtha said:—**

1. Listen now to me as I describe to you the Buddha (Enlightened or the Supreme Self) and Abuddha (Individual Soul) which is the dispensation of the qualities. Assuming many forms the Supreme Soul, becoming Individual Soul, regards all those forms as real.

2. On account of such transformations Individual Soul fails to understand the Supreme Soul, for he has the three qualities and creates and withdraws into himself what he creates.

3. Ceaselessly for his sport, O king, does Individual Soul undergo changes and because he is capable of understanding the called action of the Unmanifest, therefore he is the Comprehender.

4. The Unmanifest or Nature can at no time comprehend Brahma which is really without qualities even when it shows itself with qualities. Hence is Nature called Unintelligent.

5. There is a declaration of the Shrutis that if ever Nature does succeed in knowing the twentyfifth, she then becomes at one with the Individual Soul who is united with her. On account of this Individual Soul or Purusha, who is not manifest and which

in his real nature is not subject to changes, comes to be called as the Unawakened or Ignorant.

6—7. Indeed, because the twenty-fifth can comprehend the Unmanifest, he is, therefore, called Comprehender. He cannot, however readily, comprehend the twenty-sixth, which is pure, which is Knowledge without duality, which is immeasurable, and which is eternal. The twenty-sixth, however, can know both the Individual Soul and Nature, numbering the twenty-fifth and the twenty-fourth respectively.

8. O you of great effulgence, only wise men know that Brahma which is Unmanifest, which is in its real nature to all that is seen and unseen, and which, O son, is the one independent essence in the universe.

9. When Individual Soul considers himself different from what he truly is, it is only then that he fails to know the Supreme Soul and himself and Nature with which he is united.

10. When Individual Soul succeeds in understanding Nature then he is said to be restored to his true nature and then does he attain to that high understanding which is pure and stainless.

11. When Individual Soul succeeds, O foremost of kings, in attaining to that excellent understanding, he then attains to that Pure Knowledge which is called the twenty-sixth (or Brahma). He then casts off the Unmanifest or Nature which has the attributes of Creation and Destruction.

12. When Individual Soul knows Nature which is unintelligent and subject to the action of the three qualities of Goodness, Darkness and Ignorance, he then becomes shorn of qualities himself. On account of his thus understanding the Unmanifest, he succeeds in acquiring the nature of the Supreme Soul.

13. The learned say that when he is freed from the qualities and united in nature with the Supreme Soul, then does Individual Soul become at one with that Soul. The Supreme Soul, is called the Real as well as Not Real, and is above decay and destruction.

14. O giver of honors, the Soul, though it has the body for its resting place; yet it cannot be said to have acquired the nature of those principles. The wise say that there are five and twenty principles in all.

15. Indeed, O son, the Soul is not to be considered as possessed of any of the principles. Endued with Intelligence, it is above the principles. It renounces quickly



even that principle which is the mark of Knowledge.

16. When Individual Soul comes to regard himself as the twenty-sixth which is divested of decay and destruction, it is then that, forsooth, he succeeds by his own force in attaining to similarity with the twenty-sixth.

17. Though awakened by the twenty-sixth which is Pure Intelligence, Individual Soul still becomes subject to Ignorance. This is the cause of Jiva's multifariousness as explained in the Shrutis and the Sankhya scriptures.

18. When Individual Soul, who is endued with consciousness, loses all Consciousness of a distinct or individual Self, then does he, losing his multifariousness, resume his Oneness.

19. O king of Mithila, when Individual Soul, who is found to be in union with happiness and misery and who is seldom free from the consciousness of Self, becomes identified with the Supreme Soul which transcends understanding, then does he become freed from virtue and vice.

20. Indeed, when Individual Soul attaining to the twenty-sixth which is Unborn and Powerful and which is shorn of all attachments, succeeds in comprehending it thoroughly, he himself becomes possessed of power and entirely renounces the Unmanifest or Nature.

21—22. For understanding the twenty-sixth, the twenty-four principles seem to Individual Soul to be unreal. I have thus told you, O sinless one, according to the indications of the Shrutis the nature of the Unintelligent, and of Individual Soul, as also of that which is Pure Knowledge, agreeably to the truth. Guided by the scriptures, variety and oneness are thus to be understood.

23. The difference between the gnat and the Udumvara, or that between the fish and water, illustrates the difference between the Individual Soul and the Supreme Soul.

24. The Multiplicity and Oneness of these two are to be understood thus. This is called Liberation, *vis.*, this comprehension of oneself as something distinct from Unintelligent or Unmanifest Nature.

25. The twenty-fifth, which lives in the bodies of living creatures, should be liberated making him know the Unmanifest or the Supreme Soul which is above the understanding.

26. Indeed, that twenty-fifth is capable of acquiring Liberation in this way only and not through any other means. Though

insooth different from the body in which he lives for the time being, he partakes of the nature of that body on account of his union with it.

27. Uniting with what is Pure, he becomes Pure. Uniting with the Intelligent, he becomes Intelligent. By uniting, O foremost of men, with one that is Liberated, he becomes Liberated.

28. By uniting with one who is shorn of all attachments, he becomes freed from all attachments. By uniting with one striving after Liberation, he himself partaking of the nature of his companion, strives after Liberation.

29. By uniting with one of pure acts, he becomes pure and of pure acts and endued with blazing effulgence. By uniting with one of pure soul, he becomes of pure soul himself.

30. By uniting with the One independent Soul, he becomes One and Independent. Uniting with One that is dependent on One's Own Self, he attains to the same nature and acquires Independence.

31. O monarch, I have duly told you all this that is perfectly true. Candidly have I described to you this subject, *vis.*, the Eternal, Pure and Prime Brahma.

32. You may communicate this high knowledge, capable of awakening the soul, to that person, O king, who though not a master of the the Vedas is, nevertheless, humble and has a keen desire for acquiring the knowledge of Brahma.

33. It should never be given to one who speaks falsehood, or one who is cunning or roguish, or one who has no strength of mind, or one who is of crooked understanding, or one who is jealous of men of knowledge, or one who pains others. Listen to me as I say who they are to whom this knowledge may safely be given.

34—35. It should be given to one who has faith, or one who has merit, or one who does not speak ill of others, or one who is given to penances from the purest of motives, or one who is endued with knowledge and wisdom, or one who performs sacrifices and other rites laid down in the Vedas, or one who has a forgiving nature, or one who feels compassion on and does good to all creatures; or one who is fond of living in privacy and solitude, or one who is fond of performing all acts laid down in the scriptures, or one who does not like to quarrel, or one who is endued with great learning, or one having wisdom, or one possessed of forgiveness and self-control and tranquillity of soul,

36. This high knowledge of Brahma should never be given to one who has not such qualifications. It has been said that by giving this knowledge to one who is not considered a worthy recipient, no advantage or good fruit can arise.

37. This great knowledge should never be given, even if he gives in exchange the whole Earth full of gems and riches of every sort, to one that is not observant of any vows and restraints. Forsooth, however, O king, this knowledge should be imparted to one who has conquered his senses.

38. O Karala, do not entertain any fear since you have heard all this regarding high Brahma from the to-day! I have described to you duly the high and holy Brahma that is without beginning and middle, and that is capable of removing all kinds of sorrow.

39. Seeing Brahma whose sight is capable of doing away with both birth and death, O king, which is full of auspiciousness, which removes all fear, and which yields the highest benefit, and having acquired this essence of all knowledge, renounce all error and stupefaction to-day.

40—41. I had acquired this knowledge from the eternal Hiranyagarbha himself, O king, who communicated it to me for my having carefully pleased that great Being of very superior Soul. Asked by you to-day, I have, O king, communicated the knowledge of eternal Brahma to you, just as I had myself gained it from my teacher. Indeed, this great knowledge which is the refuge of all persons conversant with Liberation has been given to you exactly as I had it from Brahman himself."

**Bhishma said :—**

42. "I have thus told you of high Brahma, just as the great Rishi had said, by attaining to which the Twenty-fifth (Individual Soul) has never to return.

43. On account of his not knowing truly the Supreme Soul which is not subject to decay and death, Individual Soul is obliged to frequently return to the world. When, however, Individual Soul succeeds in acquiring that high knowledge, he has no longer to return.

44. Having heard it, O king, from the celestial Rishi, I have, O son, given to you that great knowledge which yields the highest good.

45. This knowledge was acquired from Hiranyagarbha by the great Rishi Vashishtha. From that foremost of Rishis, viz., Vashishtha, it was acquired by Narada.

46. From Narada I have acquired that knowledge which is truly at one with the eternal Brahma. Having heard this discourse of great import, couched in excellent words, do not, O foremost of the Kurus, give way any longer to grief.

47. That man who knows the Destructible and the Indestructible, becomes freed from fear. He, indeed, O king, is compelled to entertain fear who is shorn of this knowledge.

48. On account of Ignorance, the man of foolish soul hath repeatedly to return to this world. Indeed, after death he has to be born in thousands and thousands of orders of Being, every one of which meets with Death in the end.

49. Now in the world of the gods, now among men, and now among intermediate orders of Being, he has to appear again and again. If in course of time he succeeds in crossing that Ocean of Ignorance in which he is sunk, he then succeeds in avoiding completely re-birth and attaining to oneness with the Supreme Soul.

50. The Ocean of Ignorance is dreadful. It is bottomless and called the Unmanifest. O Bharata, day after day, creatures are seen to fall and sink in that Ocean.

51. Since you, O king, have been freed from that eternal and limitless Ocean of Ignorance, you have, therefore, become freed from Darkness and also Ignorance."

## CHAPTER CCCX.

(MOKSHADHARMA PARVA).—

*Continued.*

**Bhishma said :—**

1. "Once on a time a king of Janaka's family while roaming in the uninhabited forests in pursuit of deer, saw a superior Brahmana or Rishi of Bhṛigu's race.

2. Bowing with his head to the Rishi who was seated at his ease, king Vasuman sat near him and with his permission put to him this question :—

3. O holy one, what yields the highest benefit, both in this world and in the next, to man who has an unsuitable body and who is the slave of his desires ?

4. Duly respected by the king, and thus questioned, that great Rishi endowed with ascetic merit, then said these words to him these words to him which were highly beneficial.



### The Rishi said :—

5. If you seek both here and hereafter what is agreeable to your mind, do you then, with controlled senses, abstain from doing what is disagreeable to all creatures.

6. Virtue is beneficial to them that are good. Virtue is the refuge of the good. From virtue have originated the three worlds with their mobile and immobile creatures.

7. O you, who are eagerly desirous of enjoying all agreeable objects, how is it that you are not yet satiated with objects of desire? You see the honey, O you of little understanding, but are blind to the fall.

8. As one desirous of acquiring the fruits of knowledge, should busy himself with the acquisition of knowledge, so one desirous of acquiring the fruits of Virtue should be busy with the acquisition of Virtue.

9. If a wicked man, from desire of virtue, tries to do a pure and stainless act, the fulfilment of his desire becomes impossible. If, on the other hand, a good man, moved by the desire of acquiring virtue, tries to do an act that is even difficult, its accomplishment becomes easy for him.

10. If, while living in the forest, one acts in such a way as to enjoy all the pleasures of living amongst men in towns, one comes to be regarded not as a forest-recluse but as an inhabitant of towns. Likewise, if one while living in towns, acts in such a way as to enjoy the happiness of a forest life, one is regarded not as a inhabitant of towns but as a forest recluse.

11. Ascertain the merits of the religion of Karma and that of Abstinence therefrom; do you, with concentrated senses, be devoted to the practices of virtue in thought, word, and deed.

12. Juggling of the propriety of time and place, purified by the observance of vows and other purifying rites, and solicited, do you, without malice, make large gifts to the good.

13. Acquiring riches by fair means, one should give it away to worthy persons. One should make gifts, renouncing anger; and having made gifts one should never yield to sorrow nor proclaim those gifts with his own mouth.

14. The Brahmana who is full of mercy, who is pure, who has his senses under control, who is truthful in speech, who is full of candour, and whose birth is pure, has been considered as a person deserving of gifts.

15. A person is said to be pure in birth when he is born of a mother who has only one husband and who is of the same caste with him. Indeed, such a Brahmana, knowing the three Vedas, *vis.*, Rich, Yajush, and Saman, endued with learning, only observant of the six duties, has been considered as deserving of gifts.

16. Virtue becomes sin, and sin becomes virtue, according to the nature of the doer, of time, and of place.

17. Sin is renounced like the filth on one's body,—a little with a little exertion, and a greater quantity when the exertion is greater.

18. A person, after clearing his bowels, should take clarified butter, which acts most beneficially on his system. Likewise, when one has freed himself of all faults and busies himself with the acquisition of virtue, that Virtue in the next world, brings on the highest happiness.

19. Good and evil thoughts are in the minds of all creatures. Withdrawing the mind from evil thoughts, it should always be bent towards good thoughts.

20. One should always respect the practices of his own caste. Do you try, therefore, to act in such a way that you may have faith in the practices of your own caste.

21. O you who are endued with an impatient soul, follow the practice of patience. O you of a foolish understanding try to be possessed of intelligence. Shorn of tranquillity, try to be tranquil, and shorn of wisdom as you are, try to act wisely.

22. He who is in the company of the righteous, succeeds, by his own energy, in acquiring the means of doing what is beneficial for him both here and hereafter. Verily, the root of that benefit is unflinching firmness.

23. The royal sage Mahabhisha, for want of this firmness, fell from heaven. Yayati, also, though his merits had become exhausted, succeeded in regaining regions of happiness through his firmness.

24. You are sure to acquire great intelligence, as also what is for your highest good by seeing virtuous and learned persons endued with ascetic merit.

### Bhishma continued :—

25. 'Hearing these words of the sage, king Vasuman, having a good disposition, withdrawing his mind from the pursuits of desire, set it upon the acquisition of virtue.'

CHAPTER CCCXI.

(MOKSHADHARMA PARVA).—

*Continued.*

**Yudhishtira said :—**

1—2. "You should, O grandfather, describe to me what is freed from duty and its reverse, what is freed from every doubt, what is above birth and death, as also virtue and sin, what is auspiciousness, what is eternal fearlessness, what is Eternal and Indestructible, and Immutable, what is always Pure, and what is ever free from exertion."

**Bhishma said :—**

3. "O Bharata, [referring to this matter I shall recite to you the old discourse between Yajnavalkya and Janaka. Once on a time the famous king Daivarati of Janaka's race, tully understanding the meaning of all questions, put this question to Yajnavalkya, that foremost of Rishis.

**Janaka said :—**

5. O regenerate Rishi, how many kinds of senses are there? How many kinds also are there of Nature? What is the Unmanifest and highest Brahma? What is higher than Brahmana? What is Birth and what Death? What are the limits of Age? You should, O foremost of Brahmanas, describe all these subjects to me who seek your favour.

6. I am ignorant while you are an Ocean of knowledge. Hence, I ask you. Verily, I wish to hear you describe all these subject.

**Yajnavalkya said :—**

8. Hear, O king, what I say in answer to these questions of yours. I shall give you the high knowledge which Yogins prize, and especially that which is possessed by the Sankhyas.

9. Nothing is unknown to you. Still you ask me. One, however, who is questioned, should answer. This is the eternal practice.

10. Eight principles have been called by the name of Nature, while sixteen have been called changes. Of Manifest, there are seven. These are the views of those persons who are conversant with the spiritual science.

11—13. The Unmanifest, Greatness, Consciousness and the five subtle elements of Earth, Wind, Ether, Water, and Light, —these eight are known by the name of Nature. Listen now to the enumeration of those called changes. They are the ear, the

skin, the eye, the tongue and the nose; and sound, touch, form, taste, and scent, as also speech, the two arms, the two feet, the lower duct (within the body), and the organ of pleasure.

14. The ten commencing with sound, and originating from the five great principles, are called Visheshā. The five senses of knowledge are called Savisheshā, O king of Mithila.

15. Persons conversant with the spiritual science consider the Mind as the sixteenth. This is agreeable to your own views as also to those of other learned men well acquainted with the truths about principles.

16. From the Unmanifest, O king, originates the Greatness. The learned say this to be the first creation relating to Nature.

17. From Greatness, O king of men, originates Consciousness. This has been designated the second creation having the Understanding for its essence.

18. From Consciousness has originated the Mind which is the essence of sound and the others that are the qualities of ether and the rest. This is the third creation, relating to Consciousness.

19. From Mind have originated the great elements, O king! This is the fourth creation called mental.

20. Persons conversant with the principal elements hold that Sound and Touch and Form and Taste and Scent are the fifth creation, relating to the Great elements.

21. The creation of the Ear, the Skin, the Eye, the Tongue, and the Scent, forms the sixth and is considered as having for its essence multiplicity of thought.

22. The senses that come after the Ear and the others then originate, O king. This is called seventh creation and relates to the senses of Knowledge.

23. Then, O king, come the vital air that rises upwards and those that go downwards. This is the eighth creation and is called Arjjava (straight).

24. Then come those vital airs which move transversely in the lower parts of the body and also that called Apana passing downwards. This, the ninth creation, is also called Arjjava, O king.

25. These nine kinds of creation, and these principles, O king, which are twenty-four in number, are described to you according to what has been laid down in the scriptures.



26. After this, O king, listen to me as I tell you the durations of time as said by the learned regarding these principles or attributes.

## CHAPTER CCCXII.

(MOKSHADHARMA PARVA).—

*Continued.*

**Jaynavalkya said :—**

1. Listen to me, O foremost of men, as I tell you what the duration of time is about the Supreme Purusha. Ten thousand Kalpas are said to form a single day of his.

2. The duration of his night is equal. When his night passes, he awakes, O king, and first creates herbs and plants which form the sustenance of all embodied creatures.

3. He then creates Brahman who originates from a golden egg. That Brahman is the form of all created things, as we have heard.

4. Having lived for one whole year within that egg, the great ascetic Brahman, called also Prajapati came out of it and created the whole Earth, and the Heaven above.

5. The Lord then, it is seen in the Vedas, O king, placed the sky between Heaven and Earth.

6. Seven thousand and five hundred Kalpas form the day of Brahman.

7. Persons conservant with spiritual science hold that his night also is of an equal duration. Brahman, called Great, then creates Consciousness called element and endued with excellent essence.

8. Before creating any physical bodies out of the ingredients called the chief elements, Mahan or Brahma, endued with penances created four others called his sons. They are the fathers of the original fathers, O best of kings, as we have heard.

9. We have also heard, O king, that the senses (of knowledge) along with the four inner faculties, have originated from the Pitris, and that the entire universe of mobile and immobile Beings has been filled with those great elements.

10. The powerful Consciousness created the five elements. These are Earth, Wind, Ether, Water, and Light as the fifth.

11. This Consciousness from whom originates the third creation, has five thousand Kalpas for his night, and his day is of equal duration.

12. Sound, Touch, Form, Taste, and Scent,—these five are called Visheshas. They inhere into the five great elements.

13—14. All creatures, O king, continually permeated by these five, seek one another's companionship, become subservient to one another, and challenging one another, get over one another; and actuated by those immutable and seductive principles, creatures kill one another and rove in this world, entering into numerous intermediate orders of Being.

15. Three thousands of Kalpas form their day. Their night also is the same.

16. The Mind roves over all things, O king, guided by the Senses. The Senses do not perceive anything. It is the Mind that perceives through them.

17. The Eye sees forms when helped by the Mind but never by itself. When the Mind is distracted, the Eye cannot see fully even the object before it.

18. It is commonly said that the Senses perceive. This is not true, for it is the Mind that perceives through the Senses.

19. When the activity of the Mind, is stopped, the activity of the Senses is also stopped. One should thus consider the Senses to be under the control of the Mind.

20. Indeed, the Mind is said to be the Lord of all the Senses. O you of great fame, these are all the twenty elements in the Universe.

## CHAPTER CCCXIII.

(MOKHADHARMA PARVA).—

*Continued.*

**Jaynavalkya said :—**

1. I have, one after another, told you the order of the creation; with their total number, of the various principles, as also the extent of the duration of each. Hear as I tell you of their destruction.

2. Listen to me how Brahman, who is eternal and undeteriorating, and who is without beginning and without end, repeatedly creates and destroys all created objects.

3. When his day expires and night comes, he seeks sleep. At such a time the unmanifest and holy one moves the Being called Maharudra, who is conscious of his great powers.

4. Urged by the unmanifest, that Being, assuming the form of the Sun of hundreds of thousands of rays, divides himself into a dozen parts each resembling a burning fire.

8. He then consumes with his energy, O king, without any loss of time, the four sorts of created beings, *vis.*, viviparous, oviparous, filth-born, and vegetable.

6. Within the twinkling of the eye all mobile and immobile creatures being thus destroyed, the Earth becomes on all sides, bare as a tortoise shell.

7. Having burnt everything on the face of the Earth, Rudra of incomparable might, then quickly fills the bare Earth with Water, possessed of great force.

8. He then creates the cycle-fire which dries up that Water. The Water disappearing, the great element of Fire continues to blaze dreadfully.

9-10. Then comes the powerful Wind of immeasurable force, in his eight forms, who devours speedily that blazing fire of transcendent force, possessed of seven flames, and at one with the heat that exists in every creature. Having devoured that fire, the Wind passes in every direction, upwards, downwards and transversely.

11. Then Space of immeasurable existent devours that Wind of transcendent power. Then mind cheerfully devours that immeasurable Space.

12. Then that Lord of all creatures, *vis.*, Consciousness, who is the Soul of everything, devours the Mind. Consciousness in his turn, is devoured by the Great Soul who is conversant with the Past, the Present, and the Future.

13. The incomparable Universe is then devoured by Shambhu, that Lord of all things in whom exist the lordly powers of Anima, Laghima, Prapti, etc., and who is considered as the Supreme and pure Effulgence that is Immutable.

14. His hands and feet extend over every part; his eyes and head and face are everywhere, his ears reach every place, and he exists possessing all things.

15. He is the heart of all creatures; He measures a digit of the thumb. That Infinite and Supreme Soul, that Lord of all, thus devours the Universe.

16. After this, what remains is the Undeteriorating and the Immutable One who is without shortcoming of any sort, who is the Creator of the Past, the Present, and the Future; and who is perfectly faultless.

17. I have thus, O king, duly told you of Destruction. I shall now describe to you the subjects of Adhyatma (Spiritual), Adhibhuta (Elemental) and Adhidaivata (Accidental).

## CHAPTER CCCXIV.

### (MOKSHADHARMA PARVA).—

*Continued.*

Yajnavalkya said :—

1. Brahmanas well-read in the subjects of enquiry speak of the two feet as Spiritual, the act of walking as Elemental and Vishnu as Accidental.

2. The lower duct is Spiritual; its function of throwing out the excreta is Elemental, and Mitra (Surya) is the Accidental.

3. The organ of generation is called Spiritual. Its agreeable function is called Elemental and Prajapati is its Accidental.

4. The hands are Spiritual; their function as represented by acts is Elemental; and Indra is the Accidental of those limbs.

5. The organs of speech are Spiritual; the words uttered by them are Elemental; and Agni is their Accidental.

6. The eye is Spiritual; vision or *form* is its Elemental, and Surya is the Accidental of that organ.

7. The ear is Spiritual; sound is Elemental; and the points of the compass are its Accidental.

8. The tongue is Spiritual; taste is its Elemental; and Water is its Accidental.

9. The sense of scent is Spiritual; odor is its Elemental; and Earth is its Accidental.

10. The skin is Spiritual; touch is its Elemental; and Wind is its Accidental.

11. Mind has been called Spiritual that with which the Mind is employed is Elemental; and the Moon is its Accidental.

12. Consciousness is Spiritual; conviction in one's oneness with Nature is its Elemental; and Mahat or Buddhi is its Accidental.

13. Buddhi is Spiritual; that which is to be understood is its Elemental; and Soul is its Accidental.

14. I have thus truly expounded to you, O king, with its details taken individually, the power of the Supreme in the beginning, the middle, and the end, O you, who are fully conversant with the nature of the original principles.

15. Nature, cheerfully and of her own accord, as if for sport, O king, produces, by undergoing changes herself, thousands and thousands of combinations of her original qualities.

16. As men can light thousands of lamps from but a single lamp, similarly



Nature, by change, multiplies into thousands of existent objects the (three) qualities of Purusha.

17—20. Patience, joy, prosperity, satisfaction, brightness of all faculties, happiness, purity, health, contentment, faith, liberality, mercy, forgiveness, firmness, benevolence, equanimity, truth, satisfaction of obligations, mildness, modesty, calmness, external purity, simplicity, observance of obligatory rites, dispassionateness, fearlessness of heart, disregard for good and evil as also for pristine deeds,—appropriation of objects only when acquired by gift, the absence of cupidity, regard for the interests of others, mercy for all creatures,—these have been said to be the characteristics of the quality of Goodness.

21—24. The characteristics of the quality of Darkness are pride of personal beauty, assertion of supremacy, war, disinclination to give, absence of mercy, enjoyment and enduring of happiness and misery, pleasure in speaking ill of others, habit of quarrelling, pride, discourtesy, anxiety, hostilities, sorrow, appropriation of others' properties, shamelessness, crookedness, disunion, roughness, lust, anger, pride, assertion of superiority, malice and calumny. These originate from the quality of Darkness. I shall now tell you of qualities which originate Ignorance.

25. They are stupefaction of judgment, obscuration of every faculty, darkness, blind darkness. Darkness means death, and blind darkness means anger.

26—28. Besides these, the other marks of Ignorance are greediness for food, ceaseless appetite for both food and drink, taking pleasure in scents and dresses and sports and beds and seats and sleep during the day and calumny and all sorts of acts proceeding from carelessness, taking pleasure, in dancing and instrumental and vocal music, and aversion for every sort of religion. These, indeed, are the characteristics of Ignorance.

## CHAPTER CCCXV.

(MOKSHADHRAMA PARVA).—

*Continued.*

**Yajnavalkya said :—**

1. These three, O foremost of men, are the qualities of Nature. These belong to all things of the universe.

2. The Unmanifest Purusha endued with the six Yoga qualities transforms him-

self by himself into hundreds and thousands and millions and millions of forms.

3. Those that are conversant with the spiritual science say that to the quality of Sattwa is assigned a high, to Rajas a middling, and to Tamas, a low place in the universe.

4. By the help of unmixed virtue one acquires a high end. Through virtue mixed with sin one acquires the status of humanity. While through unmixed sin one is visited by a vile end.

5. Listen now to me, O king, as I speak to you of the intermixture of the three qualities of Sattwa, Rajas and Tamas.

6. Sometimes Rajas is seen mixed with Sattwa. Tamas also exists with Rajas. With Tamas may also be seen Sattwa. Also Sattwa and Rajas and Tamas may be seen existing together ... d in equal parts. They then form the Nature.

7. When the Purusha becomes endued with only Sattwa, he acquires the regions of the gods. Endued with both Sattwa and Rajas, he is born as a man.

8. Endued with Rajas and Tamas, he is born the intermediate order of Being. Endued with all three, *vis.*, Sattwa and Rajas and Tamas, he becomes a man.

9. Those great persons who are above both virtue and sin, attain, it is said, to that place which is eternal, immutable, undecaying, and immortal.

10. Men of knowledge go by very superior births and their place is faultless and undecaying, transcending the perception of the senses, free from ignorance, above birth and death, and full of light that removes all sorts of darkness.

11. You had asked me about the nature of the Supreme living in the Unmanifest, Purusha. I shall tell you. Hear me, O king. Even when living in Nature, He is said to live in His own nature without partaking of the nature of Prakriti.

12. Nature, O king, is inanimate and unintelligent. When presided over by Purusha (Soul) then only can she create and destroy.

**Janaka said :—**

13. Both Nature and Soul, O you of great intelligence, are without beginning and without end. Both of them are without end. Both of them are without form. Both of them are undeteriorating.

14. Both of them, again, cannot be comprehended. How then, O foremost of Rishis, can it be said that one of them is inanimate and unintelligent? How, is the

toher said to be animate and intelligent? And why is the latter called Kshetrajna (Soul).

15. You, O foremost of Brahmanas, are a master of the entire religion of Liberation. I wish to hear fully of the religion of Liberation.

16—17. Do you describe to me then the existence and Oneness of Soul, of his separateness from Nature, of the gods which attach to the body, of the place to which embodied creatures go when they die, and that place to which they may ultimately, in course of time, be able to go.

18. Tell me, also, of the Knowledge expounded in the Sankhya system, and of the Yoga system separately. You also speak of the predicaments of death, O best of men. All these subjects are well known to you even as an emblic myrobalan in your hand.

## CHAPTER CCCXVI.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Yajnavalkya said :—**

1. That which is without qualities, O son, can never be explained by assigning qualities to it. Listen, however, to me as I explain to you what is endued with qualities and what is devoid of them.

2. Great Munis conversant with the truth about principles say that when Soul seizes qualities like a crystal catching the reflection of a red flower, he is said to be possessed of qualities; but when freed from qualities like the crystal freed from reflection, he is seen in his real nature, which is as above all qualities.

3. Unmanifest Nature is by her nature endued with qualities. She cannot transcend them. Shorn of intelligence by nature she becomes attached to qualities.

4. Unmanifest Nature cannot know anything, while Purusha, by his nature, is endued with knowledge.—There is nothing higher than myself, the Soul is always conscious of it.

5. Therefore the unmanifest Nature, although by nature inanimate and unintelligent, still becomes animate and intelligent on account of her union with the Soul who is Eternal and Indestructible instead of remaining in her own nature owing to her destructibility.

6. When Soul, through ignorance, repeatedly becomes associated with qualities, he fails to understand his own real nature and therefore he fails to acquire Liberation.

7. On account of the Soul's Supremacy over the principles that originate from Nature he is said to partake of the nature of those principles. On account also of his agency in the matter of creation, he is said to possess the quality of creation.

8. On account of his agency in the matter of Yoga, he is said to possess the quality of Yoga. For his Supremacy over those particular principles known by the name of Nature, he is said to possess the character of Nature.

9. For his agency in the matter of creating the seeds, he is said to partake of the nature of those seeds. And because he causes the several principles or qualities to come into being, he is, therefore, said to be subject to decay and destruction.

10. On account, again, of his being the witness of everything, and on account, also, of there being nothing else than he, as also for his consciousness of oneness with Nature, Yatis endued with ascetic success, conversant with the spiritual science, and freed from fever of every sort, consider him as existing by himself without a second, immutable, unmanifest, unstable, and manifest.

11. This is what we have heard. Those Sankhyas, however, that depend upon Knowledge only and the practice of mercy for all creatures, say that it is Nature which is One but souls are many.

12. As a matter of fact, Soul is different from Nature which though unstable, still appears as stable. As a blade of reed is different from its outer cover, so is Soul different from Nature.

13. Indeed, the worm that lies within the Udumvara should be known as different from the Udumvara. Though existing with the Udumvara, the worm is not to be considered as forming a part of the Udumvara.

14. The fish is separate from the water in which it lives, and the water is separate from the fish that lives in it. Though the fish and water exist together, yet it is never drenched by water.

15. The fire that lies in an earthen saucepan is separate from the earthen saucepan, and the saucepan is separate from the fire it contains. Although the fire exists in and with the saucepan, yet it is not to be considered as constituting any part of it.



16. The lotus-leaf that lies afloat on a piece of water is separate from the piece of water on which it floats. Because it exists with water it does not form a portion of the water.

17. The eternal existence of those objects in and with those mentioned, is never correctly understood by ordinary mortals.

18. They who see Nature and Soul in any other light are said to possess an incorrect vision. It is certain that they have repeatedly to sink into dreadful hell.

19. I have thus told you the philosophy of the Sankhyas, that excellent science by which all things have been correctly determined. Ascertaining the nature of Soul and Nature in this way, the Sankhyas acquire Liberation.

20. I have also told you of the systems of those others who are conversant with the great principles of the universe. I shall now describe to you the science of the Yogins.

## CHAPTER CCCXVII.

### (MOKHARDHAMA PARVA).—

*Continued.*

**Yajnavalkya said :—**

1. I have already spoken to you of the science of the Sankhyas. Hear now as I truly describe the science of the Yogins as heard and seen by me, O best of kings.

2. There is no Knowledge like that of the Sankhyas. There is no power like that of Yoga. These two prescribe the same practices, and both are considered as capable of leading to Liberation.

3. Those men who are not blest with intelligence consider the Sankhya and the Yoga systems to be different from each other. We, however, O king, regard them as one and the same, according to the conclusion to which we have arrived.

4. What the Yogins have in view is the very same which the Sankhyas also have in view. He who sees both the Sankhya and the Yoga systems to be one and the same is to be considered as truly conversant with the principles that ordain the universe.

5. Know, O king, that the vital airs and the senses are the chief instruments for practising Yoga. By only regulating those vital airs and the senses, Yogins go everywhere at their will.

6. When the gross body is destroyed, Yogins, gifted with subtle bodies possessed of the eight Yoga powers wander over the universe, enjoying all sorts of happiness, O sinless one.

7. The wise have, in the scriptures, spoken of Yoga as giving eight sorts of power. They have spoken of Yoga as gifted with eight limbs.

8. Indeed, O king, they have not spoken of any other sort of Yoga. It has been said that the practices of Yogins, excellent as these are of two sorts. Those two sorts, according to the characteristics described in the scriptures, are practices endowed with attributes and those freed from attributes.

9. The concentration of the mind together with the regulation of the vital airs, O king, is one sort. The concentration of the mind along with subjugation of the senses, is of another sort. The first kind of Yoga is said to be that possessed of qualities; the second kind is said to be that freed from qualities.

10. Then, again, Regulation of the Vital air is Yoga with qualities. In Yoga without qualities, the mind, freed from its functions, should be fixed. Only the regulation of the vital air which is said to be endowed with qualities should, in the first instance, be practised, for, O king of Mithila, if the vital air be exhaled without mentally thinking upon a definite image, the wind in the neophyte's system will increase to his great injury.

11. In the first period of the night, twelve ways of suppressing the vital air are recommended. After sleep, in the last period of the night, other twelve ways of doing the same have been laid down.

12. Forsooth, one endowed with tranquillity, of controlled senses, living in retirement, rejoicing in one's own self, and fully conversant with the meaning of the scriptures, should fix his Soul.

13—14. Removing the five faults of the five senses, *viz.*, (withdrawing them from their objects of) sound, form, touch, taste, and scent, and removing those conditions called *Pratibha* and *Apavanga*, O king, of the Mithilas, all the senses should be fixed upon the mind.

15. The mind should then be fixed on Consciousness, O king; Consciousness should next be fixed on Intelligence, and Buddhi should then be fixed on Nature.

16—17. Thus merging these one after another, Yogins meditate on the Supreme Soul which is One, which is freed from Darkness, which is Immutible and Infinite and Pure and without defect, and

without blemish, who is Eternal Soul, who is unchangeable, who is Indivisible, who is without decay and death, who is everlasting who is above decrease, and which is Immutable Brahma.

18. Listen now, O king, to the marks of one that is in Yoga. All the marks of cheerful contentment that are his who is sleeping in contentment are seen in the person, that is in Samadhi.

19. The person in contemplation, the wise hold looks like the fixed and upward flame of a lamp that is full of oil and that burns in a spot where there is no air.

20. He is like a rock which is incapable of being moved in the least by even a heavy downpour from the clouds.

21. He is incapable of being moved by the sound of conchs and drums, or by songs, or the sound of hundreds of musical instruments beat or blown together. Even this is the characteristic of one in contemplation.

22—24. As a man of cool courage and determination, while going up a flight of steps with a vessel full of oil in his hands, does not spill even a drop of the liquid if terrified and threatened by persons armed with weapons, so the Yogin, when his mind has been concentrated and when he sees the Supreme Soul in contemplation, does not, on account of the entire stoppage of the functions of his senses at such a time, move in the slightest degree. Even these should be known to be the marks the Yogin while he is in contemplation.

25. While in contemplation, the Yogin sees Brahma which is Supreme and Immutable, and which is situated like a burning Effulgence in the midst of thick Darkness.

26. It is by this means that he acquires, after many years, Liberation after renouncing this inanimate body. Even this is what the eternal Shruti says.

27. This is called the Yoga of the Yogins. What else is it? Knowing it, they who are gifted with wisdom consider themselves as crowned with success.

## CHAPTER CCCXVIII.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Jajnavalkya said :—**

1. Listen now to me, with attention, O king, as to what the places are to which those who die have to go. If the Individual

Soul escapes through the feet, it is said that the man goes to the region of Vishnu,

2. If through the calves, it has been heard by us that the man goes to the regions of the Vasus. If through the knees, he acquires the companionship of those gods who are called Sadhyas.

3. If through the lower duct, the man acquires the regions of Mitra. If through the posteriors, the man returns to the Earth, and if through the thighs to the region of Patriarch.

4. If through the flanks, the man acquires the regions of the Maruts, and if through the nostrils, to the region of the Moon. If through the arms, the man goes to the region of Indra, and if through the chest, to that of Rudra.

5. If through the neck, the man goes to the excellent region of that foremost of ascetics known as Nara. If through the mouth, the man acquires the region of the Vishwedevas, and if through the ears, to the region of the gods presiding over the several points of the horizon.

6. If through the nose, the man acquires the region of the Wind-god; and if through the eyes, to the region of Agni. If through the brows, the man goes to the region of the Ashwins; and if through the forehead, to that of the departed manes.

7. If through the crown of the head, the man goes to the region of the powerful Brahman, that foremost of the gods. I have thus told you, O king of Mithila, the several places to which men go according to the manner in which their individual souls escape from their bodies.

8. I shall now tell you the presaging marks, as laid down by the wise, of those who have but one year to live.

9. One who, having previously seen the fixed star called Arandhati, cannot see it, or that other star called Dhruva, or one that sees the full Moon or the flame of a burning lamp to be broken towards the south, has but one year to live.

10. Those men, O king, who can no longer behold their own images reflected in the eyes of others, have but one year to live.

11. One who being gifted with lustre loses it, or being endued with wisdom loses it,—indeed, one whose inward and outward nature is thus metamorphosed,—has but six months more to live.

12. He who disregards the gods, or falls out with the Brahmanas, or one who being naturally of a dark color becomes pale of hue, has but six months more to live.



13. One who sees the lunar disc full of holes like a spider's web, or one who sees the solar disc to have similar holes, has but one week more to live.

14. One who, when smelling sweet scents in places of worship, perceives them to be as offensive as the smell of dead bodies, has but one week more to live.

15. The depression of the nose or of the ears, the discolor of the teeth or of the eye, the loss of all consciousness, and the loss also of all animal magnetism, are symptoms indicating death that very day.

16. If, without any ostensible cause tears suddenly flow from one's left eye, and if vapours be seen to issue from his head, it is a sure mark that the man will die before that day is over.

17. Knowing all these presaging symptoms, the man of purified soul should day and night unite his soul with the Supreme Soul.

18—19. Thus should he go on till the day comes for his death. If, however, instead of wishing to die he wishes to live in this world, he renounces all enjoyments, —O king, and lives on in abstinence. He thus conquers death by uniting his Soul with the Supreme Soul.

19. Indeed, the man who is gifted with knowledge of the Soul, O king, follows the practises recommended by the Sankhyas and conquers death by uniting his Soul with Supreme Soul.

20. At last, he acquires what is entirely indestructible, which is without birth, which is auspicious, and immutable, and eternal, and stable, and which is incapable of being acquired by men of impure souls.

## CHAPTER CCCXIX.

(MOKSHADHARMA PARVA).—

*Continued.*

**Yajnavalkya said:—**

1. You have asked me, O king, of that Supreme Brahma which lives in the Unmanifest. Your question relates to a deep mystery. Listen to me with rapt attention, O king.

2. Having behaved humbly according to the ordinances laid down by the Rishis I obtained the Yajushes, O king, from the Sun-god.

3—4. With the hardest penances I formerly adored the heat-giving god. O sinless one, pleased with me, the power-

ful Sun, addressed me, saying,—O regenerate Rishi, pray for the boon you covet, however difficult it may be of acquisition. I shall, with cheerful mind, grant it to you. It is very difficult to make me grant grace.

5. Bowing to him with my head, I addressed that foremost of heat-giving luminaries thus,—I have no knowledge of the Yajushes. I wish to know them forthwith.

6. The holy one, thus solicited, told me,—I shall grant you the Yajushes. Made up of the essence of speech, the goddess of learning Saraswati will enter into your person.

7. The god then ordered me to open my mouth. I did as I was commanded. The goddess Saraswati then entered into my body, O sinless one.

8. At this, I began to burn. Unable to suffer the pain I plunged into a river. Not understanding what the great Sun had done for me for my well-being, I became even angry with him.

9. While I was burning with the energy of the goddess, the holy Sun told me.—Do you suffer this burning sensation for only a little time. That will soon come to an end and you will be cool.

10. Indeed, I became cool. Beholding me restored to ease, the Maker of light said to me,—The whole Vedas, with its appendix, together with the Upanishads, will appear in you by inward light, O twice-born one.

11. You will also edit the entire Satapathas, O foremost of twice-born ones. After that, your understanding will turn to the path of Liberation.

12. You will also acquire that end which is desirable and which is coveted by both Sankhyas and Yogins. Having said so, the divine Sun proceeded to the setting hills.

13. Hearing his last words, and after he had departed from where I was, I came home in joy and then remembered the goddess Saraswati.

14. Thought of by me, the auspicious Saraswati appeared immediately before my eyes, adorned with all the vowels and the consonants and having placed the syllable OM in the van.

15. I then, according to the ordinance, offered to the goddess the usual Arghya, and dedicated another to the Sun, that foremost of all heat-giving gods. Doing this duty I took my seat, devoted to both those gods.

16. Thereupon the entire Satapatha Brahmanas, with all their mysteries and with all their abstracts as also their appendices, appeared of themselves before my minds-eye, at which I became filled with great joy.

17. I then taught them to a hundred competent disciples and thereby did what was disagreeable to my great maternal uncle (Vaishampayana) with the disciples round him.

18. Then, shining in the midst of my disciples like the Sun himself with his rays, I took the management of the Sacrifice, of your noble father, O king.

19. In that Sacrifice, a quarrel arose between me and my maternal uncle as to who should be allowed to take the sacrificial fee that was paid for the recitation of the Vedas. In the very presence of Devala, I took half of that fee.

20. Your father and Sumanta and Paila and Jaimini and other ascetics all agreed to that arrangement.

21. I had thus got from the Sun the five times ten Yajushes, O king. I then studied the Puranas with Romaharshan.

22—23. Keeping before me those Mantras and the goddess Saraswati, I then, O king, helped by the inspiration of the Sun, set myself to compile the excellent Satapatha Brahmanas, and succeeded in performing the task never before undertaken by any one else. That path which I had wished to take, has been taken by me and I have also taught it to my disciples.

24. Indeed I gave to my disciples the whole of those Vedas with their abstracts. Pure in mind and body, all those disciples have, on account of my instructions, become filled with joy.

25. Having established this knowledge consisting of fifty branches which I had acquired from the Sun, I now meditate on the great object of that knowledge (*vis.*, Brahma).

26—28. The Gandharva Vishwvasu, a master of the Vedanta Shastra, desirous, O king, of ascertaining what is good for the Brahmanas in this knowledge and what truth is in it, and what is the excellent object of this knowledge, once catechised me. He put to me altogether twenty-four questions, O king, regarding the Vedas. Finally, he put to me a question, numbered twenty-fifth which relates to ratioscination. Those questions are as follow:—What is universe and what is not-universe? What is Ashwa and what Ashwa? What is Mitra? What is Varuna?

29. What is Knowledge? What is the Object of knowledge? What is Unintelligent? What is Intelligent? Who is Ka? Who is endued with the principle of change? Who is not endued with the same? What is he that devours the Sun and what is the Sun? What is Vidya and what is Avidya?

30. What is Vedyā and what Avedya? What is Immobile and what Mobile? What is without beginning, what is Indestructible, and what is Destructible? These were the transcendental questions put to me by that foremost of Gandharvas.

31. After king Vishwvasu, that foremost of Gandharvas, had asked me these questions one after another, I answered them duly.

32. At first, however, I told him,—Wait for a short time, till I reflect on your questions!—the Gandharva agreed to it, and sat in silence.

33. I then thought once again of the goddess Saraswati in my mind. The replies then to those questions naturally originated in my mind like butter from curds.

34. Keeping in view the high science of inferential ratioscination, I churned with my mind, O monarch, the Upanishads and the supplementary works relating to the Vedas.

35. I then expounded to him the fourth science [that deals with Liberation, O foremost of kings, and on which I have already discoursed to thee, and which is based upon the twenty-fifth, *vis.*, Individual Soul.

36. Having said all this, O king, to king Vishwvasu, I then addressed him, saying,—Listen now to the answers that I give to your several questions.

37. I now deal with the question which, O Gandharva, you ask, *vis.*,—what is Universe and what is Not-universe?—The Universe is Unmanifest and original Nature endued with the principles of birth and death which are terrible.

38—39. It is, besides, possessed of the three qualities on account of its producing principles all of which are fraught with those attributes. That which is Not-universe is Purusha shorn of all attributes. By Ashwa and Ashwa are meant the female and the male. Similarly, Mitra is Soul, and Varuna is Nature.

40. Knowledge, again, is said to be Nature, while the object to be known is called Soul. The Ignorant and the Knowing or Intelligent are both Soul without attributes.



41. You have asked what is *Kah*, who is endued with change, and who is unendued therewith, I answer, *Kah* is Soul. That which is endued with change is Nature. He who is not endued therewith is Soul.

42. Likewise, that which is called the unknowable is Nature; and that which is called Knowable is Soul.

43. You have asked me about the Mobile and the Immobile. Hear my answer. That which is mobile is Nature, which, undergoing changes, forms the cause of Creation and Destruction. The Immobile is Soul, for without himself undergoing changes he assists at Creation and Destruction.

44—45. What is Knowable is Nature; while what is Unknowable is Soul. Both Nature and Soul are said to be unintelligent, stable, indestructible, unborn and eternal, according to the decision of the philosophers who know the spiritual science.

46. On account of the indestructibility of Nature in the matter of Creation, *Prakriti*, which is unborn, is considered as not subject to decay or destruction. Soul, again, is indestructible and unchangeable.

47. The qualities of Nature are destructible, but not Nature herself. The learned, therefore, call Nature indestructible. By undergoing changes Nature works as the cause of Creation. The results appear and disappear, but not original Nature. Hence also is Nature called indestructible. Thus have I told you the conclusions of the fourth Science based on the principles of inference and having Liberation for its end.

48. Having acquired, by the science of inference and by serving preceptors, the Richs, the Samans, and the *Vajushes*, all the obligatory rites should be observed and all the Vedas read with reverence, O *Vishwavas*.

49—50. O foremost of *Gandharvas*, they who study the Vedas with all their branches but who do not know the Supreme Soul from which all things originate and into which all things merge when destruction sets in, and which is the one object whose knowledge the Vedas seek to preach,—indeed, they who have no acquaintance with what the Vedas seek to establish,—study the Vedas uselessly and carry their burthen of such study in vain.

51. If a person seeking butter churns the milk of the she-ass, without finding what he seeks he simply finds a substance of foul smell like ordure.

52. Similarly if one, having read the

Vedas, fails to know what is Nature and what is Soul, one only proves his own foolishness of understanding and carries a useless load.

53. One should, with devoted attention, think on both Nature and Soul, so that he may avoid repeated birth and death.

54. Thinking upon the incident of one's repeated births and deaths and avoiding the religion of acts which merely yield destructible results, one should follow the eternal religion of Yoga.

55. O *Kashyapa*, if one continuously reflects on the nature of the Individual Soul and its connection with the Supreme Soul, he then succeeds in divesting him of all attributes and in seeing the Supreme Soul.

56. The Eternal and Unmanifest Supreme Soul is considered by men of foolish understandings as distinct from the Individual Soul. They are really wise who see both these as truly one and the same.

57. Frightened at repeated births and deaths, the *Sankhyas* and *Yogins* consider the Individual Soul and the Supreme Soul to be one and the same.

**Vishwavas** then said:—

58. You have, O foremost of *Brahmanas*, said that Individual Soul is indestructible and truly undistinguished from the Supreme Soul. This, however, is difficult to understand. You should once more explain this subject to me.

59—63. I have heard discourses on this subject from *Jaigishavya*, *Asita*, *Devala*, the regenerate sage *Parashara*, the intelligent *Varshaganya*, *Bhrigu*, *Panchashikha*, *Kapila*, *Shuka*, *Gautama*, *Arshtisena*, the great *Garga*, *Narada*, *Asuri*, the intelligent *Paulastya*, *Sanatkumara*, the great *Shukra*, and my father *Kashyapa*. Subsequently I heard this from *Rudra* and the intelligent *Vishwarupa* several of the gods, the *Pitris*, and the *Daityeas*. I have gained all that they say, for they generally describe that eternal object of all knowledge.

64. I wish, however, to hear what you say on those subjects with the help of your intelligence. You are the foremost of all persons, and a learned lecturer on the scriptures, and gifted with great intelligence.

65. There is nothing which you do not know. You are an ocean of the *Shrutis*, as described, O *Brahmana*, in the world of both the gods and the departed manes.

66. The great *Rishis* living in the region

eternal lord of all luminaries, is your preceptor.

67. O Yajnavalkya, you have acquired the entire science, O Brahmana, of the Sankhyas, as also the scriptures of the Yogins in particular.

67. Forsooth, you are enlightened, fully conversant with the mobile and immobile universe. I wish to hear you describe that knowledge, which is compared to clarified butter having solid grains.

**Yajnavalkya said :—**

69. You are, O foremost of Gandharvas, capable of comprehending every knowledge. As, however, you ask me, do you hear me then explain to you according as I myself have obtained it from my preceptor.

70. Nature, which is unintelligent, is apprehended by Individual Soul, however, cannot be apprehended by Nature, O Gandharva.

71. In consequence of Individual Soul being reflected in Nature, the latter is called Pradhana by Sankhyas and Yogins conversant with the original principles as laid down in the Shrutis.

72. O sinless one, the other, seeing, sees the Nature and the Soul; not seeing, it sees the Supreme Soul.

73. The Souls think that there is nothing higher than itself. In sooth, however, though seeing it does not see the Supreme Self which sees it.

74. The wise should never think that the Nature is at one with the Soul which has a real and independent existence. The fish live in water. It goes there impelled by its own nature.

75—76. As the fish, though living in the water, is to be considered as separate from it, similarly is the Soul to be apprehended, i.e., though the Soul exists in a state of contact with the Nature, it is, however, in its real nature, separate from, and independent of Nature. When overwhelmed with the consciousness of Self, and when unable to understand its identity with the Supreme Soul, on account of the illusion that covers it, of its co-existence with Nature, and of its own manner of thinking, the Individual Soul always sinks down, but when freed from such consciousness it goes upwards.

77. When the Individual Soul succeeds in apprehending that it is one, and Nature with which it lives is another, then only does it, O twice-born one, succeed in seeing the Supreme Soul and attaining to the condition of Oneness with the universe.

78. The Supreme is one, O king, and the Individual Soul is another. On account of the Supreme overlying the Individual Soul, the wise consider both to be one and the same.

79—82. For these reasons, Yogins and followers of the Sankhya system of philosophy, terrified by birth and death, blessed with sight of the Supreme Soul, pure in body and mind, and devoted to the Supreme Soul, do not welcome the Individual Soul as indestructible. When one sees the Supreme Soul and losing all consciousness of individuality becomes at one with the Supreme, he then becomes omniscient, and possessed of such omniscience he becomes freed from the obligation of re-birth. I have thus described to you truly, O sinless one, about Nature which is unintelligent, and Individual Soul which is gifted with intelligence, and the Supreme Soul which is gifted with omniscience, according to the marks laid down in the Shrutis. That man who does not see any difference between the knower and the known, and between knowledge and the known, is both Kevala and not-Kevala, is the original cause of the universe, is both Individual Soul and the Supreme Soul.

**Vishwavasus said :—**

83. O powerful one, you have duly and adequately expounded what is the origin of all the gods and which produces Liberation. You have said what is true and excellent. May you enjoy inexhaustible blessings, and may your mind be ever united with intelligence.

**Yajnavalkya said :—**

84. Having said those words, the king of Gandharvas proceeded towards heaven, shining in splendence of beauty. Before leaving me, the great one duly honored me by going round my body, and I found him, highly pleased.

85. He inculcated the science he had learnt from me to those celestials that live in the regions of Brahman and other gods, unto those who live on Earth, to also the dwellers of the nether regions, and to them who had adopted the path of Liberation, O king.

86. The Sankhyas are devoted to the practices of their system. The Yogins are devoted to the practices of their system. There are others who are desirous of acquiring Liberation. To these latter this science yields palpable fruits.

87. O foremost of kings, Liberation originates from Knowledge. Without



Knowledge it can never be acquired. The wise have said it, O king. Hence, one should try his best for acquiring true Knowledge in all its particulars, by which one may succeed in freeing oneself from birth and death.

88. Acquiring knowledge from a Brahmana or a Kshatriya or Vaishya or even a Shudra who is of low birth, one having faith should always show respect for such knowledge. Birth and death cannot attack one who has faith.

89. All orders of men are Brahmanas. All originate from Brahman. All men utter Brahma. Helped by an understanding that is derived from and directed to Brahma, I preach this science treating of Nature and Soul. Indeed, this whole universe is Brahma.

90. From the mouth of Brahman originated the Brahmanas; from his arms, arose the Kshatriyas; from his navel, the Vaishyas; and from his feet, the Shudras. All the orders should not be considered as differing from one another.

91. Actuated by Ignorance, all men meet with death and go, O king, by birth which is the cause of acts. Shorn of Knowledge, all orders of men, dragged by terrible Ignorance, fall into varied orders of being on account of the principles that originate from Nature.

92. Therefore, all should, by every means, try to acquire Knowledge. I have told you that every person is entitled to look for its acquisition. One who is endued with Knowledge is a Brahmana. Others, are possessed of knowledge. Hence, this science of Liberation is always open to them all. The Wise, O king, have said this.

93. The questions you had put to me, have all been answered by me according to the truth. Do you, therefore, renounce all grief. Go on to the other end of this enquiry. Your questions were good. Blessings on your head for ever.

**Bhishma said :—**

94. Thus instructed by the intelligent Yajnavalkya, the king of Mithila became filled with joy.

95—96. The king honored that foremost of ascetics by going round his body. Dismissed by the king, he left his court. King Daivarati, having acquired the knowledge of the religion of Liberation, took his seat, and touching a million of kine and a quantity of gold, of gems and jewels, gave them away to a number of Brahmanas.

97. Installing his son in the sovereignty

of the Videhas, the old king began to lead the life of a Yati.

98. Taking no notice of all ordinary duties, the king began to study the science of the Sankhyas and the Yogins in full.

99—100. Considering himself to the Infinite, he began to reflect on only the Eternal and Independent One. He renounced all ordinary duties, Virtue and Vice, Truth and Falsehood, Birth and Death, and all other things relating to the principles produced by Nature.

101. Both Sankhyas and Yogins, according to the teachings of their sciences, consider this universe as the outcome of the action of the Manifest and the Unmanifest.

102. The learned say that Brahma is freed from good and evil, is self-dependent, the highest of the high, Eternal, and Pure. Do you, therefore, O king, become Pure.

103—104. The giver, the receiver of the gift, the gift itself, and that what is ordered to be given away, are all to be deemed as the unmanifest Soul. The Soul is the Soul's possession. Who, therefore, can be a stranger to one? Do you think always in this way. Never think otherwise.

105. He who does not know what is Nature possessed of qualities and what is Soul transcending qualities, only he, not possessed as he is of knowledge, repairs to sacred waters and celebrates sacrifices.

106. Not by study of the Vedas, not by penances, not by sacrifices, O son of Kuru, can one acquire the status of Brahma. Only when one succeeds in apprehending the Supreme or Unmanifest, he is respected.

107. They who wait upon Mahat acquires the regions of Mahat. They who wait upon Consciousness, go to the spot that belongs to Consciousness. They who wait upon what is higher, acquire higher places.

108. Those persons, learned in the scriptures, who succeed in apprehending Eternal Brahma which is higher than Unmanifest Nature, can acquire that which is above birth and death, which is free from qualities, and which is both existent and non-existent.

109. I got all this knowledge from Janaka. The latter had got it from Yajnavalkya. Knowledge is very superior. Sacrifices cannot compare with it. With the help of Knowledge one succeeds in crossing the world's ocean which is beset with difficulties and dangers. One can never cross that ocean by means of sacrifices.

110. Birth and death, and other obstacles, O king, men of knowledge say, one cannot get over by ordinary exertion. Men acquire heaven through sacrifices, penances, vows, and observances. But they have again to drop down therefrom on the Earth.

111. Do you, therefore, worship with reverence that which is Supreme, most pure, blessed, stainless, and sacred, and which is above all states. By apprehending Soul, O king, and by celebrating the Sacrifice which consists in the acquisition of Knowledge, you will really be wise.

112. In former time, Yanavalkya did that good to king Janaka which comes from a study of the Upanishads. The Eternal and Immutable Supreme was the subject which the great Rishi had described to the king of Mithila. It enabled him to attain to that Brahma which is auspicious and immortal, and which is above all sorts of sorrow."

## CHAPTER CCCXX.

(MOKSHADHARMA PARVA).—

*Continued.*

**Yudhishthira said:—**

1. "Having acquired great power and great riches, and having obtained a long period of life, how may one succeed in shunning death?"

2. By which of these means, *vis.*, penances, or the performance of the various acts, or by knowledge of the Shrutis, or the application of medicines, can one succeed in avoiding decrepitude and death."

**Bhishma said:—**

3. "Regarding it is cited the old narrative of Panchashikha who was a Bhikshu in his practices and Janaka.

4. Once on a time, Janaka, the king of the Videhas, questioned the great Rishi Panchashikha, who was the foremost of all persons conversant with the Vedas and who had all his doubts removed about the object and meaning of all duties.

**The King said:—**

5. By what conduct, O holy one, may one get over Decrepitude and Death? Is it by penances, or by the understanding, or by religious practices, or by study and knowledge of the scriptures.

6. Thus addressed by the king of the Videhas the learned Panchashikha, conversant with all invisible things, answered,

saying, Nothing can prevent two (*vis.*, decrepitude and death); nor is it true that these cannot be prevented under any circumstances.

7. Neither days, nor nights, nor months, cease to go on. Only that man who, though transitory, follows the eternal path succeeds in avoiding birth and death.

8. Destruction overtakes all creatures. All creatures seem to be ceaselessly borne along the endless current of time. Those that are borne along the endless current of time which is without a vessel and which is infested by those two powerful alligators, *vis.*, decrepitude and death, sink down without anybody coming to their help.

9. As one is swept along that current, one does not find any friend for help and one does not feel any interest for any one else.

10. One meets with wives and other friends only on his road. One had never before enjoyed this sort of companionship with any one for any length of time.

11. Creatures, as they are carried along the current of time, become again and again are drawn towards one another like clouds, moved by the wind meeting one another with loud noise.

12. Like wolves, decrepitude and death are devourers of all creatures. Indeed, they devour the strong and the weak, the short and the tall.

13. Among creatures, therefore, which are all so fickle only the Soul exists eternally. Why should he, then, rejoice when creatures are born and why should he grieve when they die.

14. Whence have I come? Who am I? Where shall I go? Whose am I? Before what do I rest? What shall I be? Why then do you grieve for what?

15. Who else than you will see heaven or hell? Hence, without throwing aside the scriptures, one should make gifts and celebrate sacrifices.

## CHAPTER CCCXXI.

(MOKSHADHARMA PARVA).—

*Continued.*

**Yudhishthira said:—**

1. "Without giving up the domestic mode of life, O royal sage of Kuru's race, who ever acquired Liberation which is the annihilation of the Understanding? Do tell me this.



2. How may the gross and the subtle form be renounced? Do you also, O grandfather, tell me what the supreme excellence of Liberation is."

**Bhishma said:—**

3. "Regarding it is cited the old discourse between Janaka and Sulabha, O Bharata!

4. Formerly there was a king of Mithila, of the name of Dharmadhyaja, of Janaka's race. He was given to the religion of Renunciation.

5. He was well conversant with the Veda, with the scriptures on Liberation, and with the scriptures dealing with royal duties. Governing his senses, he ruled this Earth.

6. Hearing of his good conduct in the world, many wise men, well-versed with wisdom, O foremost of men, wished to imitate him.

7. In the same golden age, a woman by name Sulabha, belonging to the mendicant order, practised the duties of Yoga and travelled over the entire Earth.

8. In course of her wanderings over the Earth, Sulabha heard from many ascetics of different places that the king of Mithila was given to the religion of Liberation.

9. Hearing this report about king Janaka and desirous of learning whether it was true or not, Sulabha became desirous of seeing Janaka.

10. Abandoning, by her Yoga powers, her former body and features, Sulabha assumed the most perfect features and peerless beauty.

11. In the twinkling of an eye and with the speed of the quickest arrow the fair-browed lady having eyes like lotus-petals went to the capital of the Videhas.

12. Arrived at the metropolis of Mithila having a large population, she adopted the guise of a mendicant and appeared before the king.

13. The king, beholding her delicate form, became filled with wonder and enquired who she was, whose she was, and whence she came.

14. Welcoming her, he assigned her an excellent seat, honored her by offering water to wash her feet, and pleased her with excellent refreshments.

15. Refreshed duly and pleased with the rites of hospitality offered to her, Sulabha, the female mendicant, urged the king, who was encircled by his ministers and seated in the midst of learned scholars,

(to speak out his fidelity to the religion of Liberation).

16. Doubting whether Janaka had succeeded in acquiring Liberation by following the religion of Renunciation, Sulabha, gifted with Yoga-power, entered the understanding of the king by her own understanding.

17. Controlling, by means of the rays of light that came out from her own eyes, the rays issuing from the eyes of the king, the lady, desirous of ascertaining the truth, bound up king Janaka with Yoga fetters.

18. Priding himself upon his own invincibility and defeating the intentions of Sulabha, that best of kings seized her resolution with his own resolution.

19. The king, in his subtle form, had no royal umbrella and sceptre. The lady Sulabha, in hers, was without the three-fold stick. Both staying then in the same form, thus conversed with each other. Listen to that conversation as it took place between the king and Sulabha.

**Janaka said:—**

20. O holy lady, to what course of conduct are you given? Whose are you? Whence have you come? After finishing your business here, where will you go?

21. No one can, without questioning, determine another's proficiency in the scriptures, or age, or order of birth. You should, therefore, answer these questions of mine, when you have come to me.

22. Know that I am truly shorn of all vanity about my royal umbrella and sceptre. I wish to know you thoroughly. You are deserving, I think, of my respect.

23. Do you hear me as I describe to you Liberation, for there is none else who describe to you that subject. Hear me also as I tell you who that person is from whom in days of yore I acquired this distinguishing knowledge.

24. I am the beloved disciple of the great and venerable Panchashikha, belonging to the mendicant order, of Parasara's family.

25. My doubts have been removed and I am fully conversant with the Sankhya and the Yoga systems, and the ordinances about sacrifices and other rites, which form the three well known paths of Liberation.

26. Wandering over the Earth and following the path that is pointed out by the scriptures, the learned Panchashikha formerly lived happily in my abode for four months during the rains.

27. That foremost of Sankhyas described to me, according to the truth, and in an intelligible manner suited to my understanding, the several kinds of means for acquiring Liberation. He did not, however, order me to give up my kingdom.

28. Freed from attachments, and fixing my Soul on Supreme Brahma, and unaffected by companionship, I live, practising in all its minute details that threefold conduct which is laid down in treatises on Liberation.

29. Renunciation is the highest means prescribed for Liberation. Renunciation, by which one becomes freed, emanate from Knowledge.

30. From Knowledge originates the endeavour after Yoga, and through that exertion one acquires knowledge of Self. Through knowledge of Self one gets over joy and grief. That enables one to transcend death and acquire great success.

31. That high intelligence has been acquired by me, and accordingly I have got over all pairs of opposites. Even in this life I have been freed from stupefaction and have got over all attachments.

32. As a soil, saturated with water and softened thereby, causes the seed to sprout forth, similarly, the acts of men cause rebirth.

33—34. As a seed, fried on a pan or otherwise, becomes unfit to sprout forth although the power for sprouting lies there, similarly my understanding having been freed from the productive principle formed by desire, by the instructions of the holy Panchashikha of the mendicant order, it no longer gives its fruit in the form of attachment to the objects of the senses.

35. I never experience love for my wife or hate for my enemies. Indeed, I keep aloof from both, marking the fruitlessness of attachment and anger.

36. I regard both persons impartially, *vis.*, him who smears my right hand with sandal-paste and him who wounds my left.

37. Having attained my object, I am happy, and consider in the same light a clod of earth, a piece of stone, and a lump of gold. I am shorn of all attachments, though am engaged in ruling a kingdom. On account of all this I am better known over all bearers of triple sticks.

38. Some foremost of men who are conversant with the subject of Liberation say that Liberation has a triple path. Some consider Knowledge having all things of the world for its object as the means of

Liberation. Some hold that the total renunciation of acts is the means thereof.

39. Another class of persons conversant with the scriptures on Liberation say that Knowledge is the only means. Others, *vis.*, Yatis, gifted with subtle vision; hold that acts form the means.

40. The great Panchashikha, discarding both the opinion about knowledge and acts, considered the third as the only means or path of Liberation.

41. If house-holders be endued with self-restraint, and control over the senses, they become the equals of Sannyasins. If, on the other hand, Sannyasins be endued with desire and aversion and wives and honor and pride and affection, they become like householders.

42. If one can acquire Liberation by means of knowledge, then may Liberation exist in triple sticks. Why then may Liberation not exist in the umbrella and the sceptre as well, especially when the reason in taking up the triple stick and the sceptre is the same.

43. One becomes attached to all those things and acts which are necessary for him for the sake of his own self for particular reasons.

44. If a person, seeing the faults of the domestic mode of life, renounce it for adopting another mode, he cannot, for such rejection and adoption, be considered as one who is at once freed from all attachments.

45. Sovereignty is fraught with the rewarding and the punishing of others. The life of a mendicant is equally fraught with the same. When, therefore, mendicants are like kings in this respect, why would mendicants only acquire Liberation, and not kings?

46. Notwithstanding the possession of sovereignty, therefore, one becomes purged of all sins by means of knowledge alone, living in Supreme Brahma.

47. The putting on of brown cloths, shaving of the head, bearing of the triple stick, and the water-pitcher, these are the external signs of one's mode of life. These are useless in helping one to acquire Liberation.

48. When, despite the adoption of these emblems of a particular mode of life, Knowledge alone becomes the cause of one's Liberation from sorrow, it would appear that the adoption of mere emblems is absolutely useless.

49. Or, if, seeing the mitigation of sorrow in it, you have adopted these emblems



of Sanyasa, "why then should not the mitigation of sorrow be seen in the umbrella and the sceptre which I use.

50. Liberation does not exist in poverty ; nor is bondage to be seen in riches. One acquires Liberation through Knowledge only, whether one is poor or rich.

51. For these reasons, know that I am living in a state of freedom, though outwardly engaged in the enjoyment of religion, wealth, and pleasure, in the form of kingdom and wives, which form a field of bondage.

52. I have cut off the fetters formed by kingdom and riches, and the bondage of attachments, with the sword of Renunciation whetted on the stone of the scriptures describing Liberation.

53. As regards myself then, I tell you that I have become freed in this way. O mendicant lady, I entertain an affection for you. But that should not prevent me from telling you that your conduct does not tally with the practices of the mode of life, which you have adopted.

54. Your formation of the body is highly delicate. You have beauty. You have an exceedingly shapely form. You are young. You have all these, and you have also subjugation of the senses. I doubt it verily.

55. You have stopped up my body for ascertaining as to whether I am really liberated or not. This act of yours does not tally with that mode of life whose emblems you carry.

56. The triple stick is unfit for a Yogin who has desire. As regards yourself, you do not adhere to your stick. As regards those who are freed, they should protect themselves from fall.

57. Listen now to me as to what your transgression has been on account of your contact with me and your having entered into my gross body with the help of your understanding.

58. Why have you entered into my kingdom or my palace? At whose sign have you entered into my heart.

59. You belong to the foremost of all the orders, being, as you are, a Brahmana woman. As regards myself however, I am a Kshatriya. There is no union for us two. Do not help to cause an intermixture of races.

60. You follow the duties that lead to Liberation. I am a householder. This act of yours, therefore, is another evil you have committed, for it produces an unnatural union of two opposite modes of life.

61. I do not know whether you belong to my own family or do not belong to it. As regards yourself also, you do not know who I am. If you are of my own gotra, you have by entering into my body, produced another evil,—*viz.* of unnatural union.

62. If, again, your husband be alive and living in an distant place, your union with me has produced the fourth evil of sinfulness, for you are not one whom I may lawfully marry.

63. Do you commit all these sinful deeds, actuated by the motive of performing a particular object? Do you do these from ignorance or from perverted intelligence.

64. If, again, on account of your evil nature you have thus become thoroughly independent or unrestrained in your conduct, I tell you that if you have any knowledge of the scriptures, you will understand that everything you have done has been productive of evil.

65. A third fault touches you on account of these acts of yours, a fault that is destructive of peace of mind. By trying to show your superiority, the indication of a wicked woman is seen in you.

66. Desirous of asserting your victory as you are, it is not myself alone whom you wish to defeat, for it is plain that you wish to win a victory over even the whole of my court.

67. By looking thus towards all these meritorious Brahmanas, it is clear that you wish to humiliate them all and glorify yourself.

68. Stupefied by your pride of Yoga-power that has been born of your jealousy, you have caused a union of your understanding with mine and thereby have really mingled together nectar with poison.

69. The union, again, of man and woman, when each seeks the other, is sweet as nectar. That association, however, of man and woman when the latter, herself coveting, cannot get an individual of the opposite sex that does not seek her, is, instead of being a merit, only a fault that is as noxious as poison.

70. Do not continue to touch me. Know that I am righteous. Do you act according to your own scriptures. Your enquiry, *viz.*, whether I am or I am not liberated, has been finished.

71. You should not conceal from me all your secret motives. You should not who thus disguise yourself, conceal from me what your object is, that is, whether this call of yours has been prompted by the

desire of accomplishing some object of your own or whether you have come for accomplishing the object of some other king.

72. One should never appear deceitfully before a king; nor before a Brahmana; nor before his wife when that wife is possessed of every wifely virtue. Those who appear in deceitful guise before these three very soon meet with destruction.

73. The power of kings consists in their sovereignty. The power of Brahmanas well-versed in the Vedas is in the Vedas. Women hold a high power on account of their beauty and youth and blessedness.

74. These are powerful in the possession of these powers. He, therefore, who seeks to accomplish his own object should always approach these three with sincerity and open-mindedness. Insincerity and deceit cannot yield success.

75. You should, therefore, inform me of the order to which you belong by birth, of your learning and conduct and disposition and nature, as also of the object with which you have come here.

**Bhishma said :—**

76. Though chastised by the king in these unpleasant, improper, and ill-applied words, the lady Sulabha was not at all abashed.

77. After the king had said these words, the beautiful Sulabha then gave vent to the following words in reply which were more handsome than her person.

**Sulabha said :—**

78. O king, speech should always be free from the nine verbal faults and the nine faults of judgment. It should also, while setting forth the meaning with clearness, be possessed of the eighteen well-known merits.

79. Ambiguity, determination of the faults and merits of premises and conclusions, weighing the respective strength or weakness of those faults and merits, establishment of the conclusion, and the element of persuasiveness or otherwise that belongs to the conclusion thus arrived at,—these five characteristics belonging to the sense—form the authoritativeness of what is said.

80. Listen now to the characteristics of these requirements beginning with ambiguity, one after another, as I explain them according to the combinations.

81. When knowledge rests on difference of the objects to be known being different from one another, and when the understanding rests upon many points one after

another, the combination of words is said to be sullied by ambiguity.

82. By ascertainment called Sankhya, is meant the determination, by elimination, of faults or merits, adopting tentative meanings.

83. Krama, or weighing the relative strength or weakness of the faults or merits, consists in settling the propriety of the priority or subsequence of the words used in a sentence. This is the meaning of the word Krama as held by persons who can explain sentences or texts.

84. Conclusion is the final determination after this examination of what has been said on the subjects of religion, pleasure, profit, and Liberation, in respect of what it particularly is that has been said in the text.

85. The sorrow begotten by wish or hatred multiplies itself greatly. The conduct, O king, that one follows in such a matter is called Prayojanam.

86. Take it for granted, O king, at my word, that these marks of Ambiguity and the others, when occurring together, make a complete and intelligible sentence.

87—89. The words I shall utter will have sense, be free from ambiguity, logical, free from tautology, smooth, certain, free from bombast, agreeable, or sweet, truthful, not inconsistent with the three-fold objects of life, refined not elliptical or imperfect, shorn of harshness or difficulty of comprehension, characterised by due order, not far-fetched in sense, corrected with one another as cause and effect, and each having a specific object.

90. I shall not tell you anything, actuated by desire or anger or fear or cupidity or abjectness or deceit or shame or mercy or pride.

91. When the speaker, the hearer, and the words said, perfectly agree with one another in course of a speech, then does the sense or meaning come out very clearly.

92. When about what is to be said, the speaker does not care for the understanding of the hearer by uttering words whose meaning is understood by himself, then, however good those words may be, they cannot be comprehended by the hearer.

93. That speaker, again, who, without caring for his own meaning, uses words that are of excellent sound and sense, creates only erroneous impressions in the mind of the hearer. Such words in such matters are certainly faulty.

94. That speaker, however, who uses words that are, while expressing his own



meaning, intelligible to the hearer as well, is a true speaker. No other man deserves the name.

95. You should, therefore, O king, hear with rapt attention these words of mine, fraught with meaning and endued with wealth of sound.

96. You have asked me who I am, whose I am, whence I am coming, etc. Listen now to me, O king; with full mind; as I answer these questions of yours.

97. As lac and wood, as grains of dust and drops of water, exist mixed up when brought together, so are the existences of all creatures.

98. Sound, touch, taste, form, and scent, these, and the senses, though different in their essences, exist yet in a state of unison like lac and wood.

99. It is again well known that nobody asks any of these, saying, who are you? Each of them also has no knowledge either of itself or of the others.

100. The eye cannot see itself. The ear cannot hear itself. The eye, again, cannot satisfy the functions of any of the other senses, or can any of the senses satisfy the functions of any sense except its own.

101. If all of them even combine together, even then they cannot know their own selves as dust and water mingled together cannot know each other though existing together. In order to perform their respective functions, they await the contact of external objects.

102. The eye, form, and light, form the three requisites of the action called Seeing. The same holds good about the action of the other senses and the ideas which is their result.

103. Then, again, between the functions of the senses and the ideas which are their result, the mind is an entity quite separate from the senses and is considered to have an action of its own. With its aid one distinguishes what is existent from what is non-existent for arriving at certainty.

104. With the five senses of knowledge and five senses of action, the mind makes a total of eleven. The twelfth is the Understanding. When doubt originates about what is to be known, the Understanding comes forward and sets at rest all doubts.

105. After the twelfth, Sattwa is another principle numbering the thirteenth. With its aid creatures are distinguished as possessing more of it or less of it in their constitutions.

106. After this, Consciousness (of self) is an other principle. It helps one to apprehend self as distinguished from what is not self.

107. Desire is the fifteenth principle, O king. The whole universe.

108. The sixteenth principle is Avidya or nescience. To it are attached the seventeenth and the eighteenth principles, called Nature and Manifestation.

109. Happiness and sorrow, decrepitude and death, gain and loss, the agreeable and the disagreeable,—these form the nineteenth principle and are called pairs of opposites.

110. Beyond the nineteenth principle is another, *viz.*, Time, called the twentieth. Know that the births and deaths of all creatures are owing to the action of this twentieth principle.

111—112 These twenty exist together. Besides these, the five Great primary elements, and existence and non-existence, bring up the number to twenty-seven. Beyond these, there are three others, named Vidi, Shukra, and Vala, that make the number thirty.

112. That in which these thirteen principles occur is said to be body.

113. Some persons regard unmanifest Nature to be the source or cause of these thirty principles. The Kanadas of gross vision consider the Manifest to be their cause.]

114—115. Whether the Unmanifest or the Manifest be their cause, or whether the two be considered as their cause, or, fourthly, whether the four together be the cause, they that are conversant with spiritual science behold Nature as the cause of all creatures.

116. That Nature which is Unmanifest, becomes manifest in the form of these principles. Myself, yourself, O king, and all others that are gifted with body, are the result of that Nature.

117. Embryonic conditions are due to the mixture of the vital seed and blood. On account of insemination the result which first appears is called by the name of 'Kalala.'

118. From 'Kalala' originates bubble. From 'Vudvuda' originates what is called 'Peshi.' From 'Peshi' that stage originates in which the various limbs are seen. From this last stage appear nails and hair.

119. When the ninth month is gone, O king of Mithila, the creature takes its birth so that, its sex being known, it is called a boy or girl.

120. When the creature comes out of the womb, the form it presents is such that its nails and fingers seem to be of the color of burnished copper. The next stage is called infancy, when the form that was seen at the time of birth becomes metamorphosed.

121. From infancy youth is reached, and from youth, old age. As the creature advances from one stage into another, the form shown in the previous stage becomes changed.

122. The constituent elements of the body, which serve various functions in the general economy, undergo change every moment in every creature. Those changes, however, are so minute that they cannot be marked.

123. The birth of particles, and their death, in each successive stage, cannot be marked, O king, even as one cannot mark the changes in the flame of a burning lamp.

124—125. When such is the state of the bodies of all creatures,—i.e., when what is called the body is changing continually like the rapid motion of a house of good mettle,—who then has come whence or not whence, or whose is it or whose is it not, or whence does it not arise? What connection does there exist between creatures and their own bodies?

126. As fire is generated from the contact of flint with iron, or from two sticks of wood when rubbed against each other, so are creatures created from the combination of the (thirty) principles already named.

127. Indeed, as you yourself see your own body in your body and as you yourself see your soul in your own soul, why is it that you do not see your own body and your own soul in the bodies and souls of others.

128. If it is true that you see an identity with yourself and others, why then did you ask me who I am and whose?

129. If it is true that you have, O king, been freed from the knowledge of duality which says—this is mine and this other is not mine,—then what use is there with such questions as Who are you, whose are you, and whence do you come?

130. What marks of Liberation can be said to take place in that king who acts as others act towards enemies and allies and neutrals and in victory and truce and war?

131. What marks of Liberation are in him who do not know the true nature of the three-fold objects of life as shown in

seven ways in all acts and who, on that account, is attached to that three-fold objects?

132. What marks of Liberation exist in him who cannot look impartially on the agreeable, on the weak, and the strong? Unworthy as you are of it, your pretence to Liberation should be suppressed by your counsellors.

133. This your attempt to acquire Liberation is like the use of medicine by a patient who indulges in all sorts of forbidden food and practices.

134. O chastiser of enemies, thinking of wives and other sources of attachment, one should see these in his own soul. What else can be considered as the indication of Liberation.

135. Listen now to me as I speak fully of these and certain other minute sources of attachment belonging to the four well-known acts to which you are still fettered though you profess yourself to have adopted the religion of Liberation.

136. That man who has to rule the entire world must, indeed, be a single king without a second. He is obliged to live in only a single palace.

137. In that palace he has again only one sleeping room. In that room he has, again, only one bed on which at night he is to lie down.

138. Half that bed again he is obliged to give to his Queen. This may serve as an example of how little the king's share is of all he is said to possess.

139. This is the case with his objects of enjoyment, with the food he eats, and with the dresses he puts on. He is thus attached to a very limited share of all things. He is, again, attached to the duties of rewarding and punishing.

140. The king always depends on others. He enjoys a very small share of all he is supposed to possess, and to that small share he is compelled to be attached. In the matter also of peace and war, the king is not independent?

141. In the matter of women, of sports and other sorts of enjoyment, the king's inclinations are greatly limited. In the matter of taking advice and in the assembly of his councillors what independence can the king be said to have?

142. When, indeed, he passes orders on other men, he is said to be perfectly independent. But the moment after, in the several matters of his orders, his independence is limited by the very men whom he has ordered.



143. If the king wishes to sleep, he cannot satisfy his desire, resisted by those who have something to do with him. He must sleep when allowed, and while sleeping he is compelled to wake up for attending to those who have urgent business with him.

144. Bathe, touch, drink, eat, pour libations on the fire, celebrate sacrifices, speak, hear,—these are the words which kings have to hear from others and hearing them have to serve those that utter them.

145. Men come in numbers to the king and pray to him for gifts. Being, however, the protector of the general treasury, he cannot make gifts even to the most worthy.

146. If he makes gifts, the treasury becomes exhausted. If he does not, disappointed solicitors regard him inimically. He becomes vexed and as the outcome of this, misanthropy possesses his mind.

147. If many wise and heroic and rich men live together, the king's mind begins to be filled with distrust. Even when there is no cause of fear, the king fears those who always wait upon and adore him,

148. Those I have mentioned, O king, also find fault with him. See, how the king's fears may originate from even them.

149. Then again all men are kings in their own houses. All men, again, in their own houses are householders. Like kings, O Janaka, all men in their own houses punish and reward.

150. Like kings others also have sons and wives and their own selves and treasures and friends and stores. In these respects the king does not differ from other men.

151. The country is ruined,—the city is burnt by fire,—the foremost of elephants is dead, at all this the king grieves like others, little thinking that these impressions are all owing to ignorance and mistake.

152. The king is seldom freed from mental sorrows caused by desire and aversion and fear. He is generally afflicted also by headaches and various other diseases.

153. The king is afflicted by all pairs of opposites. He is alarmed at everything. Indeed, beset with enemies and obstacles as kingdom is, the king, while he enjoys it, passes sleepless nights.

154. Sovereignty, therefore, is blessed with a small share of happiness. The misery with which it is full is very great. It is as unreal as burning flames fed by straw or the bubbles of froth seen on the surface of water.

155. Who is there that would like to obtain sovereignty, or having acquired sovereignty can hope to acquire tranquillity? You know this kingdom and this palace as yours.

156—157. You think also this army, this treasury, and these counsellors as yours. Whose, however, in sooth are they, and whose are they not? Allies, ministers, capital, provinces, punishment, treasury, and the king,—these seven which form the limbs of a kingdom exist, depending upon one another, like three sticks standing with one another's help. The merits of each are shown by the merits of the others. Which of them can be said to be superior to the rest?

158. Some particular ones are regarded as superior to the rest when some important purpose is served through their agency. Superiority, for the time being, is said to belong to that one whose efficacy is thus seen.

159. The seven limbs already mentioned, O best of kings, and the three others, forming ten, supporting one another, are said to enjoy the kingdom like the king himself.

160. That king who is gifted with great energy and who is firmly attached to Kshatriya duties, should be satisfied with only a tenth part of the produce of the subject's field.

160. Other kings are seen to be satisfied with less than a tenth part of such produce.

161. There is no one who possessed the kingly office without some one else possessing it in the world, and there is no kingdom without a king. If there be no kingdom, there can be no virtue and if there be no virtue, whence can Liberation arise.

162. Merit of the most sacred and the highest order is associated with kings and kingdoms. By ruling a kingdom well, a king acquires the merit of a Horse-sacrifice with the whole Earth given away as sacrificial gift.

163. O king of Mithila, I can mention hundreds and thousands of faults like these that belong to kings and kingdoms.

164. Then, again, when I have no real connection with even my body, how then can I be said to have any connection with the bodies of others? You cannot charge me with having tried to engender an intermixture of castes.

165. Have you heard the religion of Liberation in all its bearings from the

lips of Panchashikha, together with its means, its methods, its practices, and its conclusion?

166. If you have prevailed over all your bonds and freed yourself from all attachments, may I ask you, O king, why you preserve your connections still with this umbrella and those other appendages of royalty.

167. I think that you have not listened to the scriptures, or, you have listened to them without any advantage, or, perhaps, you have listened to some other books looking like the scriptures.

168. It appears that you are endued with only worldly knowledge, and that like an ordinary man of the world, you are bound by the fetters of touch and wives and mansions and the like.

169. If it be true that you have been freed from all fetters, what harm have I done you by entering your body with only my Intellect?

170. The practice with Yatis is to live in uninhabited or deserted abodes. What harm then have I done to whom by entering your understanding which is indeed shorn of true knowledge?

171. I have not touched you, O king, with my hands, or arms, or feet, or thighs, O sinless One, or with any other part of the body.

172. You are born in a great family. You have modesty. You have foresight. Whether the act has been good or bad, my entrance into your person has been a private one, concerning us two only. Was it not unfair for you to proclaim that private act before all your ministers.

173. All these Brahmanas deserve respect. They are foremost of preceptors. You also are worthy of their respect, being their king. Doing them respect, you are entitled to receive reverence from them.

174. Thinking on all this, it was not proper for you to proclaim before these foremost of men the fact of this union between two persons of opposite sexes, if indeed, you are really acquainted with the rules of propriety about speech.

175. O king of Mithila, I am living in you without touching you at all even like a drop of water on a lotus leaf that rests on it without drenching it in the least.

175. If, despite this, you still feel my touch, how can it be believed that through the instructions of the mendicant Panchashika, your knowledge has become disassociated from the sensual objects.

176. You have, it is evident, deviated

from the domestic mode of life, but you have not yet acquired Liberation that is so difficult to acquire. You live between the two, pretending that you have reached the goal of Liberation.

178. The contact of one that is liberated with another that has been so, or of Soul with Nature, cannot lead to an intermingling which you fear.

197. Only those who consider the Soul to be at one with the body, and who think the several orders and modes of life to be really different from one another, commit the mistake of supposing an intermingling to be possible. My body is different from yours. But my soul is not different from your soul. When I am able to realise this, I have not the least doubt that my understanding is really not living in yours, though I have entered into you by Yoga.

180. A pot is carried in the hand. In the pot there is milk. On the milk is a fly. Though the hand and pot, the pot and milk, and the milk and the fly, exist together, yet they are all different from each other.

181. The pot does not assume the nature of the milk. Nor does the milk partake the nature of the fly. The condition of each is in dependent of itself, and can never be changed by the condition of that other with which it may for the time being exist.

182. Similarly, color and practices, though they may exist together with and in a person that is liberated, do not really belong to him. How then can an intermingling of orders be possible on account of this union of myself with you.

183. Then, again, I am not superior to you in color. Nor am I a Vaishya, nor a Shudra. I am, O king, of the same caste with you, born of a pure family.

184. There was a royal sage named Pradhana. It is clear that you have heard of him. I am born in his family, and my name is Sulabha.

185. In the sacrifices performed by my ancestors, the foremost of the gods, viz., Indra, used to come, accompanied by Drona, Shatashringa, and Chakradwara.

186. Born in such a family, it was found that no fitting husband could be found for me. Instructed then in the religion of Liberation, I wander over the Earth alone, practising asceticism.

187. I am not a hypocrite with regard to the life of Renunciation I follow; I am not a thief that appropriates others' properties. I am not a confuser of the practices of the



different castes. I am firm in the practices of the mode of life I follow.

188. I am firm and steady in my vows. I never utter any word without thinking of its fitness. I did not come to you, without having thought properly, O king!

189. Having heard that your understanding has been purified by the religion of Liberation, I came here from desire of some good. Indeed, it was for enquiring of you about Liberation that I had come.

190. I do not say so for glorifying myself and humiliating my opponents. But I say it, out of sincerity only. What I say is that he who is liberated never vaunts that intellectual superiority which one shows by logical discussions for the sake of victory. He, on the other hand, is really liberated who devotes himself to Brahma, that sole seat of peace.

191. As a person of the mendicant order lives for only one night in an empty house, similarly, I shall live for this one night in your body.

192. You have honored me with both words and other offers that are due from a host to a guest. Having slept this one night in your body, O king of Mithila, which is as it were my own chamber now, to-morrow I shall go.

**Bhishma said:—**

193. Hearing these words fraught with excellent sense and with reason, king Janaka could not reply thereto.

## CHAPTER CCCXXII.

(MOKSHADHARMA PARVA).—

*Continued.*

**Yudhisthira said:—**

1. How was Shuka the son of Vyasa, in days of yore, won over to Renunciation? I wish to hear you recite the story. My curiosity about it is irrepressible.

2. You should, O you of Kuru's race, describe to me on the conclusions about the Unmanifest, the Manifest, and of the Truth (or Brahma) that is in, but unattached to, them, as also of the acts of the self-create Narayana, as they are known to you.

**Bhishma said:—**

3. Seeing his son Shuka living fearlessly as ordinary men do in practices that are regarded innocent by them, Vyasa taught him the entire Vedas and then discoursed to him one day in the following manner.

**Vyasa said:—**

1. O son, becoming the master of your senses, do you conquer extreme cold and extreme heat, hunger and thirst, and the wind also, and having controlled them, do you practise virtue.

5. Do you duly observe truth and sincerity, and freedom from anger and malice, and self-control and penances, and the duties of benevolence and mercy.

6. Rest you on truth, firmly devoted to virtue, renouncing all sorts of insincerity and deceit. Do you support your life on the remnants of food after feeding gods and guests.

7. Your body is as fickle as the froth on the surface of water. The Individual Soul is sitting unattached in it as a bird on a tree. The companionship of all agreeable objects is transitory. Why then, O son, do you sleep in such forgetfulness?

8. Your enemies are careful and awake and ever-ready (to assail you) and always watchful of their opportunity. Why are you so foolish as not to know this?

9. As the days are going one after another, the period of your life is being decreased. Indeed, when your life is being continually shortened, why do you not run to preceptors?

10. Only they who have no faith; set their hearts on worldly things that have the only effect of increasing flesh and blood. They do not care for the next world.

11. Those men who are stupefied by erroneous understandings show a hatred for virtue. The man who follows those misguided persons that have taken to devious and wrong paths is afflicted equally with them.

12. They, however, who are contented, devoted to the scriptures, gifted with high souls, and possessed of great might, follow the path of virtue. Do you wait upon them with respect and seek instruction from them.

13. Do you act according to the instructions received from those wise men whose eyes are set upon virtue. With understanding purified by such instructions and made superior, do you then control your heart which is ever ready to deviate from the right course.

14. They who always think about the present, who fearlessly consider the to-morrow as something quite remote,—they who do not observe any restrictions about food,—are really senseless wights who fail to understand that this world is only a field of probation.

15. Going to the flight of steps formed by Virtue, do you ascend those steps one after another. At present you are like a worm which weaves its cocoon round itself and thereby closes up all means of escape.

16. Do you shun unhesitatingly, the atheist who transgresses all restraints, who is situated like a house by the side of a dreadful and encroaching current, and who seems to stand like a bamboo with its head erect in pride.

17. Do you with the raft of Yoga cross the ocean of the world those whose five senses constitute its waters, having Desire and Anger and Death for its fierce monsters, and birth for its votex.

18. Do you cross, with the raft of Virtue, the world that is affected by Death and afflicted by Decrepitude, and upon which the thunder-bolts formed by days and nights are falling incessantly.

19. When Death is seeking you at every moment, it is certain that Death may get you for his victim at any time. Whence will you get your rescue.

20. Like the she-wolf snatching away a lamb, Death snatches away one who is still engaged in acquiring wealth and still unsatisfied in the enjoyment of pleasures.

21. When you are destined to enter into the dark, do you hold up the blazing lamp of righteous understanding and whose flame has been sufficiently kept.

22. Getting by various forms one after another in the world of men, a creature acquires the status of Brahmanhood with great difficulty. You have acquired that status. Do you then, O son, try to maintain it.

23. A Brahmana has not been born for the gratification of senses. On the other hand, his body, for being subjected to mortification and penances in this world so that he may enjoy peerless happiness in the next world.

24. The status of Brahmanhood is acquired by long-continued and austere penances. Having gained that status one should never waste his time in the gratification of his senses. Always engaged in penances and self-control and desirous of what is for your well being, do you live and act, devoted to peace and tranquillity.

25. The life, of every man, is like a horse. The nature of that horse unmanifest. The elements form its body. Its nature is highly subtle. Kshanas, and Trutis, and Nimeshas are the hair on its body. The twilights form its shoulder-joints. The lighted and the dark fortnights form its two equally powerful eyes.

Months are its other limbs. That horse is running incessantly.

26. If your eyes be not blind, seeing then that horse continually moving forward in its invisible course, do you set your heart on virtue, after hearing what your preceptors have to say about the next world.

27. They who deviate from virtue and who act carelessly, who always show malice towards others and take to evil ways, are obliged to take bodies in the regions of Yama and suffer various afflictions on account of their various sinful deeds.

28. That king who is given to virtue and who protects and punishes the good and the wicked with discrimination, acquires the regions of the men of righteous deeds. By doing various good acts, he acquires such happiness as is faultless and as is incapable of being attained to by going through even thousands of births.

29. Dreadful dogs, crows of iron beaks, flocks of ravens and vultures and other birds, and blood-sucking worms, attacks the man who disobeys the commands of his parents and preceptors when he goes to hell after death.

30. That sinful wretch who, on account of his carelessness, transgresses the ten boundaries that have been fixed by the Self-create himself, is obliged to pass his time in great misery in the wild deserts situated in the dominions of Death.

31. That man who is sullied with cupidity, who is fond of falsehood, who always takes pleasure in deception and cheating, and who does injuries to others by practising hypocrisy and deception, has to go to deep hell and suffer great misery and afflictions for his acts of iniquity.

32. Such a man is compelled to bathe in the broad river called Vaitarani whose waters are scalding, to enter into a forest of trees whose leaves are as sharp as swords, and then to lie down on a bed of axes. He has thus to pass his days in dreadful hell in great misery.

33. You see only the regions of Brahman and other gods, but you cannot see what is the highest. Alas, you are ever blind also to what brings Death on its train?

34. Follow the path of Liberation. Why do you delay? A frightful terror, destructive of your happiness, is before you: Do you take prompt measures for acquiring Liberation.

35. Soon after death you are sure to be taken before Yama at his behest. For



acquiring happiness in the next world, try to acquire virtue by the practice of difficult and austere vows.

36. The powerful Yama does not care for the sufferings of others, very soon takes the lives of all persons, that is, of yourself and your friends. There is none capable of resisting him.

37. Very soon the wind of Yama will blow before you. Very soon will you be taken alone to that fearful presence. Do you then achieve what will be for your behoof there.

38. Where now is that Death-wind which will blow before you very soon? Very soon will the points of the horizon, when that time arrives, begin to whirl before your eyes.

39. O son, soon will your Vedas disappear from you as you go helplessly into that dread presence. Do you, therefore, think of Yoga abstraction which is endued with great excellence.

40. Do you try to attain that one only treasure so that you may not have to grieve at the recollection of your pristine deeds good and bad all of which are marked by mistake.

41. D. crepitude very soon weakens your body and robs you of your strength and limbs and beauty. Do you, therefore, seek that one only treasure.

42. Very soon the Destroyer, having Disease as his charioteer, will with a strong hand, for taking your life, pierce and break your body. Do you, therefore, practise austere penances.

43. Very soon will those terrible wolves that live within your body, attack from all sides. Do you try, therefore, to achieve acts of righteousness.

44. Very soon will you, all alone, see a thick darkness, and very soon will you see golden trees on the top of the hill. Do you, therefore, hurry to achieve acts of righteousness.

45. Very soon will those evil companions and enemies of yours, (*vis.*, the senses), dressed as friends swerve you from correct vision. Do you, then, O son, try to achieve that which is of the highest good.

46. Do you acquire that wealth which has no fear from either kings or thieves, and which one has not to renounce even at Death.

47. Acquired by one's own deeds, that wealth has never to be distributed among partners. Each enjoys that wealth which each has acquired for himself.

48. O son, give that to others by which they may be able to live in the next world. Do you also try to acquire that wealth which is indestructible and durable.

49. Do not think that you should first enjoy all sorts of pleasures and then try to acquire Liberation, for before you are satiated with enjoyment you may meet with Death. Do you, in view of this, hasten to do acts of goodness.

50. Neither mother, nor son, nor relatives, nor dear friends even when begged with honors, accompany the man that dies. One alone has to go to the regions of Yama.

51. Only those deeds, good and bad, that one did before death follow the man who goes to the other world.

52. The gold and gems that one has acquired by good and bad means do not do any good to a man after death.

53. There is no witness, of men who have gone to the next world, better than the soul, of all acts done and undone in life.

54. The Yogins when they enter the sky of their hearts, see by Yoga-intelligence that the destruction of the body sets in when Individual Soul enters into the witness-Chaitanya.

55. Even here, the god of Fire, the Sun, and the Wind,—these three live in the body. These, seeing as they do all the practices of one's life, become his witnesses.

56. Days and Nights,—the former marked by the virtue of showing all things and the latter marked by the virtue of concealing all things,—are running continually and touching all things. Do you, therefore, satisfy the duties of your own order.

57. The road in the other world is full of many foes and of many repulsive and terrible insects and worms. Do you take care of your own acts, for only acts will accompany you along that road.

58. There one has not to share his deeds with others, but every one enjoys or suffers the fruits of those acts which every one has himself performed.

59. As Apsaras and great Rishis acquire fruits of great happiness, similarly men of righteous deeds, as the fruits of their respective righteous deeds, acquire in the other world cars of transcendent brightness that go everywhere at the will of the riders.

60. Men of pure deeds and purified souls and pure birth acquire in the next

world fruits commensurate with their own righteous deeds in this life.

61. By walking along the high road formed by the duties of domesticity, men acquire happy ends by acquiring the region of Prajapati or Vrihaspati or of him of a hundred sacrifices.

62. I can give you thousands and thousands of instructions. Know, however, that the powerful cleanser keeps all foolish persons in the Dark.

63. You have passed twenty-four years. You are now full twenty-five years of age. Your years are passing away. Begin now to husband virtue.

64. The Destroyer that lives within error and carelessness will very soon deprive your senses of their respective powers. Do you, before that takes place, hasten to discharge your duties, relying on your body alone.

65. When it is your duty to go along that road in which your self only shall be in front and yourself only in the rear, what need then have you with either your body or your wife and children?

66. When men have to go alone and without companions to the region of Yama, it is clear that in view of such a situation of terror, you should try to acquire that one only treasure.

67. The powerful Yama, not caring for the sufferings of others, snatches away the friends and relatives of one's race by the very roots. There is no one who can resist him. Do you, therefore, seek to acquire virtue.

68. I impart to you these lessons, O son, that are all at one with the scriptures I follow. Do you observe them by acting according to their sense.

69. He who maintains his body by performing the duties laid down for his own order, and who makes gifts for acquiring whatever fruits may attach to such acts, becomes freed from the consequences begotten by ignorance and error.

70. The knowledge which a man of pious deeds acquires from Vedic sayings leads to omniscience. That omniscience is at one with the science of the highest object of human acquisition. Instructions, given to the grateful, become beneficial.

71. The pleasure that one takes in living amidst the dwellings of men is truly a fast-binding cord. Snapping that cord, men of righteous deeds go to regions of great happiness. Wicked men, however, cannot break that fetter.

72. What use have you of riches, O son, or of relatives, or of children, since you have to die? Do you engage in seeking for your soul which is hidden in a cave. Where have all your grandfathers gone?

73. Do that to-day which you would keep for to-morrow. Do that in the forenoon which you would keep for the afternoon. Death does not wait for any one, to see whether one has or has not done his task.

74. Following the body after one's death, one's relatives and kinsmen and friends return placing it on the funeral pyre. Do you unhesitatingly shun those men who are sceptics, who are destitute of mercy, and who are given to wicked ways, and do you try to seek, without listlessness or apathy, that which is for your greatest good.

76. When, therefore, the world is thus assailed by Death, do you, with your whole heart, achieve virtue, helped all the while by unswerving patience.

77. That man who is well conversant with the means of acquiring Liberation and who duly satisfies the duties of his order, certainly acquires great happiness in the next world.

78. There is no destruction for you who do not recognise death in the attainment of a different body and who do not deviate from the path of the pious. He who increases the stock of virtue is truly wise. He, on the other hand, who deviates from virtue is said to be a fool.

79. One who is engaged in the accomplishment of good deeds, attains to heaven and other rewards as the fruits of those acts; but he who is addicted to wicked deeds has to sink in hell.

80. Having acquired the status of humanity, so difficult of getting, that is the stepping stone to heaven, one should fix his soul on Brahma so that he may not fall away once more.

81. That man whose understanding, directed to the path of heaven, does not deviate therefrom, is considered by the wise as truly a man of virtue and when he dies his friends should indulge in grief.

82. That man whose understanding is not firm and which is directed to Brahma and who has attained to heaven, becomes freed from a great fear.

83. They who are born in asylums of ascetics and who die there, do not acquire much merit by abstaining all their life from enjoyments and the indulgence of desire.



## CHAPTER CCCXXIII.

## (MOKSHADHARMA PARVA).—

*Continued.*

84. He, however, who though possessed of objects of enjoyment renounces them and practices penances, succeeds in acquiring everything. The fruits of the penances of such a man are, I think, much greater.

85. Every one had and will have in this world mothers and fathers and sons and wives, by hundreds and thousands. Who, however, were they and whose are we?

86. I am quite alone. I have no one whom I may call mine. Nor do I belong to any one else, I do not see that person whose I am, nor do I see him whom I may call mine.

87. They have nothing to do with you. You have nothing to do with them. All creatures take birth according to their pristine deeds. You also shall have to go hence determined by your own deeds.

88. It is seen in this world that the friends and followers of persons in affluence behave towards them with devotion. The friends and followers, however, of the poor fall away during even the life-time of the poor.

89. Man commits numerous evil deeds for the sake of his wife. From those evil deeds he suffers much distress both in this world and in the next.

90. The wise man sees the world of life devastated by the deeds performed by every living being. Do you, therefore, O son, act according to all the instructions I have delivered to you.

91. Seeing this world to be only a field of action, the man endued with true vision, should, from desire of happiness in the next world, do acts that are good.

92. Exerting his irresistible power, Time cooks all creatures; with the help of his ladle formed by months and seasons, the sun for his fire, and days and nights for his fuel, they being the witnesses of the fruits of every act done by every creature.

93. For what object is that wealth which is not given away and which is not enjoyed? For what purpose is that strength which is not used in resisting or subjugating one's enemies? For what purpose is that knowledge of the scriptures which does not move one to deeds of virtue? And for what purpose is that soul which does not control the senses and abstain from evil deeds?

**Bhishma said :—**

93. Having heard these wholesome words spoken by the Island-born (Vyasa), Shuka, leaving his father, proceeded to seek a preceptor who could teach him the religion of Liberation."

**Yudhisthira said :—**

1. "If there is any efficacy in gifts, in sacrifices, in penances, well done, and in dutiful services done to preceptors and other reverend elders, do you, O grand-father, speak of the same to me."

**Bhishma said :—**

2. "An understanding associated with evil, makes the mind fall into sin. In this state one stains his deeds; and then falls into great distress.

3. Those who are of sinful deeds, have to take birth as persons of very poor circumstances. They pass from famine to famine, from pain to pain, from fear to fear. They are more dead than those who are dead.

4. Possessed of affluence, persons having faith, who are self-controlled, and who are devoted to righteous deeds, go from joy to joy, from heaven to heaven, from happiness to happiness.

5. The unbelievers have to pass, with groping hands, through regions full of beasts of prey and elephants and pathless tracts full of snakes and robbers and other causes of fear. What more need be said of these?

6. They, on the other hand, who have reverence for gods and guests, who are liberal, who have respect for good men, and who makes gifts in sacrifices, have for theirs the path that belongs to men of purified and subdued souls.

7. Those who are not pious should not be counted among men even as grains without kernel are not counted among grain and as cockroaches are not counted among birds.

8. The acts that one does, follow him even when he runs fast. Whatever acts one does, lie down with the doer when the doer lays himself down.

9. Indeed, the sins one commits, sit when the doer sits, and run when he runs. The sin acts when the doer acts, and, in deed, follow the doer like his shadow.

10. Whatever the acts one does by whatever means and under whatever circumstances, are sure to be enjoyed and suffered by the doer in his next life.

11. From every side Time is always dragging all creatures, following the rule about the distance to which they are thrown

and which is commensurate with their deeds.

12. As flowers and fruits, without being compelled, never allow their proper time to pass away without making their appearance, so the acts one has done in past life appear at the proper time.

13. Honor and dishonor, profit and loss, destruction and growth, are seen to set in. No one can resist them. None of them is everlasting, for it must disappear in the end.

14. The sorrows one suffers is the outcome of his deeds. The happiness one enjoys originates from his deeds. From the time when one lies within the mother's womb one begins to enjoy and suffer his pristine deeds.

15. Whatever acts good and bad one does in childhood, youth, or old age, one enjoys and suffer their consequences in his next life in similar ages.

16. As the calf recognises its dam even when the latter may stand among thousands of her kind, similarly the acts done by one in his past life come to him in his next life although he may live among thousands of his species.

17. As a piece of dirty cloth is whitened by being washed in water, similarly the righteous, purified by continuous exposure to the fire of fasts and penances, at last acquire eternal happiness.

18. O you of great intelligence, the desires and purposes of those whose sins have been purged off by long-continued penances well-performed, become fruitful.

19. The path of the righteous cannot be discerned even as that of birds in the sky or that of fishes in the water.

20. There is no need of speaking ill of others; nor of reciting the instances of their failure. On the other hand, one should always do what is delightful, sweet, and beneficial to his own self.

#### CHAPTER CCCXXIV.

#### (MOKSHADHARMA PARVA).—

*Continued.*

**Yudhishtira said :—**

1. "Tell me, O grandfather, how the great Shuka of austere penances took birth as the son of Vyasa, and how did he succeed in acquiring the highest success?

2. Upon what woman did Vyasa, having asceticism for his wealth, beget that son of

his? We do not know who was Shuka's mother, nor do we know anything of the birth of that great ascetic.

3. How was it that, when he was a mere boy, his mind became bent to the knowledge of the subtle? Indeed, in this world no second person can be seen in whom such marks could be seen at so early an age.

4. I wish to hear all this in full, O you of great intelligence. I am never satiated with hearing your excellent and nectar-like words.

5. Tell me, O grandfather, in their due order, of the greatness, and the knowledge of Shuka and of his union with the (Supreme) Soul!"

**Bhishma said :—**

6. "The Rishis did not make merit depend upon years of decrepitude or riches or friends. They said that he amongst them was great who studied the Vedas.

7. All this that you have asked has penances for its root. That penance, again, O son of Pandu, originates from the subjugation of the senses.

8. Forsooth, one incurs fault by letting loose his senses. It is only by controlling them that one succeeds in acquiring success.

9. The merit of a thousand Horse-sacrifices or a hundred Vajapeyas is not equal to even a sixteenth part of the merit of Yoga.

10. I shall, now, recite to you the circumstances of Shuka's birth, the fruits he acquired of his penances, and the foremost end he achieved. These are the topics which persons of uncleansed souls cannot understand.

11. Once on a time on the summit of Meru adorned with Karnikara flowers, Mahadeva sported, in company of his followers, the terrible spirits.

12. The daughter of the king of mountains, *etc.*, the goddess Parvati, was also there. There near that summit, the Island-born (Vyasa) practised extraordinary austerities.

13. O best of the Kurus, given to the practices of Yoga, the great ascetic, withdrawing himself by Yoga into his own Soul, and engaged in concentration, practised many austerities for the sake of a son.

14. The prayer he offered to the great God was,—O powerful one, let me have a son that will have the might of Fire and Earth and Water and Wind and Ether.



15. Engaged in the austere of penances the Island-born Rishi begged of that great God, who cannot be approached by persons of impure souls, by his Yoga.

16. The powerful Vyasa remained there for a hundred years, living on air alone, engaged in worshipping many-formed Mahadeva, the lord of Uma.

17—18. There were all the twice-born Rishis and royal sages and the Regents of the world and the Sadhyas along with the Vasus, and the Adityas, the Rudras, and the Sun and the Moon; and the Maruts, and the Oceans, and the Rivers, and the Ashwins, the Deities, the Gandharvas, and Narada, and Parvata, and the Gandharva Vishwasu, and the Siddhas, and the Apsaras.

19. There Mahadeva, called also Rudra, sat, adorned with an excellent garland of of Karnikara flowers, and effulgent like the Moon with his rays.

20. In those delightful and celestial forests populous with gods and heavenly Rishis, the great Rishi remained, engaged in high Yoga-contemplation, for getting a son.

21. His strength suffered no decrease, nor did he feel any pain. Thereat the three worlds were much surprised.

22. While the Rishi, gifted with immeasurable energy, sat in Yoga, his matted locks, on account of his energy, were seen to blaze like flames of fire.

23. I heard of this from the illustrious Markandeya. He used always to recite to me the acts of the gods.

24. It is for this that the matted locks of the great Vyasa, thus enblazed by his energy on that occasion, seem to this day to be gifted with the hue of fire.

25. Pleased with such penances and such devotion, O Bharata, of the Rishi, the great God resolved to grant him his wish.

26. Smiling with pleasure, the three-eyed god addressed him and said.—O Island-born one, you will have a son after your heart.

27. Endued with greatness, he shall be as pure as Fire, as Wind, as Earth, as Water, and as Space.

28. He will be conscious of his being Brahma's self; his understanding and soul shall be devoted to Brahma, and he shall completely depend upon Brahma so as to be at one with it.

## CHAPTER CCCXXV.

### (MOKSHADHRAMA PARVA).—

*Continued.*

Bhishma said:—

1. "Having got this high boon from the great God, the son of Satyawati, was one day engaged in rubbing his sticks for making a fire.

2. While thus engaged, the illustrious Rishi, O king, saw the Apsara Ghrutachi, who, on account of her energy, was then possessed of great beauty.

3. Seeing the Apsara in those woods, the illustrious Rishi Vyasa, O Yudhishthira, became suddenly possessed by desire.

4. The Apsara, seeing the Rishi's heart smitten with desire, changed herself into a she-parrot and came to that spot.

5. Although he saw the Apsara disguised in another form, the desire that had arisen in the Rishi's heart spread itself over every part of his body.

6. Inviting all his patience, the ascetic tried to suppress that desire. With all his efforts, however, Vyasa could not control his agitated mind. On account of the inevitability of what was to take place the Rishi's heart was drawn by Ghrutachi's beauty.

7. He tried his best for making a fire for suppressing his emotion, but despite all his efforts his vital seed came out.

8. That best of twice-born ones, however, O king, continued to rub his sticks without feeling any scruples for what had taken place. From the seed that fell, was born a son to him called Shuka.

9. On account of this incident about his birth, he came to be called by the name of Shuka. Indeed, it was thus that that great ascetic, that foremost of Rishis and highest of Yogins, was born from the two sticks.

10. As in a sacrifice a blazing fire spreads its effulgence all around when libations of clarified butter are poured upon it, similarly did Shuka take his birth, blazing with effulgence on account of his own energy.

11. Assuming the excellent form and hue of his father, Shuka, O son of Kuru, of purified Soul, shone like a smokeless fire.

12. O king, coming to the breast of Meru, in her own embodied form, the foremost of rivers, *vish*, Ganga, bathed Shuka with her waters.

13. There fell from the sky, O son of Kuru, an ascetic's stick and a dark deer skin for the use, O king, of the great Shuka.

14. The Gandharvas sang repeatedly and the various clans of Apsaras danced; and celestial kettledrums of loud sound began to beat.

15. The Gandharva Vishwvasu, and Tumvuru, and Narada, and those other Gandharvas called by the names of Haha, and Huhu, eulogised the birth of Shuka.

16. There the regents of the world headed by Indra, as also the gods and the celestial and the regenerate Rishis.

17. The Wind-god poured there showers of celestial flowers.

18. The entire universe, mobile and immobile, became filled with joy.

19. The great and the highly effulgent Mahadeva, accompanied by the Goddess, and moved by affection, came there and soon after the birth of the Muni's son invested him with the sacred thread.

20. Shakra, the king of the gods, gave him, from affection, a celestial pitcher of of excellent form, and some celestial dresses.

21. Thousands of Swans and Shata-patras and cranes, and many parrots and Chasas, O Bharata, wheeled over his head.

22. Highly effulgent and intelligent Shuka, having obtained his birth from the two sticks, continued to live there, practising many vows and fasts.

23. As soon as Shuka was born, the Vedas, with all their mysteries and all their abstracts, came for living in him; O king, even as they live in his father.

24. For all that, Shuka, selected Vrihaspati, who was a master of all the Vedas together with their branches and commentaries, for his preceptor, remembering the universal practice.

25—26. Having read all the Vedas together with all their mysteries and abstracts, as also all the histories and the science of polity, O powerful king, the great ascetic returned home, after giving his preceptor the tuition-fee. Adopting the vow of celibacy, he then began to practise the austere penances, concentrating all his attention thereon.

27. Even in his childhood, he became an object of reverence with the gods and Rishis for his knowledge and penances.

28. The mind of the great ascetic, O king, found pleasure in the three modes

of life, keeping in view, as he did, the Religion of Liberation."

## CHAPTER CCCXXVI.

### (MOKHARDHARMA PARVA).—

*Continued.*

Bhishma said :—

1—2. "Thinking of Liberation, Shuka approached his father, and possessed as he was of humility and desirous of acquiring his highest good, he saluted his great preceptor and said,—You are well-versed in the Religion of Liberation. Do you, O illustrious one, describe it to me, so that I may enjoy supreme tranquillity of mind, O powerful one.

3. Hearing these words of his son, the great Rishi said to him,—Do you study, O son, the Religion of Liberation and all the various duties of life.

4. At the command of his father, Shuka, that foremost of all righteous men, mastered all the books on Yoga, O Bharata, as also the Science of Kapila.

5—6. When Vyasa saw his son to be endued with the splendence of the Vedas, and the energy of Brahma, and fully conversant with the Religion of Liberation, he addressed him, saying,—Go you to Janaka the king of Mithila. The king of Mithila will tell you everything for your Liberation.

7. Bearing the command of his father, O king, Shuka, proceeded to Mithila for enquiring of its king about the truth of duties and the Refuge of Liberation.

8. Before he started, his father further told him,—Do you go there by that path which ordinary human beings follow. Do not have recourse to your Yoga-power for proceeding through the skies.—At this Shuka was not at all surprised.

9. He was further told that he should proceed there with simplicity and not from desire of pleasure.—Along your way do not seek for friends and wives, since friends and wives are causes of attachment to the world.

10. Although the king of Mithila is one in whose sacrifices we officiate, still you should not indulge in any feeling of superiority while living with him. You should live under his direction and in obedience to him. He will remove your doubts.

11. That king is well versed in all duties and well acquainted with the Scriptures on



Liberation. He is one for whom I officiate in sacrifices. You should, unhesitatingly, do what he orders.

12. Thus instructed, the pious Shuka proceeded to Mithila on foot although he was able to go through the skies over the whole Earth with her seas,

13-14. Crossing many hills and mountains, many rivers, many waters and lakes, and many woods and forests full of beasts of prey and other animals, crossing the two insular continents of Meru and Hari successively and next the continent of Himavat, he came at last to the continent known by the name of Bharata.

15. Having seen many countries inhabited by Chins and Huns, the great ascetic at last reached Aryavarta.

16. In obedience to the commands of his father and bearing them constantly in his mind, he gradually passed along his way on the Earth like a bird passing through the air.

17. Passing through many charming towns and populous cities, he saw various kinds of wealth without waiting to observe them.

18. On his way he passed through many charming gardens and planes and many sacred waters.

19. Before much time had passed he reached the country of the Videhas that was protected by the virtuous and great Janaka.

20. There he saw many populous villages, and many kinds of food and drink and viands and houses of cowherds swelling with men and many herds of cattle.

21. He saw many fields abounding with paddy and barley and other grain, and many lakes and waters inhabited by swans and cranes and adorned with beautiful lotuses.

22. Passing through the Videha country full of rich people, he arrived at the delightful gardens of Mithila rich with many sorts of trees.

23. Abounding with elephants and horses and cars, and peopled by men and women, he passed through them without caring to see the things that were presented to his eye.

24. Bearing that caution in his mind and continually thinking of it, Shuka of cheerful soul and taking delight in internal survey only, reached Mithila at last.

25. Arrived at the gate, he sent word through the guards. Gifted with tranquillity of mind, devoted to contemplation

and Yoga, he entered the city, having obtained permission.

26. Proceeding along the principal street abounding with rich men, he reached the king's palace and entered it without any hesitation.

27. The gate-keepers prevented him with harsh words. Thereat, Shuka, without any anger, stopped and waited.

28. Neither the sun nor the long distance he had walked had tired him in the least. Neither hunger, nor thirst, nor the exertion he had made, had weakened him. The heat of the Sun had not scorched or pained or distressed him in any way.

29. Among those porters there was one who felt mercy for him, seeing him staying there like the midday Sun in his effulgence.

30. Adoring him in due form and saluting him properly, with joined hands he conducted him to the first chamber of the palace.

31. Seated there, Shuka, O son, began to think of Liberation only. Gifted with equality he considered impartially a shaded spot and one exposed to the Sun's rays.

32. Soon after, the king's minister, coming to that place with joined hands, conducted him to the second chamber of the palace.

33. That chamber led to a spacious garden which formed a part of the inner apartments of the palace. It looked like a second Chaitraratha. Beautiful pools of water were here and there at regular intervals. Delightful trees, all of which were in their flowering season, were in that garden.

34. Bevy of damsels, of celestial beauty, were in attendance. The minister led Cuka from the second chamber to that charming spot. Commanding those ladies to give the ascetic a seat, the minister left him there.

35. Those well-dressed damsels were of beautiful features, possessed of excellent hips, young in years, clad in red dresses of fine texture, and decked with many ornaments of burnished gold.

36. They were well-skilled in sweet conversation and maddening revelry, and consummate mistresses of the arts of dancing and singing. Always opening their lips with smiles, they were like the very Apsaras in beauty.

37. Well-skilled in all the acts of dalliance, capable of reading the thoughts of men upon whom they wait, endued with every

accomplishment, fifty damsels, of a very high order and of easy virtue, surrounded the ascetic.

38. Presenting him with water for washing his feet, and adoring him respectfully with the offer of usual articles, they pleased him with excellent viands agreeable to the season.

39. After 'e had eaten, those damsels then, one after another, singly conducted him through the grounds, showing him every object of interest, O Bharata.

40. Sporting and laughing and singing, those ladies conversant with the thoughts of all men, entertained that ascetic of noble soul.

41. The pure-souled ascetic born in the fire-sticks, performing all his duties unhesitatingly, having all his senses under complete control, and a thorough master of his anger, was neither pleased nor angered at all this.

42. Then those foremost of beautiful women offered him an excellent seat.

43. Washing his feet and other limbs, Shuka said his evening prayers, sat on that excellent seat, and began to think of the object for which he had come there.

44. In the first part of the night, he gave himself to Yoga. The powerful ascetic, passed the middle part of the night in sleep.

45. Very soon waking up from his sleep, he performed the necessary rites of cleansing his body, and though surrounded by those beautiful ladies, he once again devoted himself to Yoga.

46. It was in this way, O Bharata, that the son of the Island-born Krishna passed the latter part of that day and the whole of that night in the mansion of king Janaka."

## CHAPTER CCCXXVII.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Bhishma said :—**

1. "The next morning, king Janaka, O Bharata, accompanied by his minister and the whole household, came to Shuka, preceded by his priest.

2. Bringing with him rich seats and various sorts of jewels and gems, and bearing the ingredients of the Arghya on his own head, the king approached the son of his reverend preceptor.

3—4. The king, taking with his own hands, from the hands of his priest, that seat adorned with many gems, covered with an excellent sheet, beautiful in all its parts and dearly costly, presented it with great respect to his preceptor's son Shuka.

5. After the son of Krishna had taken his seat on it, the king adored him according to prescribed rites. At first offering him water to wash his feet, he then presented him the Arghya and kine.

6—7. The ascetic accepted that worship offered with due rites and Mantras. That foremost of twice-born ones, having thus accepted the worship offered by the king, and taking the kine also that were presented to him, then saluted the king, gifted with great energy, he next enquired after the king's welfare and prosperity.

8. Indeed, O king, Shuka asked about the welfare of the king's followers and officers also. Receiving Shuka's permission, Janaka sat down with all his followers.

9. Having a high soul and possessed of high birth, the king with joined hands, sat down on the bare ground and enquired after the well-being, and unabated prosperity of Vyasa's son.

10. The king then asked his guest the object of his visit.

**Shuka said :—**

11. Blessed be you, my father told me that his client, the king of the Videhas, known all over the world by the name of Janaka, is well-versed in the Religion of Liberation.

12. He ordered me to come to him forthwith, if I had any doubts to be solved in the Religion of either Action or Renunciation. He gave me to understand that the king of Mithila would remove all my doubts.

13. I have, therefore, come here at the command of my father, for the purpose of receiving instruction from you. You should, O foremost of all righteous persons, instruct me!

14. What are the duties of a Brahmana, and what is the essence of those duties that have Liberation for their object. How, also, is Liberation to be acquired. Is it to be acquired by the help of Knowledge or by that of Penances?

**Janaka said :—**

15. Hear what the Duties are of a Brahmana from the time of his birth. After his investiture, O son, with the sacred thread, he should give his attention to the study of the Vedas.



16. By practising penances and dutifully serving his preceptor, and observing the duties of Brahmacharyya, O powerful one, he should satisfy the debt he owes to the gods, and the Pitris, and renounce all malice.

17. Having read the Vedas with close attention, and controlled his senses, and having given his preceptor the tuition-fee, he should, with the order of his preceptor, return home.

18. Coming back home, he should follow the domestic mode of life and marry a wife, confine himself to her, and live freeing himself from every sort of malice, and having established his domestic fire.

19. Living as a householder, he should procreate sons and grandsons. After that, he should retire to the forest, and continue to adore the same fires and entertain guests with cordial hospitality.

20. Living virtuously in the forest, he should, at last, establish his fire in his soul, and freed from all pairs of opposites, and renouncing all attachments, he should pass his days in the anchorite-mode of life, which is otherwise called the mode of Brahma.

**Shuka said:—**

21. If one acquires an understanding cleansed by study of the scriptures and true conceptions of all things, and if the heart succeeds in freeing itself permanently from the effects of all pairs of opposites, is it still necessary for such a person to follow one after another, the three modes of life called Brahmacharyya, Garahastya, and Vanaprastha.

22. This is what I ask you. You should tell me. Indeed, O king, do tell me this according to the true meaning of the Vedas.

**Janaka said:—**

23. It is impossible to acquire Liberation without the help of an understanding purified by the study of the scriptures and without that true conception of all things which is known by the name of Vijnana, again, without that cleansed understanding, one cannot get a Preceptor.

24. The Preceptor is the helmsman, and Knowledge is the Boat. After having got that Boat, one becomes successful. Indeed, having crossed the Ocean, one may renounce both.

25. For preventing the destruction of all the worlds, and for preventing the destruction of deeds, the duties belonging to

the four modes of life were practised by the wise of old.

26. By renouncing acts, good and bad, according to this order of acts, one succeeds, in course of many births, in acquiring Liberation.

27. That man who, through penances, practised in many births, succeeds in acquiring purified mind and understanding, and soul, certainly becomes able to acquire Liberation in even the very first mode.

28. When, having acquired a cleansed understanding, Liberation becomes his, and on account thereof he becomes possessed of knowledge of all visible things, what desirable object is there to attain by following the three other modes of life?

29. One should always renounce faults produced by the qualities of Rajas and Tamas. Following the path of Sattwa, one should see Self by Self.

30. Seeing one's Self in all creatures and all creatures in one's Self, one should live like aquatic animals living in water without being drenched by it.

31. He who succeeds in getting over all pairs of opposites and resisting their influence, succeeds in renouncing all attachments, and acquires infinite happiness in the next world, going there like a bird soaring into the sky from below.

32. Regarding it, there is a saying sung of old by king Yayati, and remembered, O sire, by all persons conversant with the Scriptures dealing with Liberation.

33. The effulgent ray exists in one's Soul and not anywhere else. It exists equally in all creatures. One can see it himself if his heart be given to Yoga.

34. When a person lives in such a way that another is not filled with fear on seeing him, and when a person is not himself filled with fear on seeing others, when a person ceases to cherish desire and malice, he is then said to attain to Brahma.

35. When a person ceases to cherish a sinful attitude towards all creatures in thought, word, and deed, he is then said to attain to Brahma.

36. By controlling the mind and the soul, by renouncing malice that stupefies the mind, and by throwing off desire and stupefaction, one is said to attain to Brahma.

37. When a person assumes an equality of attitude about all objects of hearing and vision, as also about all living creatures, and gets over all pairs of opposites, he is then said to attain to Brahma.

38—39. When a person regards impartially praise and dispraise; gold and iron, happiness and misery, heat and cold, good and evil, the agreeable and the disagreeable, life and death, he is then said to attain to Brahma.

40. One following the duties of the mendicant order should restrain his senses and the mind like a tortoise withdrawing its outstretched limbs.

41. As a house covered with darkness, is capable of being seen with the help of a lighted lamp, similarly can the soul be seen with the help of the lamp of the understanding.

42. O foremost of intelligent persons, I see that all this knowledge that I am imparting to you, lives in you. Whatever else should be known by one desirous of learning the Religion of Liberation, is already known to you.

43. O regenerate Rishi, I am convinced that through the mercy of your preceptor and through the instructions you have received, you have already transcended all objects of the senses.

44. O great ascetic, through the grace of your father, I have acquired omniscience, and hence I have succeeded in knowing you.

45. Your knowledge is much greater than what you think it to be. Your perceptions, also that result from intuition, are much greater than what you think them to be. Your power also is much greater than you are conscious of.

46. Whether in consequence of your tender age, or of the doubts you have not been able to remove, or of the fear that is due to the unattainment of Liberation, you are not conscious of that Knowledge due to Intuition, although it has originated in your mind.

47. After one's doubts have been removed by persons like us, one succeeds in opening the knots of one's heart, and, then, by a righteous endeavour, one acquires, and becomes conscious of, that Knowledge.

48. As regards yourself, you are one that has already acquired knowledge. Your intelligence is steady and tranquil. You are free from covetousness. For all that, O Brahmana, one never succeeds, without endeavour in attaining to Brahma, which is the highest object of acquisition.

49. You see no difference between happiness and misery. You are not covetous. You have no desire for dancing and song. You have no attachments.

50. You have no attachment to friends. You have no fear in things which fill with fear. O blessed one, I see that you consider equally a lump of gold and a clod of Earth.

51. Myself and other persons endued with wisdom, see you established in the highest and indestructible path of peace.

52. O Brahmana, you discharge the duties of Brahmana and enjoy the fruit which should be his, and which is at one with the essence of the object represented by Liberation. What else have you to enquire of me?"

## CHAPTER CCCXXVIII.

(MOKSHADHARMA PARVA).—

*Continued.*

**Bhishma said:—**

1. "Having heard these words of king Janaka, Shuka of purified soul and settled conclusions began to stay in his Soul by his Soul, having of course seen Self by Self.

2. His object being fulfilled he became happy and tranquil, and without further questioning Janaka, he proceeded northwards to the mountains of Himavat with the speed of the wind and like the wind.

3—4. Those mountains were full of various clans of Apsaras and echoed with many soft sounds. Filled with thousands of Kinnaras and Bhiringarajas, it was adorned, besides, with many Madgus and Khamjaritas and many Jivajivakas of variegated color.

5. And there were many peacocks also of gorgeous hues, uttering their shrill but melodious cries.

6. Many beves of swans also, and many flights of gladdened coals, too, adorned the place. The king of birds, viz., Garuda, lived on that summit constantly.

7. The four Regents of the world, the gods, and various classes of Rishis, used always to come there from desire of doing good to the world.

8. It was there that the great Vishnu had practised the severest penances for the object of getting a son.

9—11. It was there that the commander-in-chief of the gods named Kumara, in his younger days, disregarding the three worlds with all the inhabitants, threw down his dart, piercing the Earth therewith. Throwing down his dart, Skanda, addressing the



universe, said,—If there be any person who is superior to me in might, or who holds Brahmanas to be dearer, or who can equal me in devotion to the Brahmanas and the Vedas, or who is endued with energy like me, let him draw up this dart of at least shake it!—Hearing this challenge, the three worlds became stricken with anxiety, and all creatures asked one another, saying,—who will raise this dart?

12. Vishnu saw all the gods and Asuras and Rakshasas to be greatly troubled in mind.

13. He thought of what should be done under the circumstances. Without being able to bear that challenge regarding the hurling of the dart, he directed his eyes towards Skanda, the son of the Fire-god.

14. The pure Vishnu caught hold of the burning dart with his left hand, and began to shake it.

15. When the dart was being thus shaken by the highly powerful Vishnu, the whole Earth with her mountains, forests, and seas, shook with the dart.

16. Although Vishnu was fully capable to raise the dart, still he contented himself with only shaking it. In this, the powerful lord only kept the honor of Skanda intact.

17. Having shaken it himself, the divine Vishnu, addressing Prahlada, said,—see the might of Kumara! None else in the universe can raise this dart.

18. Unable to bear this, Prahlada determined to raise the dart. He caught it, but was unable to shake it at all.

19. Uttering a loud cry, he dropped down on the hill-top in a swoon. Indeed, the son of Hiranyakashipu dropped down on the Earth.

20. Going towards the northern side of those grand mountains, Mahadeva, having the bull for his emblem, had practised the austere penances.

21. The asylum where Mahadeva had practised those austerities is encompassed on all sides with a burning fire. Unapproachable by persons of impure souls, that mountain is known by the name of Aditya.

22. There is a fiery girdle all around it, of ten Yojanas in width and it is incapable of being approached by Yakshas and Rakshasas and Danavas.

23. The illustrious God of Fire, endued with mighty energy, lives there in embodied form, engaged in removing all obstacles from the side of Mahadeva of great wisdom who remained there for a thousand celestial years, standing on one foot.

24. Living on the side of that foremost of mountains, Mahadeva of great vows scorched the gods greatly.

25. At the foot of those mountains, in a retired spot, Parashara's son of great ascetic merit, *viz.*, Vyasa, taught the Vedas to his disciples.

26. Those disciples were the highly blessed Sumanta, Vaishampayana, Jaimini of great wisdom, and Paila of great ascetic merit.

27. Shuka went to that charming asylum where his father, the great ascetic Vyasa, was living surrounded by his disciples.

28. Seated in his asylum, Vyasa saw his son approach like a burning fire of scattered flames, or resembling the Sun himself in effulgence.

29. As Shuka approached, he did not seem to touch the trees or the rocks of the mountain. Perfectly dissociated from all objects of the senses, and engaged in Yoga, the great ascetic came, resembling in speed an arrow shot off a bow.

30. Born on the fire-sticks, Shuka approaching his father, touched his feet. With due formalities he then accosted the disciples of his father.

31. With great cheerfulness he then described in full to his father all the particulars of his conversation with king Janaka.

32. After the arrival of his powerful son, Vyasa, the son of Parashara, continued to live there on the Himavat, engaged in teaching his disciples, and his son.

33. One day as he was seated, his disciples, all well-read in the Vedas, having their senses under control, and gifted with tranquil souls, sat themselves around him.

34. All of them had perfectly mastered the Vedas with their branches. All of them were observant of penances. With joined hands they addressed their preceptor in the following words,

The disciples said :—

35. We have, through your favour, been endued with great energy. Our fame, also, has spread. There is one favour that we pray you to grant us.

36. Hearing these words of theirs, the twice-born Rishi answered them, saying,—Ye sons, tell me what that boon is which you want me grant you.

37—38. Hearing this answer of their preceptor, the disciples became filled with joy. Bending their heads once more low

to their preceptor, and joining their hands, all of them simultaneously, said, O king, these excellent words:—If our preceptor has been gratified with us, then, O best of sages, we are sure to be successful.

39. We all solicit you, O great Rishi, to grant us a boon. Do you show us favour. Let no sixth disciple succeed in acquiring fame.

40. We are four. Our preceptor's son forms the fifth. Let the Vedas shine in only us five! This is the boon that we pray for.

41—42. Hearing these words of his disciples, Vyasa, the son of Parashara, endued with great intelligence, well conversant with the meanings of the Vedas, endued with a pious soul, and always engaged in thinking of objects that grant benefits on a person in the next world, said to his disciples these righteous words, fraught with great benefit:—The Vedas should always be given to him, who is a Brahmana, or to him who is desirous of listening to Vedic instructions, by him who eagerly wishes to acquire a residence in the region of Brahman.

43. Do ye multiply. Let the Vedas spread. The Vedas should never be given to one who has not formally become a disciple. Nor should they be given to one who does not observe good vows. Nor should they be given for living in one who is of one impure soul.

44. These should be known as the proper accomplishments of persons who can be accepted as disciples. No science should be given to one without a proper examination of one's character.

45. As pure gold is tested by heat, cutting, and rubbing, similarly disciples should be tested by their birth and accomplishments.

46. Ye should never give disciples tasks to which they should not be set, or tasks which are full of dangers. One's knowledge is always proportionate to his understanding and diligence in study.

47. Let all disciples master all difficulties, and let all of them be crowned with success. Ye are competent to expound the scriptures to persons of all the castes. Only ye should, while delivering instructions address a Brahmana, first of all.

48. These are the rules about the study of the Vedas. This again is considered as a high task. The Vedas were created by the Self-create for the purpose of praising the gods therewith.

49. That man who, through stupefaction of intellect, speaks ill of a Brahmana

well-read in the Vedas, is certain to meet with humiliation on account of such evil-speaking.

50. He who, disregarding all rules of virtue, seeks knowledge, and he who, disregarding the rules of virtue, communicates knowledge, both of them fall off and instead of that love which should exist between preceptor and disciple, such questioning and such communication are sure to create distrust and suspicion.

51. I have now told you everything about the way in which the Vedas should be studied and taught. Ye should treat your disciples thus, remembering these instructions."

## CHAPTER CCCXXIX.

(MOKSHADHARMA PARVA).—

*Continued.*

**Bhishma said:—**

1. "Hearing these words of their preceptor, Vyasa's disciples gifted with great energy, became filled with joy and embraced one another.

2. Addressing one another, they said,—We will remember and act according to what has been said by our illustrious preceptor in view of our future well-being.

3—4. Having said this to one another with gladdened hearts, the disciples of Vyasa, who were consummate masters of words, once more addressed their preceptor and said,—If it pleases you, O powerful one, we wish to get down from this mountain to the Earth, O great ascetic, for the object of sub-dividing the Vedas.

5—6. Hearing these words of his disciples, the powerful son of Parashara, replied them in these wholesome words which were fraught, besides, with virtue and profit,—You may go to the Earth or to the regions of the gods as ye like. You should always be careful, for the Vedas are such that they are always liable to be misunderstood.

7. Permitted by their preceptor of truthful speech, the disciples left him after going round him and bowing their heads to him.

8. Descending upon the Earth they celebrated the Agnishtoma and other sacrifices; and they began to officiate at the sacrifices of Brahmanas and Kshatriyas and Vaishyas.

9. Happily spending their days in the domestic mode of life, they were treated by the Brahmanas with great reverence.



Possessed of great fame and prosperity, they were engaged in teaching and officiating in sacrifices.

10. After his disciples had departed, Vyasa remained in his hermitage, with only his son in his company. Passing his days in anxious thoughtfulness, the great Rishi, endued with wisdom, kept silent, sitting in a retired corner of the asylum.

11. At that time Narada of great ascetic merit came there for seeing Vyasa, and addressing him, said these words of sweet sound.

**Narada said :—**

12. O twice-born Rishi of Vashistha's family, why are Vedic sounds silent now? Why are you sitting silent and alone, engaged in meditation like one engrossed in thought?

13. Alas, destitute of Vedic sound, this mountain has lost its beauty, as the Moon shorn of splendour when possessed by Rahu or covered with dust.

14. Though inhabited by the celestial Rishis, yet shorn of Vedic sounds, the mountain no longer appears beautiful now but resembles a village of Nishadas.

15. The Rishis, the gods, and the Gandharvas, too, no longer shine as before on account of being deprived of Vedic sound.

16—17. Hearing these words of Narada the Island-born Krishna answered, saying,—O Great Rishi, O you who are conversant with the sayings of the Vedas, all that you have said is agreeable to me, and you should say it to me! You are omniscient. You have seen everything. Your curiosity knows all things.

18. You know every thing in the three worlds. Do you, then, O twice-born Rishi, order me. O, tell me what I am to do.

19. Tell me, O twice-born Rishi, what should now be done by me. Separated from my disciples, my mind has become very dispirited.

**Narada said :—**

20. The fault of the Vedas is the suspension of their recitation. The fault of the Brahmanas is their non-observance of vows. The Vahika race is the stain of the Earth. Curiosity is the fault of women.

21. Do you with your intelligent son recite the Vedas, and do you with the echoes of Vedic sounds remove the fears of the Rakshasas.

**Bhishma continued :—**

22. Hearing these words of Narada,

Vyasa, the best of all persons knowing duties and firmly devoted to Vedic recitation, became filled with joy and answered Narada, saying,—So be it.

23. With his son Shuka, he began to recite the Vedas in a loud sweet voice, observing all the rules of ortheopy and, as it were, filling the three worlds with that sound.

24. One day as father and son, who knew well the ordinances of duties, were engaged in reciting the Vedas, a violent wind arose as if moved by the gales that blow on the bosom of the ocean.

25. Understanding from this incident that the hour was not suited to sacred recitation, Vyasa immediately ordered his son to stop the recitation. Shuka, thus forbidden by his father, became filled with curiosity.

26. He asked his father saying,—O twice-born one, whence is this Wind? You should tell me everything about the conduct of the Wind.

27. Hearing this question of Shuka, Vyasa became filled with wonder. He answered Shuka by telling him that that was an omen which showed that the recitation of the Vedas should be stopped.

28. You have acquired spiritual vision. Your mind too has, of itself, become purged off all impurities. You have been freed from the qualities of Darkness and Ignorance. You live now in the quality of Goodness.

29. You see now your Soul with your Soul as one sees his own shadow in a mirror. Staying yourself on your own Soul, do you reflect on the Vedas.

30. The path of the Supreme Soul is called the path of the gods. The path that is made up of the quality of Ignorance is called the path of Pitris. These are the two paths in the world hereafter. By one, people go to heaven. By the other people go to hell.

31. The winds blow, on the Earth's surface and in the sky. There are seven courses in which they blow. Listen to me as I describe them one after another.

32. The body has the senses. The senses are ruled over by the Sadhyas and many great beings of great strength. These gave birth to an invincible son named Samana.

33. From Samana originated a son called Udana. From Udana originated Vyana. From Vyana arose Apana, and lastly from Apana originated the wind called Prana.

34. That invincible scorcher of all enemies, *vis.*, Prana, became barren. I shall now recite to you the different functions of those winds.

35. The wind is the root of the various functions of all living creatures, and because living creatures are enabled to live by it, therefore is the wind called Prana (or life).

36. That wind which is the first in the above number and which is known by the name of Pravaha (Samana) drives, along the first course, masses of clouds born of smoke and heat. Passing through the sky, and coming into contact with the water in the clouds, that wind shows itself in effulgence among the darts of lightening.

37. The second wind, called Avaha blows with a loud noise. It is this wind that make Soma and the other luminaries rise and appear. Within the body that wind is called Udana by the wise.

38—39. That wind which drinks up water from the four oceans, and having sucked it up gives it to the clouds in the sky and which, having given it to the clouds, presents them to the gods of rain, is third in the number and known by the name of Udvaha.

40—41. That wind which supports the clouds and divides them into various parts which melts them for pouring rain and once more solidifies them, which is perceived as the sound of roaring clouds, which exists for the preservation of the world by itself assuming the form of the clouds, which carries the cars of all celestials along the sky, is known by the name of Samvaha. The fourth in the number, it is gifted with great strength so that it is capable of rending the very mountains.

42. The fifth wind has great force and speed. It is dry and roots out and breaks down all trees. Existing with it, the clouds are called Valahaka.

43—44. That wind causes portends of many sorts and creates roaring sounds in the sky. It is known by the name of Vivaha.

45. The sixth wind carries all celestial waters in the sky and prevents them from falling down. Keeping the sacred waters of the celestial Ganga, that wind blows preventing them from having a downward course.

46. Obstructed by that wind from a distance, the Sun, which is really the root of a thousand rays, and which lights up the world, appears as a luminous body of but one ray.

47. Through the action of that wind, the Moon, after waning increases again till he shows his full disc. That wind is known, O foremost of ascetics, by the name of Parivaha.

48—51. That wind which takes away the life of all living creatures when the proper times comes, whose path is followed by Death and Surya's son Yama, which becomes the source of that immortality which is acquired by Yogins of subtle sight who are always engaged in Yoga-meditation, by whose help the thousands of grandsons of Daksha, that lord of creatures, by his ten sons, succeeded in days of yore in reaching the ends of the universe, whose touch enables one to acquire Liberation by freeing himself from the obligation of returning to the world,—that wind is called by the name of Paravaha. The foremost of all winds, it cannot be resisted by any body.

52. Wonderful are these winds all of whom are the sons of Diti. Capable of going everywhere and upholding all things, they blow all around you without being attached to you at any time.

53. This, however, is greatly wonderful, *vis.*, that this foremost of mountains should thus be suddenly shaken by that wind which has begun to blow.

54. This wind is the breath of Vishnu's nostrils. When moved with speed, it begins to blow with great vehemence at which the whole universe becomes agitated.

55. Hence, when the wind begins to blow with violence, persons knowing the Vedas do not recite the Vedas. The Vedas are a form of wind. If uttered with vehemence, the external wind becomes agitated.

56. Having said these words, the powerful son of Parashara ordered his son to go on with his Vedic recitation. He then left that place for plunging into the waters of the celestial Ganga."

## CHAPTER CCCXXX.

### (MOKSHADHARMA PARVA).—

*Continued.*

Bhishma said:—

1. "After Vyasa had left the spot, Narada, passing through the sky, came to Shuka engaged in studying the scriptures. The celestial Rishi came for the object of asking Shuka the meaning of certain parts of the Vedas.



2. Seeing the celestial Rishi Narada arrived at his asylum, Shuka adored him by offering him the Arghya according to the rites laid down in the Vedas.

3. Pleased with the honors conferred upon him, Narada addressed Shuka, saying.—Tell me, O foremost of pious men, how, O dear child, may I accomplish what is for your highest good.

4. Hearing these words of Narada, Shuka said to him, O Bharata, these words:—You should instruct me about what may be beneficial to me!

**Narada said:—**

5. In days of yore the illustrious Sanat-kumara had said these words to certain Rishis of purified souls who had gone to him for enquiring after the truth.

6. There is no eye like that of knowledge. There is no penance like the practice of truth. There is no sorrow like attachment. There is no happiness like renunciation.

7. Abstinence from sinful deeds, steady practice of virtue, good conduct, the due observance of all religious duties,—these form the highest good.

8. Having acquired the status of humanity which is mixed with sorrow, he who becomes attached to it, becomes stupefied: such a man never succeeds in freeing himself from sorrow. Attachment is a mark of sorrow.

9. The understanding of a person who is attached to earthly object becomes more and more entangled in the net of stupefaction. The man who becomes entangled in the net of stupefaction comes by sorrow both in this world and in the next.

10. One should, by every means in his power, control both desire and anger if one tries to acquire what is for his good. Those two originate for only destroying his good.

11. One should always protect his penances from anger, and his prosperity from pride. One should always protect his knowledge from honor and dishonor, and his soul from error.

12. Mercy is the highest virtue. Forgiveness is the highest power. The knowledge of self is the highest knowledge. There is nothing higher than truth.

13. It is always meet to speak the truth. It is better again to speak what is wholesome than to speak what is true. I hold that that is truth which is filled with the greatest benefit to all creatures.

14. That man is said to be truly learned and truly endowed with wisdom who renounces every act, who never indulges in hope, who is perfectly dissociated from all worldly surroundings, and who has renounced everything that belongs to the world.

15—16. That person who, without being attached thereto, enjoys all objects of sense with the help of senses which are completely under his control, who is endowed with a tranquil soul, who is never moved by joy or sorrow, who is engaged in Yoga-meditation, who lives with the gods presiding over his senses and dissociated also from them, and who, though gifted with a body, never considers himself as identifiable with it, becomes liberated and very soon acquires what is his highest good.

17. One who never sees others, never touches others, never talks with others, soon, O ascetic, acquires what is for his highest good.

18. One should not injure any creature. On the other hand, one should treat with friendliness to all. Having acquired the status of humanity, one should never treat inimically to any one.

19. A perfect disregard for all (worldly) things, perfect contentment, abandonment of hope of every sort, and patience,—these form the highest good of one who has governed his senses and acquired a knowledge of self.

20. Renouncing all attachments, O child, do you master all your senses, and thereby acquire happiness both in this world and in the next.

21. They who are free from cupidity have never to suffer any sorrow. One should, therefore, renounce all cupidity from one's soul. By renouncing cupidity, O amiable and blessed one, you will be able to liberate yourself from sorrow and pain.

22. One who wishes to conquer that which is unconquerable should live giving himself up to penances, to self-control, to taciturnity, to a subjugation of the soul. Such a person should live in the midst of attachments without being attached thereto.

23. That Brahmana who lives in the midst of attachments without being attached to them and who always lives in seclusion, very soon acquired the highest happiness.

24. That man who lives alone in happiness in the midst of creatures who are seen to find pleasure in leading lives of sexual union, should be known to be a person

whose thirst has been satisfied by knowledge. It is well known that that man whose thirst has been satisfied by knowledge has never to grieve.

25. One acquires the status of the god by means of good deeds; the status of humanity by means of acts which are good and bad; while by acts which are purely wicked, one helplessly falls down among the lower animals.

26. Always attacked by sorrow and decrepitude and death, a living creature is being cooked in this world. Do you not know it?

27. You generally consider that to be beneficial which is really injurious; that to be certain which is really uncertain; and that to be desirable and good which is undesirable and not good. Alas, why do you not form a correct apprehension of these?

28. Like a silkworm that covers itself in its own cocoon, you are continually covering yourself in a cocoon made of your own numberless deeds born of stupefaction and mistake. Alas, why do you not form a correct apprehension of your situation?

29. No need of attaching yourself to earthly objects. Attachment to earthly objects produces evil. The silk-worm that forms a cocoon round itself is at last destroyed by its own deed.

30. Those persons who become attached to sons and wives and relatives meet with destruction in the end, as wild elephants sunk in the mire of a lake are by and by weakened till overtaken by Death.

31. See, all creatures that allow themselves to be dragged by the net of affection become subject to great grief as fishes on land, dragged thereto by means of large nets.

32. Relatives, sons, wives, the body itself, and all properties amassed with care, are unsubstantial and of no use in the next world. Only acts, good and bad, that one does, follow him to the other world.

33. When it is certain that you shall have to go helplessly to the other world, leaving behind all these things, alas, why do you then allow yourself to be attached to such worthless unsubstantial things, without attending to what forms your real and durable wealth?

34. The path which you shall have to pass through is without resting places of any sort. There is no support along that way which one may catch for maintaining oneself. The country through which it passes is unknown and undiscovered. It is, again, covered with thick darkness.

Alas, how will you go along that way without being supplied with the necessary expenses?

35. When you shall go along that road, nobody will follow you. Only your deeds, good and bad, will follow you when you shall leave this world for the next.

36. One seeks the real object by means of learning, acts, purity and great knowledge. When that foremost of objects is acquired, one becomes liberated.

37. The desire that one feels for living in the midst of human dwellings is like a binding fetter. They that are of good deeds succeed in snapping that fetter and freeing themselves. Only men of wicked deeds do not succeed in breaking them.

38—39. The river of life is dreadful. Personal beauty or form forms its banks. The mind is the speed of its current. Touch forms its island. Taste forms its current. Scent is its mire. Sound is its waters. That particular part of it which leads towards heaven is beset with great difficulties. Body is the boat by which one must cross that river. Forgiveness is the oar by which it is to be moved. Truth is the ballast that keeps that boat steady. The practice of virtue is the rope that is to be put to the mast for dragging that boat along difficult waters. Charity or gift forms the wind that moves the sails of that boat. Gifted with swift speed, it is with that boat that one must cross the river of life.

40. Renounce both virtue and vice, and truth and falsehood. Having renounced truth and falsehood, do you cast off that by which these are to be shaken off.

41. By casting off all purpose, do you renounce virtue; do you cast off sin also by renouncing all desire. With the help of the understanding, do you renounce truth and falsehood; and, at last, do you renounce the understanding itself by knowledge of the highest subject.

42—43. Do you renounce this body having bones for its pillars; sinews for its binding strings and cords; flesh and blood for its outer plaster; the skin for its outer case; full of urine and faeces and, therefore, sending forth a bad smell; exposed to the attacks of decrepitude and sorrow; forming the seat of disease and weakened by pain; predominated by the quality of Darkness; not permanent or durable, and which serves as the habitation of the indwelling creature.

44. This entire universe of matter, and that which is called Mahat or Buddhi, are formed of great elements. That which is



called Mahat is due to the action of the Supreme.

45. The five senses, the three qualities of Tamas, Sattwa, and Rajas,—these make up seventeen.

46. These seventeen, which are known by the name of the Unmanifest, with all those that are called Manifest, *vis.*, the five objects of the five senses, with Consciousness and the Understanding, constitute the well-known twenty-four.

47. When endued with those twenty-four possessions, one comes to be called by the name of Jiva or Individual Soul.

48. He who knows the three-fold objects as also happiness and sorrow and life and death, truly and in all their details, is said to know growth and decay. All objects of knowledge, should be known by and by.

49. All objects that are perceived by the senses are called Manifest. Whatever objects are above the senses, and are apprehended by means only of their marks are said to be Unmanifest.

50. By controlling the senses, one acquires great gratification, like a thirsty and parched traveller at a sweet shower of rain. Having restrained the senses one sees one's soul spread out for embracing all objects, and all objects in one's soul.

51. Having its roots in knowledge, the power is never lost of the man who (thus) sees the Supreme in his soul,—of the man, who always sees all creatures in all conditions.

52. He who, by the help of knowledge, gets over all sorts of pain begotten of mistake stupefaction, never catches any evil by coming into contact with all creatures.

53—55. Such a man, his understanding being fully shown, never finds fault with the course of conduct that prevails in the world. One conversant with Liberation says that the Supreme Soul is without beginning and without end; that it takes birth as all creatures; that it resides in the Individual Soul; that it is inactive, and without form. Only that man who meets with grief on account of his own misdeeds, kills numerous creatures for the purpose of preventing that grief. On account of such sacrifices, the performers have to go through re-births and have necessarily to perform numberless deeds on all side.

56. Such a man, blinded by mistake, and considering that to be happiness which is really a source of grief, is continually rendered unhappy like a sick person who eats bad food.

57. Such a man is pressed and grinded by his deeds like any substance that is churned. Fettered by his deeds he obtains re-birth, the order of his life being determined by the character of his deeds.

58. Suffering many kinds of torture, he passes through a repeated round of re-births like a wheel that turns ceaselessly. You have, however, snapped asunder all your fetters. You abstain from all deeds.

59. Possessed of omniscience and the master of all things, may you be successful, and do you become freed from all existent objects. Through subjugation of their senses and the power of their penances, many persons, having destroyed the fetters of action, acquired great success and uninterrupted happiness.

## CHAPTER CCCXXXI.

(MOKSHADHARMA PARVA).—

*Continued.*

Narada said:—

1. By listening to such sacred scriptures, as bring about tranquillity, as remove grief, and as yield happiness, one acquired (a pure) understanding, and, having acquired it, obtains to great happiness.

2. A thousand causes of sorrow, a hundred causes of fear, from day to day, attack one who is shorn of understanding but not one who is endued with wisdom and learning.

3. Do you, therefore, listen to some old narratives as I recount them to you, for the object of removing your sorrow. If one can subjugate his understanding, he is sure to acquire happiness.

4. By accession of what is undesirable and dissociation from what is agreeable, only men of little intelligence yield to mental sorrow.

5. When things are passed, one should not grieve, thinking of their merits. He who thinks of such past things with affection can never liberate himself.

6. One should always try to find out the faults of those things to which one becomes attached. One should always consider such things to be fraught with much evil. By doing so, one should soon free him therefrom.

7. The man who grieves for what is past, cannot acquire either riches or religious merit or fame. What exists no longer cannot be acquired. When such things go away, they do not return.

8. Creatures sometimes acquire and sometimes lose earthly objects. No man in this world can be grieved by all the events that befall him.

9. Dead or lost, he who grieves for what is gone only gets sorrow for sorrow. Instead of one sorrow, he gets two.

10. Those men who, seeing the course of life and death in the world with the help of their intelligence, do not shed tears, are said to see properly. Such persons have never to shed tears.

11. When any such calamity comes, which creates either their physical or mental grief, as is incapable of being prevented by even his best endeavours, one should cease to think on it with sorrow.

12. Not to think of it is the penance for sorrow. By thinking of it, one can never remove it; on the other hand, by thinking upon sorrow, one only increases it.

13. Mental sorrow should be destroyed by wisdom; while physical sorrow should be removed by medicines. This is the power of knowledge. One should not, in such matters, act like men of little understandings.

14. Youth, beauty, life, hoarded riches, health, association with those that are loved, these all are fickle. One endued with wisdom should never covet them.

15. One should not lament individually for a sorrowful incident that concerns an entire community. Instead of indulgence in grief when it comes, one should try to avert it and apply a remedy as soon as he finds the opportunity for doing it.

16. There is no doubt that in this life misery is much greater than that of happiness. There is no doubt in this that all men show attachment for objects of the senses and that death is considered as disagreeable.

17. That man who renounces both joy and sorrow, is said to attain to Brahma. When such a man dies, men of wisdom never indulge in any grief for him.

18. There is pain in spending wealth. There is pain in protecting it. There is pain in acquiring it. Hence, when one's wealth is lost, he should not grieve for it.

19. Men of little understandings, in their efforts to acquire different grades of wealth, lose their contentment and at last die broken-hearted. Wise men, however, are always contented.

20. All combinations are sure to end in dissolution. All things that are high are destined to fall down and become low.

Union is sure to end in disunion, and life is certain to end in death.

21. Thirst can never be satiated. Contentment is the greatest happiness. Hence, wise men regard contentment as the most valuable wealth.

22. One's lease of life is running continually. It stops not in its course for even a single moment. When one's body itself is not durable, what other thing is there which one should consider as durable?

23. Those persons who, meditating on the nature of all creatures and, concluding that it is beyond the grasp of the mind, direct their attention to the highest path, and, starting, acquire a fair progress in it, have not to indulge in sorrow.

24. Like a tiger seizing and running away with its prey, Death seizes and runs away with the man, who is engaged in such occupation and which is still not satiated with objects of desire and enjoyment.

25. One should always try to liberate himself from sorrow. One should try to remove sorrow by beginning his work with cheerfulness, that is without indulging in sorrow, having freed himself from a particular sorrow, one should act in such a way as to keep sorrow at a distance by abstaining from all shortcomings of conduct.

26. The rich and the poor alike find nothing in sound and touch and form and scent and taste, after the immediate enjoyment thereof.

27. Before union, creatures never suffer sorrow. Hence, one who has not deviated from his original nature, never grieves when that union comes to an end.

28. One should control his sexual appetite and the stomach with the help of patience. One should protect his hands and feet with the help of the eye. One's eyes and ears and the other senses should be protected by the mind. One's mind and speech should be governed with the help of wisdom.

29. Renouncing love and affection for persons that are known as well as for those that are unknown, one should act with humility. Such a person is said to be endued with wisdom, and such a one surely finds happiness.

30. That man who is pleased with his own Soul, who is given to Yoga, who depends upon nothing out of self, who is without cupidity, and who acts without the help of anything but his self, succeeds in acquiring happiness.



## CHAPTER CCCXXXII.

## (MOKHADHARMA PARVA).—

*Continued.***Narada said :—**

1. When the changes of happiness and sorrow appear or disappear, they cannot be prevented by either wisdom or policy or exertion.

2. Without suffering himself to deviate from his true nature, one should try his best for protecting his own Self. He who makes such care and exertion, has never to perish. Considering Self as something dear, one should always try to rescue himself from decrepitude, death, and disease.

3. Mental and physical ailments afflict the body, like keen-pointed arrows discharged from the bow by a strong Bowman.

4. The body of a person who is tortured by thirst, who is moved by agony, who is perfectly helpless, and that is desirous of prolonging his life, is dragged towards destruction.

5. Days and nights are continually running, carrying away in their current the periods of life of all human beings. Like currents of rivers, these flow ceaselessly without ever returning.

6. The continued succession of the lighted and the dark fortnights is destroyed all mortal creatures without stopping for even a moment in this work.

7. Rising and setting day after day, the Sun, who is himself undecaying, is perpetually cooking the joys and sorrows of all men.

8. The nights are continually going away, taking with them the good and bad incidents that befall man, that depend on destiny, and that are unexpected by him.

9. If the fruits of man's deeds were not dependent on other circumstances, then one would acquire whatever object he would long for.

10. Even men of controlled senses, of cleverness, and of intelligence, if destitute of acts, never succeed in acquiring any fruits.

11. Others, though shorn of intelligence and accomplishments of any sort, and who are really the lowest of men, are seen, even when they do not wish for success, to be crowned with the fruition of all their desires.

12. Some one else, who is always ready to injure all creatures, and who is engaged

in imposing on all the world, is seen to languish in happiness.

13. Some one who sits idly, acquires great prosperity; while another, by working earnestly, is seen to miss desirable fruits almost within his reach.

14. Do you ascribe it as one of the faults of man! The seminal fluid, originating in one's nature from sight of one person, goes to another person.

15. When given to the womb, it sometimes produces an embryo and sometimes fails. When sexual intercourse fails, it resembles a mango tree that puts forth a great many flowers without, however, producing a single fruit.

16. As regards some men who are desirous of having offspring and who, for the fruition of their object, work earnestly, they fail to procreate an embryo in the womb.

17. Some person, again, who tears the birth of an embryo as one tears a snake of deadly poison, finds, a long-lived son born to him and who seems to be his own self return to the stages through which he has passed.

18. Many persons with strong desire for children, and cheerless on that account, after sacrificing to many gods and practising severe austerities, at last beget children, duly borne for ten long months, that prove to be veritable wretches of their race.

19. Others, who have been obtained by virtue of such blessed rites and observances, at once acquires riches and grain and various other sources of enjoyment, acquired and accumulated by their forefathers.

20. In an act of sexual intercourse, when two persons of opposite sexes come into contact with one another, the embryo takes birth in the womb, like a calamity attacking the mother.

21. Very soon after the suspension of the vital airs, other physical forms possess that embodied creature whose gross body has been destroyed but whose deeds have all been performed with that gross body, made of flesh and phlegm.

22. Upon the destruction of the body, another body which is as much destructible as the one which is destroyed, is kept ready for the burnt and destroyed creature even as one boat goes to another for transferring to itself the passengers of the other.

23. By sexual intercourse, a drop of the seminal fluid that is inanimate, is cast into the womb. I ask you, through whose or what care is the embryo kept alive?

24. That part of the body into which the food that is eaten goes and where it is digested, is the place where the embryo lives, but it is not digested there.

25. In the womb, amid urine and fæces, one's sojourn is governed by Nature. The born creature is not free in the matter of residence therein or escape therefrom. In fact, in these respects, he is perfectly helpless.

26. Some embryos fall from the womb. Some come out alive. While as regards some, they are destroyed in the womb, after being quickened with life, on account of some other bodies being ready for them.

27. That man who, in an act of sexual intercourse, injects the seminal fluid, obtains from it a son or daughter. The offspring thus obtained, when the time comes, takes part in a similar act of sexual intercourse.

28. When the lease of a person's life ends, the five primal elements of his body attain to the seventh and the ninth stages and they cease to be. The person, however, suffers no change.

29. Forsooth, when persons are attacked by diseases as little animals assailed by hunters, they then lose the power of rising up and moving about.

30. If when men are attacked by diseases, they wish to spend even immense riches, physicians with their best efforts fail to lessen their sufferings.

31. Even physicians, who are well-skilled and expert in their science and well-equipped with excellent medicines, are themselves attacked by disease like animals assailed by hunters.

32. Even if men drink many astringents and various sorts of medicated ghee, they are seen to be broken by decrepitude like trees by strong elephants.

33. When animals and birds and beasts of prey and poor men are attacked by diseases, who treats them with medicines? Indeed, these are not seen to be ill.

34. Like larger animals attacking smaller ones, diseases are seen to attack even dreadful kings of fierce energy and invincible prowess.

35. All men, deprived of the power of even uttering cries of pain, and overwhelmed by error and grief, are seen to be carried away along the dreadful current into which they have been thrown.

36. Embodied creatures, even when trying to conquer nature, are unable to conquer it with the help of wealth, of

sovereign power, or of the austere penances.

37. If all attempts men make were successful then men would never die, would never be subject to decrepitude, would never meet with any disagreeable thing, and lastly would have all their wishes fructified.

38. All men desire to acquire gradual superiority of position. To satisfy this wish they try their very best. The result, however, does not agree with their wish.

39. Even men who are perfectly careful, who are honest, and brave and endued with prowess, are seen to worship men intoxicated with the pride of wealth and with even alcoholic stimulants.

40. Some men are seen whose calamities vanish before even these are seen by them. Others there are who are seen to possess no riches but who are free from misery of every sort.

41. A great disparity is seen about the fruits that wait upon conjunctions of acts. Some are seen to carry vehicles on their shoulders, while some are seen to ride on them.

42. All men are desirous of riches and prosperity. A few only have cars dragged in their processions. Some there are who cannot get a single wife when their first married ones are dead; while others have hundreds of wives.

43. Misery and happiness are the two things which exist side by side. Men have either misery or happiness. See this is a subject of wonder! Do not, however, allow yourself to be stupefied by error at such a sight.

44. Renounce both virtue and sin! Renounce also truth and falsehood! Having renounced both truth and falsehood, do you then cast off that with whose help you shall cast off the former.

45. O best of Rishis, I have now told you what is a great mystery! With the help of such instructions, the gods succeeded in leaving the Earth for becoming the dwellers of heaven.

46. Hearing these words of Narada, Shuka, gifted with great intelligence and possessed of tranquillity of mind, reflected upon the drift of the instructions he received, but could not determine any thing.

47. He understood that one suffers great misery on account of children and wives; that one has to work hard for the acquisition of science and Vedic lore. He, there-



fore, asked himself, saying,—What is that situation which is eternal and which is free from all sorts of misery but in which there is great prosperity?

48. Thinking for a moment upon the course ordained for him, Shuka, who was well acquainted with the beginning and the end of all duties, determined to attain to the highest end which is full of happiness.

49. He questioned himself, saying,—How shall I, cutting off all attachments and becoming perfectly free, acquire that excellent end? How, indeed, shall I acquire that excellent situation whence there is no return into the ocean of various sorts of birth.

50. I wish to come by that condition of existence whence there is no return! Renouncing all kinds of attachments, arrived at certainty by mental retrospection, I shall acquire that end.

51. I shall acquire that situation in which your Soul will have tranquillity, and when I shall be able to live for good without being subject to decrepitude or change.

52. It is, however, certain that that high end cannot be acquired without the help of Yoga. One who has acquired the state of perfect knowledge and enlightenment never comes by low attachments through deeds.

53. I shall, therefore, have recourse to Yoga, and renouncing this body which is my present residence, I shall change myself into a wind and enter that mass of effulgence which is represented by the sun.

54. When Individual Soul enters that mass of effulgence, he no longer suffers like Shoma who, with the gods, upon the exhaustion of merit, drops down on the Earth and having once more acquired sufficient merit returns to heaven.

55. The Moon is always seen to decrease and once more increase. Seeing this decrease and increase that go on repeatedly, I do not wish to have a form of existence in which there are such changes.

56. The Sun warms all the worlds by means of his rays. His disc never suffers any diminution. Remaining unchanged, he drinks energy from all things. Hence, I wish to go into the Sun of blazing effulgence.

57. There I shall live, invincible by all, and in my inner soul freed from all-fear, having renounced this body of mine in the solar region.

58—59. I shall enter with the great Rishis the unbearable energy of the Sun.

I declare to all creatures, these trees, these elephants, these mountains, the Earth herself, the several cardinal points, the sky, the gods, the Danavas, the Gandharvas, the Pishachas, Uragas, and the Rakshasas, that I shall enter all creatures in the world.

60. Let all the gods with the Rishis, witness my Yoga-power to-day.—Having said these words, Shuka, informed the illustrious Narada of his intention.

61. Obtaining Narada's permission, Shuka then went to where his father was. Arrived before him, the great Muni, *vis.*, the great and Island-born Krishna, Shuka circumambulated him and addressed him the usual enquiries.

62. Hearing of Shuka's intention, the great Rishi became highly pleased. Addressing him the great Rishi said,—O son, O dear son, do you stay here to-day so that I may see you for some time for gratifying my eyes.

63. Shuka, however, paid no heed to that request. Freed from affection and all doubt, he began to think only of Liberation, and set his heart on the journey.

64. Leaving his father, that foremost of Rishis then went to the spacious breast of Kailasa which was inhabited by numbers of ascetics crowned with success."

## CHAPTER CCCXXXIII.

(MOKSHADHARMA PARVA).—

*Continued.*

Bhishma said:—

1. "Having got upon the summit of the mountain, O Bharata, the son of Vyasa sat down upon a level place free from blades of grass and secluded."

2. According to the direction of the scriptures and to the ordinances laid down, that ascetic, who knew the successive processes of Yoga, held his soul first in one place and then in another, beginning from his feet and proceeding through all the limbs.

3. Then when the Sun, had not risen long, Shuka sat, with his face turned towards the East, and hands and feet drawn in an humble posture.

4. In that spot where the intelligent son of Vyasa sat prepared to practise Yoga, there were no flocks of birds, no sound, and no sight that was repulsive or fearful.

5. He then saw his own Soul freed from all attachments. Seeing that highest of all things, he laughed in joy.

6. He once more set himself to Yoga for acquiring the path of Liberation. Becoming the great master of Yoga he got over the element of ether.

7. He then went round the celestial Rishi Narada, and informed him of the fact of his having begun to practise the highest Yoga.

**Shuka said:—**

8. I have succeeded in seeing the path (of Emancipation). I have addressed myself to it. Blessed be you, O you having penances for your wealth. I shall through your favour, O you of great splendour, acquire an end that is highly desirable.

**Bhishma said:—**

9. Having received the order of Narada, Shuka the son of the Island-born Vyasa saluted the celestial Rishi and once more set himself to Yoga and entered the element of ether.

10. Ascending then from the breast of the Kailasa mountain, he soared into the sky. Capable of passing through the sky, the blessed Shuka of fixed conclusion, then made himself at one with the element of Wind.

11. As that foremost of twice-born ones, effulgent like Garuda, was passing through the skies with the speed of the wind or thought, all creatures directed their eyes towards him.

12. Gifted with the splendour of fire or the Sun, Shuka then considered the three worlds as one Brahma, and went along that lengthy path.

13. Indeed, all creatures, mobile and immobile, cast their eyes upon him as he went with rapt attention, and a tranquil and fearless soul.

14. All creatures, according to the ordinance and according to their power, adored him with respect. The celestials poured showers of celestial flowers upon him.

15. Seeing him, all the tribes of Apsaras and Gandharvas became filled with wonder. The Rishis also, that were crowned with success, became equally surprised.

16. And they asked themselves,—Who is this one who has acquired success by his penances? With looks withdrawn from his own body but turned upwards, he is delighting us all with his glances.

17. Of highly righteous soul and celebrated throughout the three worlds, Shuka

went silently, his face turned towards the East and look directed towards the Sun. As he went, along he seemed to fill the entire sky with an all-pervading noise.

18. Seeing him coming in that way, all the tribes of the Apsaras, struck with fear O king, became filled with surprise.

19. Headed by Panchachuda and others, they looked at Shuka with eyes expanded by surprise. And they asked one another, saying,—What god is this one who has acquired such a high end? Forsooth, he comes here, freed from all attachments and desire.

20. Shuka then went to the Malaya mountains where Urvashi and Purvachitti used to always live.

21—22. Both of them, seeing the energy of the son of the great twice-born Rishi, became filled with wonder. And they said,—Wonderful is this concentration of attention of a twice-born youth who was accustomed to the recitation and study of the Vedas! Soon will he pass through the entire sky like the Moon. It was by dutiful service and humble ministrations towards his father that he gained this excellent understanding.

23. He is firmly devoted his father, endued with austere penances, and is very much loved by his father. Alas, why has he been dismissed by his inattentive father to go along a way whence no one returns.

24—25. Hearing these words of Urvashi, and attending to their meaning, Shuka, that foremost of all persons conversant with duties, looked on all sides, and once more saw the entire sky, the whole Earth with her mountains and waters and forests, and also all the lakes and rivers.

26. All the gods also, of both sexes, joining their hands, paid respect to the son of the Island-born Rishi and looked at him with wonder and reverence.

27—28. Shuka, addressing all of them, that foremost of all pious men, said these words,—If my father follow me and repeatedly call after me by my name, do all of you in a body return him an answer for me. Moved by the affection all of you have for me, do you satisfy this request of mine!

29—30. Hearing these words of Shuka, all the points of the horizon, all the forests, all the seas, all the rivers, and all the mountains answered him from all sides, saying,—We accept your command, O twice-born one! It shall be as you say! It is thus that we answer the words spoken by the Rishi."



## CHAPTER CCCXXXIV.

## (MOKSHADHARMA PARVA).—

*Continued.***Bhishma said:—**

1. "Having spoken in this way, the twice-born Rishi of austere penances, *vis.*, Shuka, lived on his success, renouncing the four sorts of faults.

2. Renouncing also the eight kinds of Tamas, he dismissed the five kinds of Rajas. Gifted with great intelligence, he then renounced the attribute of Sattwa. All this seemed extremely wonderful.

3. He then lived in that eternal station which is shorn of attributes, freed from every indication, that is, in Brahma, shining like a smokeless fire.

4. Meteors began to shoot. The points of the horizon seemed to be ablaze. The Earth trembled. All these phenomena seemed extremely wonderful.

5. The trees began to throw off their branches and the mountains their summits. Loud peals were heard that seemed to rive the Himavat mountains.

6. The Sun seemed at that moment to be shorn of effulgence. Fire refused to burn forth. The lakes and rivers and seas were all moved.

7. Vasava poured showers of rain of excellent taste and smell. A pure breeze began to blow, carrying excellent perfumes.

8. Shuka, as he went through the sky, saw two beautiful summits, one belonging to Himavat and another to Meru. These were side by side with each other. One of them was made of gold and was, therefore, yellow; the other was white, being made of silver.

9. Each of them, O Bharata, was a hundred Yojanas in height and of the same breadth. Indeed, as Shuka went towards the north, he beheld those two beautiful summits.

10. With a fearless heart he dashed against those two summits that were close to each other. Unable to bear the force, the summits were suddenly rent in two parts.

11—12. The spectacle, O monarch, was extremely wonderful to look at. Shuka pierced through those summits, for they were unable to stop his onward course. At this a loud noise was made in heaven by the dwellers thereof.

13. The Gandharvas and the Rishis also and others who lived in that mountain

sent up loud cheers at the sight of the mountain being rent in two and Shuka passing through it. Indeed, O Bharata, a loud noise was heard everywhere at that moment, saying,—Excellent, Excellent.

14. He was worshipped by the Gandharvas and the Rishis, by Yakhas and Rakshasas, and by all tribes of the Vidya-dharas.

15. The entire sky became covered with celestial flowers showered from heaven at that moment when Shuka thus cut through that impenetrable barrier, O king.

16. The pious Shuka then saw from a high region the extremely beautiful celestial river Mandakini, running below through a region adorned by many flowering groves and forests.

17. In these waters many beautiful Apsaras were playing. Seeing Shuka who was bodiless, those naked aerial beings felt no shame.

18. Learning that Shuka had undertaken his great journey, his father Vyasa, filled with affection, followed him behind along the same aerial path.

19. Meanwhile Shuka, passing through that region of the sky which is above the region of the wind, showed his Yoga-power and identified himself with Brahma.

20. Following the subtle path of high Yoga, Vyasa of austere penances, reached within the twinkling of the eye that place whence Shuka first started.

21. Proceeding along the same way, Vyasa saw the mountain summit rent in two parts and through which Shuka has passed. Meeting the Island-born ascetic, the Rishis began to describe to him the achievements of his son.

22. Vyasa, however, began to lament, loudly naming his son and causing the three worlds to resound with the noise he made.

23. Meanwhile, the pious Shuka, who had entered all things, had become the soul of all things, and had acquired omnipresence, answered his fathers by uttering the monosyllable *BHO* in the form of an echo.

24. Thereat, the entire universe of mobile and immobile creatures, uttering the monosyllable *BHO*, echoed the answer of Shuka.

25. Thereforward, when sounds are made in mountain-caves or on mountain-breasts, the latter, as if in answer to Shuka, still echo them.

26. Having renounced all the attributes of sound, etc., and showing his Yoga-

power in the manner of his disappearance, Shuka in this way acquired the highest station.

27. Seeing that glory and power of his son of immeasurable energy, Vyasa sat down on the breast of the mountain and began to think of his son sorrowfully.

28. Seeing the Rishi seated there, the Apsaras who were sporting on the banks of the celestial river Mandakini, became all moved with shame and dispirited.

29. Some of them, to hide their nakedness, plunged into the river, and some entered the groves hard by, and some quickly took up their clothes, at seeing the Rishi.

30. Seeing these movements, the Rishi understood that his son had been liberated from all attachments, but that he himself was not freed therefrom. At this he became filled with both joy and shame.

31. As Vyasa was seated there, the auspicious god Shiva, armed with trident, surrounded on all sides by many gods and Gandharvas and worshipped of all the great Rishis, came there.

32. Consoling the Island-born Rishi who was burning with grief on account of his son, Mahadeva said these words to him :—

33. You had formerly solicited from me a son endued with the energy of Fire, of Water, of Wind, and of Ether.

34. Procreated by your penances, the son that was born to you was of that very sort. Proceeding from my favour, he was pure and full of Brahma-energy.

35. He has acquired the highest end,—an end that is, which none can acquire who has not completely mastered his senses, nor by even any of the gods, why then, O twice-born Rishi, do you grieve for that son?

36. As long as the hills will last, as long as the ocean will last, so long will the fame of your son continue.

37. Through my favour, O great Rishi, you will see in this world a shadowy form resembling your son, moving by the side and never leaving you for a single moment!

38. Thus favoured by the illustrious Rudra himself, O Bharata, the Rishi saw a shadow of his son by his side. He came back from that place, filled with joy at this.

39. I have now told you, O chief of Bharata's race, everything regarding the birth and life of Shuka about which you had asked me.

40. The celestial Rishi Narada and the great Yogin Vyasa had again and again

told all this to me in days of yore when the subject was suggested in course of conversation.

41. That person devoted to tranquillity who hears this sacred history directly connected with the subject of Liberation is sure to acquire the highest end."

## CHAPTER CCCXXXV.

### (MOKSHADHARMA PARVA).—

*Continued.*

Yudhishtira said :—

1. "If a man be a house-holder or Brahmacharin, a hermit or a mendicant, and if her wishes to acquire success, what god should he worship?

2. Whence can he surely acquire heaven and whence that which is of the highest benefit? According to what ordinances should he perform the Homa in honor of the gods and the departed manes?

3. What is the end to which one goes when he becomes Liberated? What is the the essence of Liberation? What should one do, so that he, having attained to heaven, would not have to drop down thence?

4. Who is the God of the gods? And who is the Pitri of the Pitris? Who is He who is superior to him who is the God of the gods and the Pitri of the Pitris? Tell me all this, O Grandfather?"

Bhishma said :—

5. "O you who are well acquainted with the art of questioning, this question which you have put to me, O pure one, is one which is enveloped in deep mystery. One cannot answer it with the help of logic even if one were to try for a hundred years.

6. Without the favour of Narayana, O king, or an acquisition of high knowledge, this question of yours cannot be answered. Though this subject is filled with deep mystery, I shall yet, O destroyer of enemies, explain it to you?

7. Regarding it is cited the old discourse between Narada and the Rishi Narayana.

8—9. I heard it from my father that in the golden age, O king, during the epoch of the Self-create Manu, the eternal Narayana, the Soul of the universe, was born as the son of Dharma in a quadruple form, viz., as Nara, Narayana, Hari, and the Self-create Krishna.



10. Amongst them all, Narayana and Nara practised severest austerities by going to the Himalyan retreat known by the name of Vadari, and riding on their golden cars.

11. Each of those cars had eight wheels, and was made up of the five primal elements, and supremely beautiful. Those original regents of the world who had taken birth as the sons of Dharma, became extremely emaciated in body on account of the austerities they practised. Indeed, for those austerities and for their energy, the very gods were unable to look at them.

12. Only that god to whom they were kind could see them.

13. Forsooth, with his heart given to them, and moved by a longing desire to see them, Narada dropped down on Gandhamadana from a summit of the high mountains of Meru and walked over all the world.

14. Endued with great speed, he at last went to that spot whereon was situate the retreat of Vadari. Moved by curiosity he entered that retreat at the hour of Nara's and Narayana's performing their daily rites.

15. He said to himself,—This is truly the retreat of that Being in whom are placed all the worlds including the gods, the Asuras, the Gandharvas, the Kinnaras, and the great snakes.

16. There was only one form of this great Being before. That form took birth in four forms for the multiplication of the race of Dharma which have been reared by that god.

17. How wonderful it is that Dharma has thus been honored by these four great gods, *vis.*, Nara, Narayana, Krishna and Hari.

18. In this spot Krishna and Hari lived formerly. The other two, however, *vis.*, Nara and Narayana, are now living here performing penances for the object of increasing their merit.

19. These two are the highest refuge of the universe. What can be the nature of the daily rites these two perform? They are the fathers of all creatures, and the illustrious gods of all beings. Gifted with great intelligence, what is that god whom these two adore? Who are those Pitris whom these two Pitris of all beings worship.

20. Thinking of this mentally, and filled with devotion towards Narayana, Narada suddenly appeared before these two gods.

21. After those two gods had finished their adorations to their deities and the

Rishis, they looked at the celestial Rishi arrived at their asylum. The latter was honored with those eternal rites that are laid down in their scriptures.

22. Seeing that extraordinary conduct of the two original gods in themselves adoring other deities and Pitris, the illustrious Rishi Narada took his seat there, well pleased with the honors he had received.

23. With a cheerful soul he looked at Narayana, and bowing to Mahadeva he said these words.

**Narada said:—**

24. In the Vedas and the Puranas in the auxilliary and sub-auxilliary treatises, you are sung with respect! You are unborn and eternal! You are the Creator! You are the mother of the universe! You are the embodiment of Immortality and you are the foremost of all things. The Past and the Future, indeed, the entire universe has been placed on you.

25. The four modes of life, O lord, of which the domestic is the first, continually sacrifice to you who are of diverse forms.

26. You are the father and the mother and the eternal preceptor of the universe. We know not who is that god or that Pitri to whom you are sacrificing to-day.

**The Holy one said:—**

27. This topic is one regarding which nothing should be said. It is an ancient ministry. Your devotion to me is very great. Hence, O twice-born one, I shall describe it to you according to the truth.

28—29. That which is minute, which is inconceivable, unmanifest, immobile, durable dissociated from the senses and the objects of the senses, as well as the (five) elements,—that is called the in-dwelling Soul of all existent creatures. That is known by the name of Kshetrejña. Transcending the three qualities of Sattwa, Rajas, and Tamas, that is regarded as Purusha in the scriptures.

30. From Him has originated the unmanifest, O foremost of twice-born ones, endued with the three qualities of Sattwa, Rajas, and Tamas. Though really unmanifest, she is called indestructible Nature and lives in all manifest forms.

31. Know that from her we two have originated. That all-pervading Soul, which is made of all existent and non-existent things, is worshipped by us. Even He is what we adore in all those rites that we perform in honor of the gods and the departed manes.

32. There is no higher god, or Pitri than He, O twice-born one! He should be known as our Soul. It is Him that we adore.

33. This course of duties followed by men has, O twice-born one, been laid down by Him. It is His ordinance that we should duly perform all the rites laid down regarding the gods and the departed manes.

34—36. Brahman, Sthanu, Manu, Dakṣa, Bhrigu, Dharma, Yama, Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, Vashishtha, Parameshthi, Vivasvat, Shoma, Karddama, Kroda, Avak, and Krita,—these twenty-one persons called Patriarchs, were first born. All of them obeyed the eternal law of the Supreme God.

37. Observing all the rites, in full, that were laid down in honor of the gods and the departed manes, all those foremost of twice-born ones acquired all those objects which they sought.

38. The bodiless dwellers of Heaven, itself bow to that Supreme God and through His favour they acquire those fruits and that end which He ordains for them.

39. This is the injunction of the scriptures that those persons who are freed from these seventeen attributes, who have renounced all facts, and who are divested of the fifteen elements which form the gross body, are said to be Liberated.

40. The ultimate end of the Liberated is called by the name of Kshetrajna. He is considered as both possessed of, and freed from, all the attributes.

41. He can be apprehended by Knowledge alone. We two have originated from Him. Knowing him in that way, we worship that eternal Soul of all things.

42. The Vedas and all the modes of life, though marked by diversities of opinion, all adore Him with devotion. It is He who, inclined to show favour, confers on them high ends fraught with happiness.

43. Those persons in this world who, filled with His spirit, become fully and conclusively devoted to Him, acquire much higher end, for they succeed in entering Him and becoming merged in his Self.

44. I have now, O Narada, described to you what is highly mysterious, moved by the love I bear for you for devotion to me. Indeed, on account of that devotion which you profess towards me, you have succeeded in listening to this my discourse."

## CHAPTER CCCXXXVI.

(MOKSHADHRAMA PARVA).—

*Continued.*

Bhishma said :—

1. "Addressed by Narayana, that foremost of beings, in these words, Narada, the foremost of men, then said these words to Narayana for the behoof of the world.

Narada said :—

2. Let that object be fulfilled for which you, O Self-born Being, have taken birth in four forms in the house of Dharma! I shall now go for seeing your original nature.

3. I always adore my elders. I have never given out the secrets of others. O lord of the universe, I have studied the Vedas carefully. I have practised austere penances. I have never spoken a falsehood.

4. As laid down in the scriptures, I have always protected the four that should be protected. I always treat impartially friends and enemies. Wholly and surely given to Him, that first of gods, *vis.*, the Supreme Soul, I incessantly worship Him.

5—6. Having purified my soul by these specially meritorious acts, why shall I not succeed in seeing that Infinite Lord of the universe?—Hearing these words of Parameshthi's son, Narayana, that protector of the scriptures, said to him, saying,—Go, O Narada!—Before sending him away, however, the great god adored the celestial Rishi with those rites and ceremonies which have been laid down in the scriptures by himself. Narada also duly honored the ancient Rishi Narayana. After such honors had been exchanged, the son of Parameshthi left that spot.

7. Endued with high Yoga-power, Narada suddenly soared into the sky and reached the summit of the mountains of Meru. Proceeding to a secluded spot on that summit, the great ascetic took rest for a short time.

8. He then cast his eyes towards the north-western direction and saw an exceedingly wonderful spectacle. Towards the north, in the ocean of Milk, there is a large island named the White Island.

9. The learned say that its distance from the mountains of Meru is greater than thirty-two thousand Yojanas. The inhabitants of that realm have no senses. They live without food. Their eyes are winkless. They always send forth excellent perfumes.



10. Their complexions are white. They are purged off of all sins. They blast the eyes of those sinners that look at them. Their bones and bodies are as hard as adamant. They consider honor and dishonor equally. They all look as if they are of divine origin. All of them are endued with auspicious marks and great strength.

11. Their heads seem to be like umbrellas. Their voices are deep like that of the clouds. Each of them have four testes. The soles of their feet have hundreds of lines. They had sixty white teeth, and eight small ones. They had many tongues. With those tongues they seemed to lick the very Sun whose face is turned towards all sides.

12. Indeed, they seemed to be capable of devouring that great god from whom has originated the entire universe, the Vedas, the duties, and the ascetics possessing the quality of tranquillity."

**Yudhishthira said :—**

13. "O grand-father, you have said that those beings have no senses, that they do not eat anything for maintaining their lives; that their eyes are winkless; and that they always emit excellent perfumes. I ask, how were they born? What also is the superior end which they acquire?

14. O chief of Bharata's race, are the characteristics of those men that become liberated the same as those by which the inhabitants of the White Island are distinguished?

15. Do you remove my doubts! The curiosity I feel is very great. You are the repository of all histories and narratives. As regards ourselves, we entirely depend on you for knowledge and instruction."

**Bhishma said :—**

16. "This narrative, O king, which I have heard from my father, is extensive. I shall now recite it to you. Indeed, it is considered as the cream of all narratives.

17. There was, in days of yore, a king on Earth, Uparichara, by name. He was known to be the friend, of Indra the king of gods. He was devoted to Narayana called also by the name of Hari.

18. He used to discharge all the duties laid down in the scriptures. Ever devoted to his father, was always ready for action. He acquired sovereignty of the world on account of a boon he had obtained from Narayana.

19. Following the Sattwata ritual that had been declared in days of yore by the Sun himself, kind Uparichara used to adore

the God of gods, and after his worship was over, to adore the Grandfather of the universe.

20. After adoring the departed manes, he adored the Brahmanas. He then divided the offerings among those who depended on him. With the remnant after serving those, the king satisfied his own hunger. Given to truth, the king abstained from doing any injury to any creature.

21. With his entire soul, the king was devoted to that God of gods, *vis.*, Janardana, who is without beginning and middle and end, who is the Creator of the universe, and who is without decay of any sort.

22. Seeing the devotion to Narayana of that destroyer of foes, the divine king of the gods himself shared with him his own seat and bed.

23. His kingdom and riches and wives and animals were all considered by him as obtained from Narayana. He, therefore, offered all his belongings to that great god.

24. Adopting the Sattwatta ritual, king Uparichara, with concentrated soul, used to perform all his sacrificial acts and observances, both optional and obligatory.

25. Many foremost Brahmanas, well conversant with the Pancharatra ritual, used to eat before all others the food offered to the god Narayana in the palace of that illustrious king.

26. As long as that destroyer of enemies continued to rule his kingdom piously, no falsehood ever escaped his lips and no evil thought ever entered his mind.

27—30. With his limbs he never perpetrated even the slightest crime. The seven celebrated Rishis, *vis.*, Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vashishtha, who passed by the name of Chitra-shikhandins, uniting together on the breast of that foremost of mountains, *vis.*, Meru, promulgated an excellent work on duties and observances which were consistent with the four Vedas. The contents of that work were uttered by seven mouths, and formed the best compendium of human duties and observances. Known, as already stated, by the name of Chitra-Sikhandins, those seven Rishis form the seven elements, and the Self-born Manu, who is the eighth in the number, formed original Nature. These eight keep up the universe, and it was these eight who promulgated the treatise referred to.

13. With their senses and minds under complete subjugation and ever given to Yoga, these eight ascetics, with concentrated souls, fully know the Past, the Present

and the Future, and are devoted to the Religion of Truth.

32. This is good,—This is Brahma,—This is highly beneficial,—reflecting thus in their minds, those Rishis created the worlds, and the science of morality and duty that governs those worlds.

33. In that work the authors discoursed on Religion and Profit and Pleasure, and subsequently on Liberation also. The various restrictions and limitations were also laid down in it for the Earth as also for Heaven.

34. They wrote that work after having adored with penances the powerful and illustrious Narayana called also Hari, for a thousand divine years, in company with many other Rishis.

35. Pleased with their penances and adoration, Narayana ordered the goddess of speech, *vis.*, Saraswati, to enter into the bodies of those Rishis. The goddess, for the behoof of the worlds, did what she was ordered.

36. On account of the entrance of the goddess of speech into their bodies, those Rishis, well conversant with penances, succeeded in composing that foremost of works in respect of words, sense and reason.

37. Having composed that work sanctified with the syllable Om, the Rishis first of all read it to Narayana, who heard them from kindness.

38-39. The illustrious and bodiless Narayana became highly pleased with what he heard. That foremost of all Beings then addressed those Rishis in an incorporeal voice and said,—Excellent is this work that you have composed containing a hundred thousand verses. The duties and observances of all the worlds will originate from this your work.

40. Perfectly following the four Vedas, *vis.*, the Yajushes, the Richs, the Samans, and the Atharvans of Angiras, this work of yours will be an authority in all the worlds with regard to both Work and Renunciation.

41. According to the authority of the scriptures I have created Brahman from the attribute of Grace, Rudra from my Anger, and yourselves, ye Brahmanas, as representing the elements.

42-44. The Sun, and the Moon, Wind, and Earth, and Water and Fire, all the stars and planets and constellations, all else that is called by the name of creatures, and utterers of Brahma, all live and act in their respective spheres and are all respected as authorities. This work which

you have composed shall be regarded by all persons, as a work of the highest authority. This is my order. Guided by this treatise, the Self-create Manu himself will declare to the world its duties and observances.

45. When Ushanas and Vrihaspati will be born, they also will promulgate their respective work on morality and religion, guided by and quoting from this your work.

46-47. After the publication of his work by the Self-born Manu and of that by Ushanas, and after the publication of the work also by Vrihaspati, this science composed by you will be acquired by king Vasu. Indeed, ye foremost of twice-born ones, that king will acquire this knowledge of this work from Vrihaspati.

48. Filled with all good thoughts, that king will become deeply devoted to me. Guided by this work, he will perform all his religious deeds and observance.

49. Verily, this work composed by you will be the foremost of all works on morality and religion. Excellent as it is, this work is full of instructions for acquiring both Riches and Religious merit, and is full of mysteries.

50. For the publication of this treatise, you will be progenitors of an extensive family! King Uparichara also will become endued with greatness and prosperity.

51. Upon the death, however, of that king, this eternal work will disappear from the world. I tell you all this.

52. Having said these words to all those Rishis, the invisible Narayana left them and went to some place that was not known to them.

53. Then those progenitors of the world, those Rishis who conferred their thoughts on the worldly ends, duly promulgated that work which is the eternal origin of all duties and observances.

54. Subsequently, when Vrihaspati was born in Angiras's family in the golden age, those seven Rishis charged him with the task of promulgating their work which was consistent with the Upanishads and the several branches of the Vedas.

55. They themselves who were upholders of the universe and the first promulgators of duties and religious observances, then went to the place they chose, determined to practise penances."



## CHAPTER CCCXXXVII.

(MOKHARDHARMA PARVA).—

*Continued.***Bhishma said :—**

1. "Then, upon the expiration of the great cycle, when the celestial priest Vrihaspati was born in the family of Angiras, all the gods became very happy.

2. The words Vrihat, Brahma, and Mahat all carry the same significance. The celestial priest, O king, came to be called Vrihaspati because he was gifted with all these accomplishments.

3. King Uparichara, otherwise called Vasu, became a disciple of Vrihaspati and soon became the greatest of his disciples. Admitted as such, he began to study from his preceptor that science which was composed by the seven Rishis who were known by the name of Chitrashikhandins.

4. With soul purified by sacrifices and other religious rites, he governed the Earth like Indra ruling the Heaven.

5. The illustrious king celebrated a great Horse-sacrifice in which his preceptor Vrihaspati became the priest offering libation.

6—9. The sons of prajapati themselves, *vis.*, Ekata, Dwita, and Trita became the priests watching the proceedings. There were others also who became Sadasyas in that sacrifice, *vis.*, Dhanusha, Raivya, Arvvasu, Paravasu, the Rishi Medhatithi, the great Rishi Tandia, the blessed Rishi Shanti, Vedashiras the foremost of Rishis, *vis.*, Kapila, who was the father of Shalihotra, the first Kalpa, Tittiri the elder brother of Vaishampayana, Kanwa, and Devahotra, forming in all sixteen.

10. In that great sacrifice, O king, all the necessary articles were collected. No animals were killed in it. The king had ordained it so.

11. He was full of mercy. Of pure and liberal mind, he had renounced all desire, and was well-conversant with all rites. The necessary articles of that sacrifice were the productions of the forest.

12. The ancient God of gods (*vis.*, Hari), became highly pleased with the king on account of that sacrifice. Incapable of being seen by any one else, the great God appeared before his worshipper.

13. Accepting by taking its scent, the share offered to him, he himself took up the Purodasha (clarified butter with cakes of powdered barley). The great God took

up the offerings without being seen by any one.

14. At this, Vrihaspati became angry. Taking up the ladle he hurled it violently at the sky, and began to shed tears in anger.

15. Addressing king Uparichara he said,—Here, I place this as Narayana's share of the sacrificial offerings! Forsooth, he shall take it before my eyes."

**Yudhishtira said :—**

16. "In the great sacrifice of Uparichara, all the gods appeared in their respective forms for partaking of the sacrificial offerings and were seen by all. Why is it that the powerful Hari only acted otherwise by invisibly taking his share ?

**Bhishma said :—**

17. "When Vrihaspati yielded to anger, the great king Vasu and all his Sadasyas sought to pacify the great Rishi.

18. With cool heads, all of them said to Vrihaspati,—You should not yield to anger. In this golden age, this anger to which you have yielded should not be the characteristic of any one.

19. The great god for whom the share of the sacrificial offerings was designed by you, is himself free from anger! He is incapable of being seen either by ourselves or by you, O Vrihaspati.

20. Only he can see Him to whom He becomes gracious!—Then the Rishis Ekata, Dwita, and Trita, who were all conversant with the science of morality and duties compiled by the seven Rishis, addressed that assembly and began the following narration.

21. We are the sons of Brahman, begotten by his will. Once on a time we went to the north for the acquisition of our highest good.

22. Having practised penances for thousands of years and acquired a great ascetic merit, we again stood on only one foot like fixed rods of wood.

23. The country where we practised these austere penances, lies to the north of the mountains of Meru and on the shores of the ocean of milk.

24. The object we had in mind was how to see the divine Narayana in his own form. Upon the termination of our penances and after we had performed the final ablutions, we heard an incorporeal voice, O powerful Vrihaspati, deep like that of the clouds and exceedingly melodious and filling the heart with joy.

**The voice said :—**

25. Ye Brahmanas, you have performed well these penances with cheerful souls! Devoted to Narayana, you try to know how you may succeed in seeing that god of great power.

26. On the northern shores of the ocean of milk there is an island called White Island. The men that dwell in that island have complexions as white as the rays of the Moon and that are devoted to Narayana.

27. Worshippers of that foremost of all Beings, they are devoted to Him with their whole minds. They all enter that eternal and illustrious god of a thousand rays.

28. They are shorn of senses. They do not live on any sort of food. Their eyes are winkless. Their bodies always emit a sweet smell. Indeed, the inhabitants of White Island believe and adore only one God. Go there, ye ascetics, for there I have revealed myself.

29. All of us, hearing these invisible words, proceeded by the way said to the country described.

30. Eagerly desirous of seeing Him and our hearts full of Him, we reached that large island called White Island. Arrived there, we could see nothing. Indeed our vision was blinded by the energy of the great god and accordingly we could not see Him.

31. At this, the idea, due to the grace of the great God Himself, sprung in our minds that one who had not practised sufficient penances could not soon see Narayana.

32. Under the influence of this idea we once more began to practise some severe austerities, suited to the time and place, for a hundred years. Upon the termination of our vows, we saw a number of men of auspicious marks.

33. All of them were white and looked like the Moon and were endued with every sort of blessedness. Their hands were always joined in prayer. The faces of some were turned towards the North and of some to the East. They were engaged in silently meditating on Brahma.

34. The recitation performed by those great persons was a mental Yapa. On account of their hearts, having been entirely fixed upon Him, Hari became highly gratified with them.

35. The effulgence that came out of the persons of those men resembled, O foremost of ascetics, the splendours which the

sun assumes when the time comes for the dissolution of the universe.

36. Indeed, we thought that that island was the seat of all Energy. All the denizens were perfectly equal in energy. There was no superiority or inferiority there among them.

37. We then suddenly saw once more a light arise that seemed to be the concentrated effulgence of a thousand Sons, O Vrihaspati.

38. The denizens in a body, ran towards that light, with hands joined in reverential attitude, full of joy, and uttering the one word Salutation.

39. We then heard a very loud noise uttered by all of them together. It appeared that those men were engaged in offering a sacrifice to the great God.

40. As regards ourselves, we were suddenly deprived of our senses by his Energy. Shorn of vision and strength and all the senses, we could not behold or feel anything.

41. We only heard a loud sound uttered by the collected denizens. It said,—Victory to you, O you having eyes like lotus-petals! Salutation to you, O Creator of the universe.

42. Salutation to you, O Hrishikesha, O foremost of Beings, O First-born! This was the sound we heard, uttered distinctly and in accordance with the rules of orthoepy.

43. Meanwhile, a fragrant and pure breeze blew, carrying perfumes of celestial flowers, and of certain herbs and plants that were necessary on the occasion.

44. Those men, gifted with great devotion, having hearts full of reverence, conversant with the ordinances laid down in the Pancharatra, were then adoring the great god with mind, word, and deed.

45. Forsooth, Hari appeared in that place whence the sound we heard originated. As regards ourselves, stupefied by His illusion, we could not behold Him.

46. After the breeze had ceased and the sacrifice had been over, our hearts became stricken with anxiety, O foremost one of Angiras's race.

47. As we stood among those thousands of men all of whom were of pure birth, no one honored us with a glance or a nod.

48. Those ascetics, all of whom were cheerful and filled with devotion and who were all practising the Brahma-frame of mind, showed no feeling for us.

49. We had been greatly tired. Our penances had emaciated us. At that time,



a bodiless Being addressed us from the sky and said to us these words :—

50. These white men, who are divested of all external senses, are competent to see (Narayana). Only those foremost of twice-born persons whom these white men honored with their looks, can see the great God.

52. Go hence, ye Munis, to the place from where you have come! That great Deity is incapable of being ever seen by one who has no devotion.

53. Incapable of being seen on account of his dazzling effulgence, that illustrious Deity can be seen only by those persons who succeed, in course of long time, in devoting themselves wholly and solely to Him. O foremost of twice-born ones, you have a great duty to perform.

54. After the expiration of this the golden age, when the Treta age comes in course of the Vivasvat cycle, a great calamity will befall the worlds. You Munis, you shall then have to help the gods.

55. Having heard this wonderful words that were sweet as nectar, we soon returned to the place we desired, through the favour of that great Deity.

56. When with the help of even such austere penances and of offerings devoutly given in sacrifices, we could not see the great Deity, how, indeed, can you expect to see Him so easily?

57. Narayana is a Great Being. He is the Creator of the universe. He is worshipped in sacrifices with offerings of clarified butter and other food dedicated with the help of Vedic Mantras. He has no beginning and no end. He is Unmanifest. Both the gods and the Danavas adore Him.

58. Induced by these words spoken by Ekata and approved by his companions, *vis.*, Dwita and Trita, and solicited also by the other Sadasyas, the great Vrihaspati terminated that sacrifice after duly offering the accustomed adorations to the gods.

59. Having completed his great sacrifice, king Uparichara, also, began to rule his subjects piously. At last, renouncing his body, he ascended to heaven. After sometime, through the curse of the Brahmanas, he dropped down from those happy regions and sank deep into the bowels of the Earth.

60. King Vasu, O foremost of kings, was always devoted to the true religion. Although sunk deep into the bowels of the Earth, his devotion to virtue did not decrease.

61. Ever devoted to Narayana, and ever reciting sacred Mantras having Narayana for their god, he once more ascended to heaven through Narayana's favour.

62. Getting up from the bowels of the Earth, king Vasu, on account of the very highest end that he attained, proceeded to a spot which is even higher than the region of Brahman himself."

## CHAPTER CCCXXXVIII.

### (MOKSHADHARMA PARVA).—

*Continued.*

Yudhishtira said :—

1. "When the great king Vasu was so wholly devoted to Narayana, why then did he drop down from heaven and why again had he to sink beneath the surface of Earth?"

Bhishma said :—

2. "Regarding it is cited an old discourse, O Bharata, between the Rishis and the gods.

3. Once on a time, addressing many foremost of Brahmanas the gods said to them that sacrifices should be performed by offering up *Ajas* as victims. The word *Aja* means the goat and no other animal.

The Rishis said :—

4. The Veda declares that in sacrifices the offerings should consist of seeds. Seeds are called *Ajas*. You should not kill goats.

5. O gods, that cannot be the religion of good and pious people in which the destruction of animals is sanctioned. This, again, is the golden age. How can animals be killed in this epoch of righteousness?

Bhishma said :—

6. While this conversation was going on between the Rishis and the gods, that foremost of kings, *vis.*, Vasu, was seen to come that way. Gifted with great prosperity, the king was coming through the sky, accompanied by his troops and vehicles and animals.

7. Seeing king Vasu coming there through the skies, the Brahmanas addressing the gods, said,—This one will dispel our doubts.

8. He celebrates sacrifices. He is liberal in making gifts. He always seeks the well-being of all creatures. How, indeed, will the great Vasu speak otherwise.

9. Having thus spoken each other, the gods and the Rishis quickly approached king Vasu and asked him, saying,—O king, with what should one celebrate sacrifices?

10. Should one sacrifice with the goat or with herbs and plants? Do you remove this doubt of ours! We select you as our judge in this matter.

11. Thus accosted by them, Vasu joined his hands in humility and said to them,—Tell me truly, ye foremost of Brahmanas, what opinion is held by you individually in this matter?

**The Rishis said:—**

12. The opinion held by us, O king, is that sacrifices should be celebrated with grain! The gods, however, hold that sacrifices should be celebrated with animals. Do you judge between us and tell us which of these opinions is correct.

**Bhishma said:—**

13. Learning the opinion of the gods, Vasu, moved by partiality for them, said that sacrifices should be celebrated with animals.

14—15. At this answer, all the Rishis, effulgent like the Sun, became very angry. Addressing Vasu who was seated on his car and who had supported the deities, they said to him,—Since you have unfairly sided with the gods, do you fall down from heaven! From this day, O king, you shall lose the power of passing through the sky! Through your curse, you shall sink deep below the surface of the Earth.

16. After the Rishis had said these words, king Uparichara immediately dropped down, O king, and went down a hole in the Earth. At the command, however, of Narayana, Vasu's memory did not leave him.

17. To the good fortune of Vasu, the gods, pained at the curse imprecated on him by the Brahmanas, began to think anxiously as to how that curse might be removed.

**They said:—**

18. This great king has been cursed for our sake. We, dwellers of heaven, should unite together for doing what is good to him in return for what he has done to us.

19—20. Having speedily determined this in their minds with the help of reflection, the gods went where king Uparichara was. Arrived before him, they addressed him, saying,—You are devoted to the great God of the Brahmanas (*vis.*, Narayana)! That

great Lord of both the gods and the Asuras, pleased with you, will save you from the curse that has been imprecated upon you.

21. It is proper, however, that the great Brahmanas should be honored. Verily, O best of kings, their penances should bear fruits.

22. Indeed, you have already fallen down from the sky on the Earth! We wish, however, O best of kings, to show you a favor.

23. As long as you, O sinless one, will live in this hole, so long you will receive (due sustenance).

24. You will get those streaks of clarified butter which Brahmanas with concentrated minds pour in sacrifices along with sacred Mantras, and which are called by the name of Vasudhara! Indeed, weakness or distress shall not affect you.

25. While living, O king of kings, in the hole of the Earth, neither hunger nor thirst shall assail you for you will drink those streaks of clarified butter called Vasudhara. Your energy also shall continue unabated. By virtue of this our boon that we grant you, the God of gods, *vis.*, Narayana, will be pleased with you, and He will take you hence to the region of Brahman.

26. Having granted these boons to the king, the dwellers of heaven, as also all those Rishis having penances for wealth, returned each to his respective place.

27. Then Vasu, O Bharata, began to worship the Creator of the universe and to recite silently those sacred Mantras that had come out of Narayana's mouth in days of yore.

28. Although living in a pit of the Earth, the king still adored Hari, the Lord of all the gods in the well-known five-sacrifices that are celebrating five times every day, O destroyer of enemies.

29. On account of these adorations of his, Narayana, otherwise called Hari, became highly gratified with him who thus showed himself to be entirely devoted to Him who entirely depended upon Him as his sole refuge, and who had completely mastered his senses.

30. The illustrious Vishnu, that giver of boons, then addressed the fleet Garuda, that foremost of birds, who waited upon Him as his servant, and said these desirable words.

31. O foremost of birds, O you who are highly blessed, listen to what I say! There is a great king named Vasu who is



of righteous soul and rigid vows ! Through the anger of the Brahmanas, he has dropped into a pit of the Earth.

32. The Brahmanas have been sufficiently honored. Do you go to that king now.

33. At my behest, O Garuda, go to that foremost of kings, *vis.*, Uparichara, who is now living in a hole of the Earth and incapable of any longer passing through the sky, and bring him up forthwith into the sky.

34. Hearing these words of Vishnu, Garuda, spreading his wings and going with the speed of the wind, entered that pit in the Earth in which king Vasu was residing.

35. All on a sudden taking the king up, the son of Vinata soared into the sky and there released the king from his beaks.

36. At that moment, king Uparichara once more acquired his divine form and re-entered the region of Brahman.

37. It was in this way, O son of Kunti, that that great king first dropped down through the curse of the Brahmanas for a faulty speech, and once more got up to heaven at the behest of the great God (Vishnu).

38. Only the powerful Lord Hari, that foremost of all Beings, was devoutly adored by him. It was for this devout worship that the king succeeded very soon in freeing himself from the curse imprecated upon him by the Brahmanas and in regaining the blessed regions of Brahman.

**Bhishma said :—**

39. I have thus told you everything regarding the origin of the spiritual sons of Brahman. Listen to me with rapt attention, for I shall now describe to you how the celestial Rishi Narada had proceeded in days of yore to White Island."

## CHAPTER CCCXXXIX.

(MOKSHADHARMA PARVA).—

*Continued.*

**Bhishma said :—**

1. "Arrived at the spacious kingdom called White Island, the illustrious Rishi saw those same white men effulgent like the sun.

2. Adored by them, the Rishi worshipped them in return by bending his head and respecting them in his mind.

Desirous of seeing Narayana, he began to live there, attentively engaged in the silent recitation of Mantras sacred to him, and practising the most difficult vows.

3. With rapt mind, the twice-born Rishi, with arms upraised, stood in Yoga, and then sang the following hymn to the Lord of the universe, Him, *viz.*, who is at once the soul of attributes and divested of all attributes.

**Narada said :—**

4. "Salutation to you, O God of gods, O you that are freed from all acts ! You are he who is divested of all attributes, who is the Witness of all the worlds, who is called Soul, who is the foremost of all Beings, who is Infinite, who is called Purusha, who is the great Purusha, who is the foremost of all Purushas, who is the soul of the three attributes, who is called the Foremost, who is Amrita (nectar), who is called Immortal, who is called Ananta (Sesha), who is Space, who is without beginning, who is both Manifest and Unmanifest as existent and not-existent things, who is said to have his home in Truth, who is the first of gods (Narayana), who is the giver of riches, who is at one with Daksha and other Lords of the Creation, who is the Ashwatha and other big trees, who is the four-headed Brahman, who is the Lord of all created Beings, who is the Lord of Speech, who is the Lord of the universe, who is the all-pervading Soul, who is the Sun, who is the breath called Prana, who is the King of the waters, who is at one with the King, who is at one with the Regents of the quarters, who is the refuge of the universe when it is dissolved in the final destruction, who is unrevealed, who is the giver of the Vedas to Brahman, who is at one with the sacrifices and Vedic studies acquired by Brahmanas with the help of their bodies, who is at one with the four principal orders of the gods, who is every one of those four orders, who is endued with effulgence, who is endued with great effulgence, who is he to whom the seven largest offerings in sacrifices are presented with the Gayatri and other sacred Mantras, who is Yama, who is Chitragupta and the other attendants of Yama, who is called the wife of Yama, who is that order of the gods called Tushita, who is that other order called Maha-Tushita, who is the Death, who is desire and all diseases that have been created for helping the advent of Death, who is health and freedom from disease, who is subject to desire and passions, who is free from desire and passions, who is Infinite as shown in species and forms, who is he who is punished, who is he who is

the punisher, who is all the lesser sacrifices, who is all the larger sacrifices, who is all the priests, who is the origin of all sacrifices, who is fire, who is the very heart of all sacrifices, who is he that is sung in sacrifices, who takes those shares of the sacrificial offerings which are presented to him, who is the embodiment of the five sacrifices, who is the maker of the five divisions of time, who is incapable of being understood except by those scriptures which are called Pancharatra, who never shrinks from anything, who is undefeated, who is only Mind, who is known only by name, who is the Lord of Brahman himself, who has finished all the vows and observances mentioned in the Vedas, who is the swan, who is the great swan, who is the foremost of swans, who is the foremost of all sacrifices, who is Sankhya-yoga, who is the embodiment of the Sankhya philosophy, who lives in all Individual Souls, who lives in every heart, who lives in every sense, who floats on the ocean-water, who lives in the Vedas, who lies on the lotus, who is the Lord of the universe, and whose troops go on all sides for protecting his worshippers! You take birth as all creatures! You are the origin of the universe! Your mouth is fire! You are that fire which passes through the waters of the ocean, coming out all the while from an Equine head! You are the sanctified butter which is poured into the sacrificial fire! You are the car-driver! You Vashat! You are the syllable OM! You are Penances! You are Mind! You are the Moon! You purify the sacrificial butter! You are the Sun! You are the Elephants which are stationed in the four cardinal points! You light up the cardinal points of the compass. You light up the subsidiary points also! You are the Equine head! You are the first three Mantras of the Rig Veda! You are the protector of all the castes! You are the five fires! You are He who has thrice lighted the sacrificial fire called Nachi! You are the refuge of the Vedas, having six limbs! You are the foremost of those Brahmanas who are engaged in singing the Samans in sacrifices and other religious rites. You are Pragjyotish, and you are he who sings the first Saman! You are the observer of those vows which depend upon the Vedas and which are observed by singers of Samans. You are the embodiment of the Upanishad called by the name of Atharvashiras. You are he who is the subject-matter of the five foremost of scriptures! You are called the preceptor who subsists only on the froth of water. You are a Valikhilya. You are the embodiment of him who has not deviated from Yoga. You are the embodiment of cor-

rectness of judgment or reasoning. You are the beginning of the cycles, you are the middle of the cycles, and you are their end! You are Akhandala. You are the two Rishis Prachina-garbha and Kaushika! You are Purusthuta, you are Puruhuta, you are the designer of the universe. You have the universe for your form. Infinite are your motions. Your bodies are infinite! You are without end and without beginning, and without middle. Your middle is unmanifest. Your end is unmanifest. You have vows for your residence. You live in the ocean. You have your home in Fame, in Penances, in Self-control, in Prosperity, in Knowledge, in grand feats, and in Everything belonging to the universe! You are Vasudeva. You are the grantor of every wish. You are the monkey that carried Rama on his shoulders. You are the great Horse-sacrifice. You partake of offerings made in great sacrifices! You are the grantor of boons, of happiness, of wealth. You are devoted to Hari! You are Restraint of the senses. You are vows and observances. You are mortifications, you are severe mortifications, you are very severe mortifications. You are he who practises vows and religious and other pious rites. You are freed from all mistakes. You are a Brahman-charin. You took birth in the womb of Prishni. You are he from whom have originated all Vedic rites and acts. You are unborn. You pervade all things. Your eyes are on all things. You must not be apprehended by the senses. You are not subject to decay. You are endued with great power. Your body is inconceivably vast. You are holy, you are very holy. You are golden. You are vast. You are beyond the range of logic or argument. You are unknowable. You are the foremost of Causes. You are the Creator of all creatures and you are their destroyer. You are the possessor of great powers of illusion. You are called Chittrashikhandin. You are the giver of boons. You partake of the sacrificial offerings. You have acquired the merit of all sacrifices. You are he who has been freed from all doubts. You are omnipresent. You are of the form of a Brahmana. You are fond of Brahmanas. You have the universe for your form. Your form is very huge. You are the greatest friend. You kind to all your worshippers. You are the great god of the Brahmanas. I am your devoted disciple. I am desirous of seeing you. Salutations to you who are of the form of Liberation."



## CHAPTER CCCXL.

## (MOKSHADHARMA PARVA).—

*Continued.***Bhishma said :—**

1. "Thus sung with notes that were not known to others, the Divine Narayana having the universe for his form appeared before the ascetic Narada.

2. His form was somewhat purer than the moon and differed from the moon in some particulars. He somewhat resembled a burning fire in complexion. The powerful Lord was somewhat of the form of Vishti.

3. He looked in some respects like the feathers of the parrot, and in some a collection of pure crystal. He resembled in some respects a hill of antimony and in some a mass of pure gold.

4. His complexion somewhat resembled the coral when first formed, and was somewhat white. That complexion resembled in some respects the color of gold and in some that of the *lapis lazulus*.

5. It resembled in some respects the color of the blue *lapis lazulus* and in some that of sapphire. It resembled in some respects the color of the peacock's neck, and in some that of a string of pearls.

6. Bearing these various sorts of hues on his body the eternal Deity appeared before Narada. He had a thousand eyes and was endued with great beauty. He had a hundred heads and a hundred feet.

7. He had a thousand stomachs and a thousand arms. He seemed to be still inconceivable to the mind. With one of his mouths he uttered the syllable OM and then the Gayatri following OM.

8. With mind under complete mastery, the great God, called by the names of Hari and Narayana, by his other mouths, many in number, uttered many Mantras from the four Vedas which are known by the name of *Aranyaka*.

9. The Lord of all the gods, the great God who is worshipped in sacrifices, held in his hands a sacrificial altar, a Kaman-dalu, a few white gems, a pair of shoes, a bundle of Kusha blades, a deer-skin, a tooth-stick, and a little burning fire.

10. With a cheerful heart, that foremost of twice-born one, *vis.*, Narada, controlling speech, bowed to the great God and worshipped Him.

11. The first of all the gods, who is free from decay, said the following words to him whose head was still bent low in veneration.

**The Holy One said :—**

12. The great Rishis, Ekata, Dwita, and Trita, came to this country from desire of seeing me.

13. Their wishes, however, were not fulfilled. Excepting those who are devoted to with wholly and solely, no else can see me. As regards you, you are verily the foremost of all persons devoted to me with all their souls.

14. These are my bodies, the best ones that I assume. These were born, O twice-born one, in the house of Dharma. Do you worship them always, and do you perform those rites that are laid down in the ordinances in connexion with that worship.

15. O Brahmana, do you ask of me the boons you wish! I am pleased with you to-day, and I appear to you now in my universal form as freed from decay and deterioration!

**Narada said :—**

16. Since, O holy one, I have to-day succeeded in seeing you, I think that I have acquired forthwith the fruits of my penances, O God, of my self-restraint, and of all the vows and observances that I have practised.

17. This, indeed, is the highest boon you have granted me for you have appeared before me to-day, O Eternal Lord! You, O holy one, have the universe for your eye! You are the Lion. Your form is identifiable with everything! Possessed of power you, O Lord, are vast and infinite.

**Bhishma said :—**

18. Having thus appeared before Narada the son of Parameshthi, the great God addressed that ascetic and said,—Go hence, O Narada, and do not delay!

19. These worshippers of mine, having moon-like complexions, are divested of all senses and do not live upon any kind of food. They are, again, all Liberated! With minds wholly concentrated upon me, people should think of me. Such worshippers will never meet with any obstacles.

20. These men have all acquired ascetic success and are highly blessed. In days of yore they became entirely devoted to me. They have been freed from the qualities of Darkness and Ignorance. Forsooth, they are competent to enter me and become merged into my Self.

21—25. He who cannot be seen with the eye, touched with the sense of touch, smelt with the sense of scent, and who is beyond the sense of taste, He whom the

three qualities of goodness, Darkness, and Ignorance do not touch, who permeates all things and is the one Witness of the universe, and who is described as the Soul of the entire universe, and who is described as the Soul of the entire universe, He who is not destroyed upon the destruction of the bodies of all created things, who is unborn and unchangeable and eternal, who is freed from all qualities, who is indivisible and entire, He who is above the twenty-four topics of enquiry and is considered the Twenty-fifth, who is called by the name of Purusha, who is inactive, and who is said to be apprehended by Knowledge alone, He into whom the foremost of twice-born ones enter and become liberated, He is the eternal Supreme Soul and is known by the name of Vasudeva.

26. See, O Narada, the greatness and power of that God! He is never affected by good or bad deeds.

27. Swattwa, Rajas, and Tamas, are said to be the three (original) qualities. These live and act in the bodies of all creatures.

28. The Individual Soul, called Kshetrajna, enjoys and suffers the action of these three qualities. He, however, is above them and they cannot touch Him. Freed from these qualities, He is again their enjoyer and sufferer. Having created them Himself, He is above them all.

29. O celestial Rishi, the Earth, which is the refuge of the universe, disappears into Water. Water disappears into Fire and Fire into Wind.

30. Wind disappears into Ether, and Ether into Mind. Mind is a great creature, and it disappears into Unmanifest Nature.

31. Unmanifest Nature, O Brahmana, disappears into inactive Purusha (Soul). There is nothing higher than Purusha (Soul) which is Eternal.

32. There is nothing among mobile and immobile things in the universe which is immutable, except Vasudeva, the eternal Purusha.

33—34. Endued with great power, Vasudeva is the Soul of all creatures. Earth, Wind, Ether, Water, and Fire forming the fifth, are primal elements of great power. Mingling together they form the body. Possessed of subtle prowess and invisible to all eyes, O Brahmana, the powerful Vasudeva then enters that combination of the five principal elements called body. Such entrance is called his birth, and taking birth He makes the body move about and act.

35. Without a combination of the five principal elements, no body can ever be formed.

36. Without, again, the entrance of Individual Soul into the body, the mind living within it cannot cause it move and act. He that enters the body is possessed of great power and is called Individual. He is known also by other names, *vis.*, Shesha and Sankarshana.

37. He who takes his rise, from that Sankarshana, by his own acts, Sanat-kumara, and in whom all creatures merge when the universal dissolution sets in, is the Mind of all creatures and is called by the name of Praddymna.

38. From Him originates He who is the Creator, and who is both Cause and Effect. From this last, everything, *vis.*, the mobile and immobile universe, originates. This one is called Aniruddha. He is otherwise called Ishana and He is manifest in all deeds.

39. That illustrious one, *vis.*, Vasudeva, who is called Kshetrajna, (Soul) and who is freed from qualities, should, O king of kings, be known as the powerful Sankarshana, when He takes birth as (Individual Soul).

40. From Sankarshana originates Praddymna who is called "Mind-begotten." From Praddymna is He who is Aniruddha. He is Consciousness, He is Ishwara (Supreme Lord).

41. It is from me that the entire mobile and immobile universe originates. It is from me, O Narada, that the indestructible and the destructible, the existent and the nonexistent, originates.

42. They who are devoted to me enter into me and become liberated. I am known as Purusha. Without acts, I am the Twenty-fifth.

43. Getting over qualities, I am entire and indivisible. I am above all pairs of opposite and shorn of all attachments. This, O Narada, you will fail to understand. You see me as having a form. If I wish, I can dissolve this form in a moment. I am the Supreme Lord and the Preceptor of the universe.

44. What you see of me, O Narada, is merely an illusion of mine. I now appear to be possessed of the attributes of all created things. You are not competent to know me.

45. I have shown to you duly my four-fold form. I am, O Narada, the doer, I am Cause, and I am Effect.



46. I am the sum-total of all living creatures. All living creatures have their refuge in me, Do not think that you have seen the Individual Soul.

47. I pervade all things, O Brahmana, and am the inner Soul of all creatures. When the bodies of all creatures, however, are destroyed, I am not destroyed.

48. Those highly blessed men who, having acquired ascetic success, become entirely devoted to me, become freed from the qualities of both Darkness and Ignorance and succeed, therefore, in entering me, O great ascetic.

49. He called Hiranyagarbha, who is the beginning of the world, who has four faces, who cannot be understood with the help of the Nirukta, who is otherwise called Brahman, who is an eternal god, is engaged in looking after many of my works.

50. The great Rudra, born of my anger, originated from my forehead. See, the eleven Rudras are increasing on the right side of my person.

51—52. The twelve Adityas are on the left side of my person. See the eight Vasus, those foremost of gods, are in my front, and see, Nasatya and Dasra, those two celestial physicians, are in my rear. See also in my body all the Prajapatis and see the seven Rishis also.

53. See also the Vedas, all the Sacrifices numbering by hundreds, the Amrita (nectar), and all the (medicinal) herbs and plants, and Penances, and vows and observances of various sorts.

54. See also in me the eight attributes of power, *vidya*, those particularly called the Lordly powers, living all together in my body in their united and embodied form. See also Shree and Lakshmi, and Kirti, and the Earth with her hump.

55. See the goddess Saraswati, that mother of the Vedas, living in me! See, O Narada, Dhruva, that foremost of luminaries ranging in the sky.

56. See also all the Oceans, those receptacles of water, and lakes, and rivers. See, also, O best of men, the four foremost ones amongst the Pitris in their embodied forms. See also, living in me, the three qualities (of Sattwa, Rajas, and Tamas) which are formless.

57. The acts done in honor of the departed manes are superior to those done in honor of the gods. I am the Pitri of the both the gods and the Pitris, and am existing from the beginning.

58. Becoming the Equine-head I pass through the Western and the Northern

ocean and drink sacrificial libations duly poured with Mantras and solid sacrificial food offered with respect and devotion.

59. In ancient times I created Brahman who himself worshipped me in sacrifices. Pleased with him on that account I granted him many excellent boons.

60. I said to him that in the beginning of the cycle he would be born to me as my son, and the sovereignty of all the worlds would he enjoy, and various names will be given to diverse objects on account of the Ahankara, *i.e.*, egoism, coming into existence.

61. I also told him that none would ever violate the limits and boundaries he would lay down, and, further that he would be the giver of boons to persons who would solicit him for the same.

62. I further assured him that he would be an object of worship with all the gods and Asuras, all the Rishis and Pitris, and the various creatures forming the creation.

63. I also gave him to understand that I would always appear for performing the business of the gods and that for that I would allow myself to be commanded by him even as a son by his father.

64. Granting these and other highly agreeable boons to Brahman of great energy on account of my being propitiated with him I adopted the course dictated by Renunciation.

65. The highest Renunciation is the annihilation of all duties and acts. Hence, by adopting Renunciation one should act in complete happiness.

66. Learned preceptors, with settled conclusions deduced from the truths of the Sankhya philosophy, have spoken of me as Kapila endued with the power of knowledge, living within the effulgence of the Sun, and concentrated in Yoga.

67. In the Vedas I have been repeatedly hymned as the illustrious Hiranyagarbha. In the Yoga-Shastras, O Brahmana, I have been spoken of as one who finds pleasure in Yoga.

68. I am eternal. Assuming a form that is manifest, I live at present, in the sky. At the end of a thousand cycles, I shall once more withdraw the universe into myself.

69. Having withdrawn all creatures, mobile and immobile, into myself, I shall exist all alone with Knowledge only as my companion.

70. After the lapse of ages I shall again create the universe, with the help of that

Knowledge. My fourth form creates the indestructible Shesha.

71. That Shesha is called by the name of Sankarshara. Sankarshana creates Praddymna. From Praddymna I take birth myself as Aniruddha. I create (myself) repeatedly.

72. From Aniruddha originates Brahman. The latter is born from Aniruddha's navel. From Brahman originate all mobile and immobile creatures.

73. Know that Creation originates in this way repeatedly at the beginning of every cycle. Creation and destruction succeed each other like sunrise and sunset in this world.

74—75. Then, again, as Time, gifted with great energy, forcibly brings back the Sun after his disappearance, similarly I shall, assuming the form of a boar and displaying my strength, bring back the Earth with her belt of seas to her own position for the behoof of all creatures when she becomes submerged in water. I shall then kill the son of Diti, named Hiranyagarbha, elated with pride of strength.

76. Assuming the form then of a Man-lion, I shall, for doing good to the gods, kill Hiranyakasipu, the son of Diti, who will be a great destroyer of sacrifices.

77. Virochana will have a powerful son named Vali. The entire universe consisting of gods, Asuras, and Rakshasas will not be able to kill that great Asura. He will hurl Shakra from the sovereignty of the universe.

78. When after defeating the Lord of Shachi, that Asura will possess the sovereignty of the three worlds, I shall take birth in Aditi's womb, by Kashyapa, as the twelfth Aditya.

79. I shall restore it to Indra of immeasurable splendour, and replace the gods, O Narada, in their respective stations.

80. As regards Vali, that foremost of Danavas, who is to be unslayable by all the gods, I shall cause him to live in the nether regions.

81. In the Treta age I shall take birth as Rama in the race of Bhrigu, and root out the Kshatriyas who will become proud of their strength and riches.

82. Towards the end of Treta and the beginning of Dwapara, I shall take birth as Rama the son of Dasharatha in Ikshaku's race.

83. At that time, the two Rishis, viz., the two sons of Prajapati, called by the

names of Ekata and Dwita, will on account of the injury done by them to their brother Trita, have to take birth as monkeys, losing the beauty of the human form.

84. Those monkeys that shall take birth in the race of Ekata and Dwita, shall become endued with great power and mighty energy and will equal Shakra himself in power. All those monkeys, O twice-born one, will become my allies for performing the work of the gods.

85. I shall then kill the dreadful king of the Rakshasas, that wretch of Pulastya's race, viz., the fierce Ravana, that thorn of all the worlds, together with all his children and followers.

86. At the junction the Dwapara and the Kali ages, I shall again appear in the world taking birth in the city of Mathura for the purpose of killing Kansa.

87. There, after killing numberless Danavas that will be as thorns in the side of the gods, I shall take up my residence in Kushasthali at the city of Dwaraka.

88. While living in that city I shall kill the Asura Naraka the chief of the Earth, — him, that is, who will do an injury to Aditi, as also some other Danavas of the names of Muru and Pitha.

89. Killing also another foremost of Danavas, viz., the kill of Pragjyotisha, I shall transplant that delightful city furnished with various kinds of wealth into Dwaraka.

90. I shall then defeat the two gods adored of all the deities, viz., Maheshwara and Mahasena, who will become fond of the Danava Vana and do him various good offices and who will try their best for that worshipper of theirs.

91. Defeating next the son of the Danava Vali, viz., Vana, who will be possessed a thousand-arms, I shall next destroy all the inhabitants of the Danava city called Saubha.

92. I shall next, O foremost of Brahmanas, bring about the death of Kalayavana, a Danava who will be endued with great power on account of his being equipt with the energy of Gargya.

93. A proud Asura will appear as a king at Girivraja, of the name of Jarasandha, who will fall out with all the other kings of the world. His death will be brought about by me through some one else guided by my intelligence.

94—95. I shall next kill Shishupala in the sacrifice of king Yudhishtira the son of Dharma, into which sacrifice all the kings



of the world will bring tribute. In some of these works, only Arjuna, the son of Vasava, will become my assistant.

96—98. I shall place Yudhishtira with all his brothers in his ancestral kingdom. People will call me and Arjuna as Narayana and Nara, when, endued with power, we two, putting forth our strength, shall kill a large number of Kshatriyas, for doing good to the world. Having lightened the load of the Earth according to our pleasure, I shall merge all the principal Sattwatas, as also Dwaraka, my favourite city, into my own self, recollecting my all-embracing Knowledge.

99. Having four forms, I shall, in this way, perform many feats of great prowess, and attain at last to those regions of happiness created by me and honored by all the Brahmanas.

100. Appearing in the forms of a swan, a tortoise, a fish, O foremost of twice-born ones, I shall then appear as a boar, then as a man-lion, then as a dwarf, then as Rama of Bhrgu's race, then as Rama the son of Dasharatha, then as Krishna the scion of the Sattwata race, and lastly as Kalki.

101. When the Vedas disappeared from the world, I brought them back. The Vedas, were re-created by me in the Krita age.

102. They have once more disappeared or may only be partially heard here and there in the Puranas. Many of my best incarnations also in the world have become facts of the past.

103—104. Having secured the good of the worlds in those forms in which I appeared, they have re-entered into my own Nature. Brahman (the Creator) himself never saw me in this form of mine, which you, O Narada, have seen to-day on account of your entire devotion to me. I have now said to you, who are devoted to me wholly, everything, O Brahmana. I have described to you my ancient appearances and future ones also, O best of men, together with all their mysteries.

**Bhishma said:—**

105. 'The holy and illustrious god, of universal and immutable form, having said these words to Narada, disappeared there and then.

106. Having won the high favor that he had solicited, Narada also, gifted with great energy, then proceeded in all haste to the retreat called Vadari, for seeing Nara and Narayana.

107—108. This great Upanishad quite

of a piece with the four Vedas, and the Sankhya-Yoga, and called by him by the name of the Pancharatra Scriptures, and recited by Narayana himself with his own mouth, was repeated by Narada before a large audience in the residence of Brahman (his sire) in exactly the same way in which Narayana had recited it and in which he had heard it from his own lips."

**Yudhishtira said:—**

109. "Was not Brahman, the Creator of all things, acquainted with this wonderful discourse of the glory of Narayana gifted with intelligence that he heard it from the lips of Narada?"

110. Is the illustrious Grandfather of all the worlds any way different from or inferior to the great Narayana? How then is it that he was unacquainted with the power of Narayana of great energy?"

**Bhishma continued:—**

111. "Hundreds and thousands of great cycles, hundreds and thousands of Creations and Dissolutions, O king of kings, have been over and become events of the past.

112. In the beginning of every Creation, Brahman, endued with great power and who creates all things, is remembered (by Narayana). Brahman knows well, O king, that Narayana, that foremost of all gods is very much superior to him.

113—115. He knows that Narayana is the Supreme Soul, that He is the Supreme Lord, that He is the Creator of Brahman himself. Narada recited this very ancient narrative which is perfectly consistent with the Vedas, to that assembly of Rishis crowned with ascetic success that came to the abode of Brahman. The gods Surya, having heard that narrative from those Rishis crowned with ascetic success, repeated it to the sixty-six thousands of Rishis, O king, of purified souls, that follow in his train.

116. And the Sun, the deity that imparts heat to all the worlds, repeated that narrative to those Beings also, of purified souls, that have been created (by Brahman) for always travelling in the van of the Sun.

117. The great Rishis who follow in the Sun's train, O son, repeated that excellent narrative to the deities assembled on the breast of Meru.

118. That best of ascetics, *vis.*, the regenerate Asita, then, having heard the narrative from the gods, repeated it to the Pitris, O king of kings.

119. I heard it from my father Shantanu, O son, who recited it to me formerly. Myself having heard it from my father, I have repeated it to you, O Bharata.

120. Gods and ascetics, they who have heard this excellent old narrative which is a Purana, all worship the Supreme Soul.

121. This discourse, belonging to the Rishis and thus handed down from one to another, should not, O king, be communicated by you to any one who is not a worshipper of Vasudeva.

122. This narrative, O king, is really the cream of the hundreds of other discourses that you have heard from me.

123. In days of yore, O king, the gods and the Asuras, in a body, churned the Ocean and raised the Ambrosia. Similarly the Brahmanas, in a body in days of yore, churned all the scriptures and raised this narrative, which resembles nectar.

124—125. He who frequently reads this narrative, and he who frequently listens to it with rapt attention, in a secluded spot, and filled with devotion, succeeds, being possessed of lunar complexion, in living in the spacious insular continent known by the name of White Island. Forsooth, such a man succeeds in entering into Narayana of a thousand rays.

126. By listening to this narrative from the beginning, a sick person becomes freed from his disease. The man who simply desires to read or listen to this discourse, gets the fruition of all his wishes. By reading or listening to it. The devoted worshipper acquires the high end reserved for devoted worshippers.

127. You also, O king, should always adore and worship that foremost of all Beings. He is the father and the mother of all creatures, and He is an object of reverence to the entire universe.

128. Let the illustrious and Eternal God of the Brahmanas, viz., Janarddana of great intelligence, be pleased with you, O Yudhisthira of mighty arms.

**Vaishampayana said :—**

129. Having listened to this best of discourses, O Janamejaya, king Yudhisthira the just, and all his brothers became devoted to Narayana.

130. And all of them, O Bharata, silently meditating upon Narayana (from that day), uttered these words for His glorification, viz., Victory to that holy and illustrious Being.

131. He, again, who is our best of preceptors, viz., the Island-born Krishna, devoted to penances, sung, uttering the word

Narayana, that great Mantra which is worthy of being recited silently.

132. Passing through the sky to the Ocean of milk, which is always the abode of nectar, and adoring the great God there, he returned to his own hermitage.

**Bhishma continued :—**

133. I have now recounted to you the discourse that was recited by Narada. That narrative has come down from person to person from very ancient times. I heard it from my father who formerly recounted it to me.

**Suta said :—**

134. I have now told you all that Vaishampayana recounted to Janamejaya. Having listened to Vaishampayana's narration, king Janamejaya duly satisfied all his duties according to the scriptural ordinances.

135. You have all practised very severe penances and observed many high and excellent vows. Living in this sacred forest of Naimisha, you are foremost of all persons conversant with the Vedas.

136. Ye foremost of twice-born ones, you all have come to this great sacrifice of Shaunaka. Do you all worship that Eternal and Supreme Lord of the universe in excellent sacrifices, properly pouring libations of clarified butter to the fire with the help of Mantras and dedicating the same to Narayana. As for myself, I heard this excellent discourse which has come down from generation to generation, from my father who recited it to me formerly.

## CHAPTER CCCXLI.

(MOKSHADHARMA PARVA).—

*Continued.*

**Saunaka said :—**

1. How is that illustrious god, viz., the powerful Narayana, who is a master of the Vedas and their branches, at once the doer and the enjoyer of sacrifices?

2. Endued with forgiveness, he has adopted, again, the Religion of Renunciation. Indeed, it is that holy and powerful one who has himself laid down the duties of Renunciation.

3. Why then has he made many of the gods the takers of shares in sacrifices which, of course, are all due to the Religion of Action. Why has he again created



some with an opposite disposition, for they follow the ordinances of the Religion of Renunciation.

4. Do you, O Suta, remove this doubt of ours. This doubt seems to be eternal and is filled with great mystery. You have heard all discourses on Narayana, which are consistent with the (other) scriptures.

**Sauti said :—**

5. O excellent Saunaka, I shall recount to you what Vaishampayana, the disciple of the intelligent Vyasa, said when questioned on these very topics by king Janamejaya.

6. Having heard the discourse on the glory of Narayana who is the Soul of all embodied creatures, Janamejaya, gifted with great intelligence and wisdom, asked Vaishampayana about these very topics.

7. The whole world of Being, with Brahman, the gods, the Asuras, and human beings are seen to be deeply attached to acts which yield prosperity.

8. Liberation has, O twice-born one, been described by you to be the highest happiness and to consist of the cessation of existence. They who being shorn of both merit and demerit, become liberated, succeed, we hear, in entering the great God of a thousand rays.

9. It seems to be, O Brahmana, that the eternal religion of Liberation is highly difficult of observance. Turning away from it, all the gods have become enjoyers of the libations of clarified butter poured with Mantras on sacrificial fires and other offerings presented to them by similar means.

10—11. Then, again, Brahman, and Rudra, the powerful Sakra the killer of Vala, the Sun, the Lord of the stars, the Wind-god, the god of fire, the god of the Waters, Infinite Space, the Universe too and the rest of the dwellers of heaven,—these, it seems, do not know the way of securing an annihilation of conscious existence that is encompassed by one's own efforts.

12. Hence, perhaps, they have not followed the path which is certain, indestructible, and immutable. Hence, perhaps turning away from that path, they have adopted the Religion of Action which leads to conscious existence that is measured by time.

13. This, indeed, is one great defeat of those who are wedded to acts, for all their rewards are for the time being. This doubt, O twice-born one, exists in my heart like a dagger! Tear it out by recounting to me

some discourses of old on this subject. Great is my curiosity to listen to you.

14. Why, O twice-born one, have the gods been said to be takers of their respective shares of sacrificial offerings presented to them with the help of Mantras in sacrifices of various kinds? Why, again, are the dwellers of heaven worshipped in sacrifices?

15. And, O best of twice-born ones to whom do they, who partake of offerings in sacrifices performed to their honor, themselves make offerings when they perform great sacrifices?

16. The question you have put to me, O king, relates to a deed mystery. No man can quickly answer it who has not practised penances, and who is not acquainted with the Puranas.

17. I shall, however, answer you by reciting to you what my preceptor the Island-born Krishna, otherwise called Vyasa, the great Rishi who has divided the Vedas, had said to us on a former occasion when questioned by us.

18. Sumanta, and Jaimini, and Paila of firm vows, and myself as the fourth, and Shuka as the fifth, were disciples of the illustrious Vyasa.

19. We, five in all, endued with self-control and purity of observances, had completely mastered anger and controlled our senses. Our preceptor used to teach us the Vedas having the Mahabharata for their fifth.

20—21. Once on a time, on the breast of that foremost of mountains, *vis.*, the delightful Meru, inhabited by Siddhas and Charanas while we were engaged in reading the Vedas, this very doubt sprang in our minds, that has been given vent to by you to-day. We, therefore, asked our preceptor about it. It heard the answer that our preceptor made. I shall now recount that answer to you, O Bharata.

22. Hearing the words that were addressed to him by his disciples, that remover of all sorts of darkness represented by ignorance, *vis.*, the blessed Vyasa the son of Parashara, said these words :—

23. I have practised the austerest of penances. Ye best of men, I am fully conversant with the Past, the Present, and the Future.

24. On account of those penances of mine and of the control under which I kept my senses, while I lived on the shores of the ocean of milk, Narayana became pleased with me. As the result of the great God's gratification, this omniscience about the Past, the Present, and Future,

hat was desired by me, sprang in my mind.

25. Listen now to me as I describe to you, in due order, this great doubt that has perplexed your minds. I have, with the eye of knowledge, seen, all that took place in the beginning of the æon.

26. He whom both the Sankhyas and the Yogins call by the name of the Supreme Soul, comes to be regarded as the foremost Purusha on account of his own deeds. From Him originate Prakriti that is called the unmanifest or Pradhana by the learned.

27. From the powerful Unmanifest sprang, for the creation of all the worlds, he that is called Aniruddha. That Aniruddha is known among all creatures by the name of the Great Soul.

28. It is that Aniruddha who, becoming manifest, created the Grandfather Brahman. Aniruddha is known by another name, viz., consciousness, and is gifted with every sort of energy.

29. Earth, Wind, Ether, Water, and Fire numbering the fifth—these are the five Great Creatures that have originated from Consciousness.

30. Having created the Great Creatures he then created their qualities. Combining the Great Creatures, he then created various embodied Beings. Hear me as I describe them to you.

31. Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, the great Vashistha, and the Self-create Manu,—these should be known as the eight elements. Upon these depend all the worlds.

32. Then the Grandfather of all the worlds, viz., Brahman, created, for the success of all creatures, the Vedas with all their branches as also the Sacrifices with their limbs. From these eight elements have originated this vast universe.

33. Then originated Rudra from the principle of anger. Taking birth, he created ten others like him. These eleven Rudras are called by name of Vikara-Purushas.

34. The Rudras, the Prakritis, and the several celestial Rishis, having come into existence approached Brahman, with the object of upholding the universe and its work.

35. Addressing the Grandfather, they said,—We have been created, O holy one, by you, O you of great power. Tell us, O Grandfather, which of us should be vested with what jurisdiction.

36. What jurisdictions have been created by you for supervising what particular

affairs? Which of us should, gifted with what sort of consciousness, shall take charge of which of these?

37. Do you ordain also to each of us the measure of strength that we are to have for satisfying the duties of our respective jurisdictions.—Thus addressed by them, the great god replied to them in the following way.

**Brahman said :—**

38. You have done well, ye gods, in speaking to me of this matter. Blessed be you all! I was thinking of this very subject that has drawn your attention.

39. How should the three worlds be maintained and kept agoing? How should your strength and mine be taken advantage of for the accomplishment of that object.

40. Let all of us, leaving this place, go that unmanifest and foremost of Beings who is the witness of the world, for seeking his protection. He will tell us what is for our behoof.

41. After this, those gods and Rishis, with Brahman, went to the northern shores of the ocean of milk, desirous of doing good to the three worlds.

42. Arrived there, they began to practise those austere penances that are said by Brahman in the Vedas. Those austerities of penances are known by the name of Mahaniyama.

43. They stood there with mind fixed, immovable as stakes of wood, and with eyes upturned and arms raised upwards.

44. For a thousand divine years they were engaged in those severe penances. At the conclusion of that time they heard these sweet words in harmony with the Vedas and their branches.

**The Blessed and Holy One said :—**

45. Ye gods and Rishis having asceticism for wealth with Brahman in your company, honoring you all with welcome, I say to you these words.

46. I know what is in your hearts! Verily, your thoughts are for the behoof of the three worlds. I shall multiply your energy and strength, investing the same with disposition for work.

47. Ye gods, well have you practised these penances from desire of worshipping me. Ye foremost of Beings, enjoy now the excellent fruits of those austerities which you have practised.

48. This Brahman is the Lord of all the worlds. Gifted with power, he is the Grandfather of all creatures. You also



are foremost of gods. Do you all, with concentrated minds, celebrate sacrifices for my glory.

49. In those sacrifices which you will perform, do ye always give me a part of the sacrificial offerings. I shall then, ye lords of creation, assign to each of you your respective spheres and ordain what will be for your behoof.

**Vaishampayana said :**

50. Hearing these words of that God of gods, all those gods and great Rishis and Brahman became filled with such delight that the hair on their bodies stood erect.

51. They immediately made arrangements for a sacrifice in honor of Vishnu according to the Vedic ordinances. In that sacrifice, Brahman himself assigned a portion of the offerings to Vishnu.

52. Similarly the gods and the celestial Rishis also, dedicated similar portions each to the great God. The portions, thus offered with great respect to Vishnu, were about both the quantity and the quality of the articles used, according to the ordinances laid down for the Krita age.

53. The gods and the Rishis and Brahman, in that sacrifice, worshipped the great God as one having the complexion of the Sun, as the foremost of Beings, situate beyond the reach of Ignorance, vast, pervading all things, the Supreme Lord of all, the giver of boons, and endued with power.

54. Thus worshipped by them the boon-giving and great God, invisible and bodiless, addressed those assembled celestials from heaven and said to them :—

55. I have received the offerings dedicated by you in this sacrifice. I am pleased with all of you. I shall confer rewards on you that will, however, be fraught with ends from where there will be return.

56. This shall be your distinctive characteristic, ye gods, from this day, on account of my favours and kindness for you. Celebrating sacrifices in every cycle, with large presents, you will become enjoyers of fruits born of Action.

57. Ye gods, those men also that will celebrate sacrifices, according to the Vedic ordinances, will give to all of you, shares of their sacrificial offerings.

58. In the Veda-sutras I make him the receiver of a share like that which he has himself offered one in this sacrifice.

59. Created to superintend the affairs of your respective jurisdictions, do you up-

hold the worlds according to your strength as dependent on the shares you receive in those sacrifices.

60. Indeed, receiving strength from those rites and observances that will be in vogue in the several worlds, originating from the fruits of action, do ye continue to uphold the affairs those worlds.

61. Strengthened by the sacrifices that will be celebrated by men, ye will strengthen me. These are the thoughts that I cherish for you all.

62. It is for this that I have created the Vedas and sacrifices and plants and herbs. Only served with these by human beings on Earth, the gods will be pleased.

63. Ye foremost of gods, till the end of this æon, I have ordained your creation, making your constitutions depend upon the result of the religion of Action. Ye foremost of Beings, do ye then, about your respective jurisdictions, engage yourselves in seeking the welfare of the three worlds.

64. Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, and Vashistha,—these seven Rishis have been created by the fiat of the will.

65. These will become the foremost of all persons versed in the Vedas. In fact, they will become the preceptors of the Vedas. They will follow the Religion of Action, for they have been intended to devote themselves to the act of procreating children.

66. This is the eternal path of creatures engaged in acts and observances. The powerful Lord who is charged with the creation of all the worlds is called Aniruddha.

67—68. Sana, Sanatsujata, Sanaka, Sanandana, Sanatkumara, Kapila, and Sanatana,—these seven Rishis are known as the spiritual sons of Brahman. Their knowledge comes to them of itself. These seven follow the Religion of Renunciation.

69. They are the foremost of all persons conversant with Yoga. They have a profound knowledge of the Sankhya philosophy. They are teachers of the scriptures on duty and it is they who introduce the duties of the Religion of Renunciation and cause them flow in the worlds.

70. From Nature has sprung Consciousness and the three great qualities. Transcending Nature is called Soul.

71—72. That Soul is myself. The path of those who follow acts is fraught with return. One cannot, by that path, reach the place whence there is no return. Different creatures have been created with different

objects. Some are intended for the Path of Action and some for that of Renunciation. One enjoys the reward, according to the path that he follows. This Brahman is the lord of all the worlds. Endued with power, it is he who creates the universe.

73. He is your mother and father, and he is your grandfather. At my behest, he will grant boons to all creatures.

74. His son Rudra, who has originated from his brow at his behest, will, gifted with power, uphold all created beings.

75. Go ye to your respective jurisdictions, and seek, according to the ordinances, the welfare of the world! Let all the scriptural acts flow in all the worlds. Let there be no delay in this.

76. Ye foremost of gods, do ye ordain the acts of all creatures and the ends that they are come by. Do ye also set the limits of the lives of all creatures.

77. This present cycle that is going on is the foremost of all epochs and should be known by the name of Krita. In this cycle living creatures should not be killed in the sacrifices that may be celebrated. It should be as I ordain and let it not be otherwise.

78. In this age, ye celestials, virtue will flourish in full. After this age will come the cycle called Treta. The Vedas, in that cycle, will lose one quarter. Only three of them will exist.

79. In the sacrifices that will be celebrated in that age, animals, after dedication with the help of sacred Mantras, will be killed. As regards virtue, again, it will lose one quarter; only three quarters thereof will remain.

80. On the termination of the Treta, will come the mixed Yuga known by the name of Dwapara. In that cycle, virtue will lose two quarters and only two quarters thereof will remain.

81. Upon the termination of Dwapara, the cycle that will set in will be called Tish, and it will come with Kali walking in the van. Virtue will lose full three quarters. Only a quarter thereof will exist in all places.

82. When the great God said these words, the gods and the celestial Rishis addressed him and said,—If only a fourth part of virtue is to exist in that age in every place, tell us, O Holy One, where shall we then go and what shall we do?

**The Blessed and Holy One said :—**

83. Ye foremost of gods, ye should, in

that age, go to such places where the Vedas and Sacrifices and Penances and Truth and Self-Control, accompanied by duties fraught with mercy for all creatures, will still continue. Sin will never be able to affect you at all.

**Vyasa said :—**

84. Thus commanded by the great God, the gods with all the Rishis bowed their heads to him and then proceeded to the places they desired.

85. After the celestials had left that place, only Brahman remained there, desirous of seeing the great Deity then living in the form of Aniruddha.

86. The foremost of gods then appeared before Brahman having assumed a form that had a huge equine head. Carrying a pitcher and the triple stick, he appeared before Brahman, reciting the Vedas with all their branches.

87—88. Seeing the great Deity of immeasurable energy in that form with an equine head, the powerful Brahman, the Creator of all the worlds, moved by the desire of doing good to his Creation, adored that boon-giving Lord with his head down and stood before him with hands joined in respect. The great Deity embraced Brahman and then told him these words.

**The Holy One said :—**

89. Do you, O Brahman, duly think of the courses of acts which creatures should follow. You are the great ordainer of all created Beings, You are the Master and the Lord of the universe. Placing this burthen on you I shall soon be free from anxiety.

90. At such times, however, when it will be difficult for you to accomplish the work of the gods, I shall then appear in incarnate forms perceiving the gravity of the emergencies.

91. With these words, that grand form with the equine head vanished then and there. Having received his behest, Brahman too proceeded speedily to his own region.

92. It is for this, O Blessed One, that the eternal lotus-navel'd Deity became the acceptor of the first share offered in sacrifices and hence it is that He is called the eternal upholder of all Sacrifices.

93. He himself adopted the Religion of Renunciation, the end after which those creatures seek who are desirous of eternal fruits. He laid down at the same time the Religion of Action for others, with the view of giving variety to the universe.



94. He is the beginning, He is the middle, and He is the end of all created Beings. He is their Creator and He is the actor and He is the act. Having withdrawn the universe into Himself at the end of the cycle, He enters into sleep, and awakening at the beginning of another cycle, He once more creates the universe.

95. Do you all bow to that Illustrious One who is gifted with a high soul and who is above the three qualities, who is Unborn, whose form is the universe, and who is the abode or refuge of all the dwellers of heaven.

96. Do you bow to Him who is the Supreme Lord of all creatures, who is the Lord of the Rudras, who is the Lord of the Adityas, and of the Vasus as well.

97. Do you bow to Him who is the Lord of the Ashwins, and the Lord of the Maruts, who is the Lord of all Sacrifices laid down in the Vedas, and the Lord of the Vedangas.

98. Bow Him who always lives in the Ocean, and who is called Hari, and whose hair is like the blades of the Munja grass. Bow to Him who is Peace and Tranquillity, and who gives the Religion of Liberation to all creatures.

99. Bow to Him who is the Lord of Penances, of all kinds of energy, and of Fame, who is ever the Lord of Speech and the Lord of all the Rivers also.

100. Bow to Him who is called Kaparddin, who is the Great Boar, who is the Unicorn, and who is endued with great intelligence; who is the Sun, who assumed the well-known form with the equine head; and who is always shown in a fourfold form.

101. Bow to Him who is unrevealed, who is capable of being apprehended by knowledge only, who is both indestructible and destructible. The supreme Deity, who is immutable, permeates all things.

102. He is the Supreme Lord who can be known with the help of the eye of Knowledge alone. It was thus that, helped by the eye of Knowledge, I saw, in days of yore, that foremost of gods.

103. Asked by you, I have told you everything in full, ye disciples, and do you act according to my words and dutifully serve the Supreme Lord called Hari. Do you sing His praises in Vedic words and adore and worship Him also according to due rites.

**Vaishampayana said :—**

104. It was thus that the compiler of the

Vedas, gifted with great intelligence, discoursed to us, accosted by us on that occasion. His son, the highly pious Shuka, and all his disciples listened to him while he delivered that discourse.

105. Our preceptor, with ourselves, O king, then worshipped the great Deity with Richs extracted from the four Vedas.

106. I have thus told you everything about what you had asked me. It was thus, O king, that our Island-born preceptor discoursed to us.

107—108. He, who, having uttered the words—'I bow to the holy Lord,'—frequently listens, with rapt attention, to this discourse or reads or recites it to others, becomes gifted with intelligence and health, and possessed of beauty and strength. If ill, he becomes freed from that illness; if fettered, freed from his bonds. The man who has desires gets (by this) the fruition of all his desires, and easily acquires a long life also.

109. A Brahmana, by doing this, becomes conversant with all the Vedas, and a Kshatriya becomes crowned with success. A Vaishya, by doing it, makes great profits, and a Shudra enjoys great happiness.

110. A sonless man obtains a son. A maiden gets a desirable husband. A woman who has conceived, gives birth to a son.

111. A barren woman conceives and gets many sons and grandsons. He who recites this discourse on the way succeeds in passing happily and without any obstacles along his way. In fact, one acquires whatever objects he cherishes, if one reads or recites this narrative.

112. Hearing these words of the great Rishi, fraught with certainty of conclusion, and containing a recital of the attributes of that great one who is the foremost of all beings, hearing this narrative of the great assembly of Rishis and other dwellers of heaven,—men who are devoted to the Supreme Deity derive great happiness.

## CHAPTER CCCXLII.

(MOKSHADHARMA PARVA).—

*Continued.*

**Janamejaya said :—**

1—2. O Holy One, you should tell me the meanings of those various names uttering which the great Rishi Vyasa with his disciples sang the praises of the illustrious killer of Madhu. I wish to hear those

names of Hari, that Supreme Lord of all creatures. Indeed, by hearing of those names, I shall be sanctified and cleansed like the bright autumnal moon.

**Vaishampayana said:—**

3. Listen, O king, to what the meanings are of the various names, due to attributes and acts, of Hari as the powerful Hari himself of cheerful soul explained them to Phalguna.

4. That killer of hostile heroes, viz., Phalguna, had at one time asked Keshava, enquiring after the meanings of the some of the names by which the great Keshava is worshipped.

**Arjuna said:—**

5. O Holy One, O Supreme ordainer of the Past and the Future, O Creator of all Beings, O Immutable one, O Refuge of all the worlds, O Lord of the universe, O Remover of the fears of all persons.

6—7. I wish to hear from you in detail, O Keshava, the meanings of all those names of yours, O God, which have been mentioned by the great Rishis in the Vedas and the Puranas on account of various acts of yours! None else than you, O Lord, is capable to explain the meanings of those names.

**The Holy One said:—**

8—9. In the Rigveda, in the Yajurveda, in the Atharvans and the Samans, in the Puranas and the Upanishads, as also in the works on Astrology, O Arjuna, in the Sankhya treatises, in the Yoga Scriptures, and in the treatises also on the Science of Life, many are the names that have been mentioned by the great Rishis.

10. Some of those names refer to my attributes and some of them refer to my deeds. Do you hear, with rapt attention, O Sinless One, what the meaning is of each of those names referring to my acts.

11. As I recite them to you. It is said that in days of yore you formed half my body. Salutations to Him of great glory, Him, viz., that is the Supreme Soul of all embodied creatures.

12. Salutations to Narayana, to Him that is at one with the universe, to Him who is above the three qualities, to Him, that is, again, the Soul of those qualities. From His grace has originated Brahman, and from His anger has arisen Rudra.

13. He is the source whence have originated all mobile and immobile creatures. O foremost of all persons gifted with Sattwa (Goodness), the attribute of Sattwa

consists of eighteen qualities. That attribute is Supreme Nature having for her soul the Sky and Earth and succeeding by her creative forces in keeping up the universe.

14. That Nature is at one with the fruit of all acts. She is also the pure Chit. She is immortal, and invincible, and is called the Soul of the universe. From her proceed all the changes of both Creation and Destruction.

15. Divested of sex, She or He is the penances that people practise. He is both the sacrifice that is performed and the sacrificer who celebrates the sacrifice. He is the ancient and the infinite Purusha. He is otherwise called Aniruddha and is the source of the Creation and the Destruction of the universe.

16. When Brahmana's night was passed, through the grace of that Being of great energy, a lotus made its appearance first, O you having eyes like lotus petals.

17—18. Within that lotus was born Brahman, originating from Aniruddha's grace. Towards the evening of Brahman's day, Aniruddha became filled with anger, and as a consequence of this, there originated from his forehead a son called Rudra gifted with the power of destroying everything. These two, viz., Brahman and Rudra, are the foremost of all the gods, having originated respectively from the Cheerfulness and the Anger (of Aniruddha).

19. Acting according to Aniruddha's directions, these two gods Create and Destroy. Although capable of granting boons to all creatures, they are, however, in their own work, (viz., Creation and Destruction), merely instruments in the hands of Aniruddha.

20. Rudra is otherwise called Kaparddin. He has matted locks on his head, some times shows a bald head. He loves to live in the midst of crematoriums which form his home. He practises the austere vows. He is a Yogin of mighty power and energy.

21. He is the destroyer of Daksha's sacrifice and the tearer of Bhaga's eyes. O son of Pandu, Rudra should be known to have always Narayana for his Soul.

22. If that god of gods, viz., Maheswara, be adored, then, O Partha, is the powerful Narayana also adored.

23. I am the Soul, O son of Pandu, of all the worlds, of all the universe. Rudra, again, is my Soul. It is for this that I always worship him.



24. If I do not worship the auspicious and boon-giving Ishana, nobody would then worship my own self.

25. The ordinances I set are followed by all the worlds. Those ordinances should always be worshipped, and it is, therefore, that I worship them.

26. He who knows Rudra knows myself, and he who knows myself knows Rudra. He who follows Rudra follows me. Rudra is Narayana. Both are one; and one is shown in two different forms.

27. Rudra and Narayana, forming one person, pervade all displayed things and cause them to act. No one else than Rudra is capable to grant me a boon, O son of Pandu.

28. Having settled this in my mind, I worshipped in days of yore the ancient and powerful Rudra, for getting the boon of a son. In worshipping Rudra thus, I worshipped my own self.

29. Vishnu never bows his head to any god except his own self. It is therefore that I worship Rudra.

30. All the gods, including Brahman and Indra and the gods and the great Rishis, worship Narayana, that foremost of gods, otherwise called by the name of Hari.

31. Vishnu is the foremost of all Beings past, present, or future, and as such should always be worshipped with respect.

32. Do you bow your head to Vishnu. Do you bow your head to Him who gives protection to all. Do you bow, O son of Kunti, to that great boon-giving god, that foremost of gods, who eats the offerings made to him in sacrifices.

33. I have heard that there are four kinds of worshippers. Among them all, they that are devoted to me wholly and do not worship any other god, are the foremost. I am the end they seek, and though engaged in deeds, they never seek the fruits thereof.

34. The three remaining classes of my worshippers are those who seek the fruits of their acts. They acquire regions of great happiness, but then they have to drop down therefrom upon the exhaustion of their merits. Those amongst my worshippers, therefore, who are fully awakened obtain what is foremost.

35. Those who are awakened and whose conduct shows such enlightenment, may be engaged in worshipping Brahman or Mahadeva or the other gods who live in heaven, but they succeed at least in getting to myself.

36. I have thus told you, O Partha, what the distinctions are between my worshippers.

37. Yourself, O son of Kunti, and myself are known as Nara and Narayana. Both of us have taken human bodies only for the purpose of lightening the load of the Earth.

38. I know the different sorts of Yoga that rest on the Soul. I know who I am and whence I am, O Bharata. I know the Religion of Renunciation, and all that contributes to the prosperity of creatures.

39. Eternal as I am, I am the one sole Refuge of all men. The waters have been called by the name of Nara, for they originated from Him called Nara. And since the waters, in former times, were my refuge, I am, therefore, called by the name of Narayana.

40. Taking the form of the Sun I cover the universe, with my rays. And because I am the home of all creatures, therefore, am I called by the name of Vasudeva.

41. I am the end of all creatures and their father, O Bharata. I pervade the entire sky and the Earth, O Partha, and my splendour transcends every other splendour.

42. I am He, O Bharata, whom all creatures wish to attain to at the end. And because I overwhelm all the universe, I am called by the name of Vishnu.

43. Desirous of acquiring success through control of their senses, people seek to obtain to me who am heaven and Earth and the sky between the two. For this am I called Damodara.

44. The word Prishni includes food, the Vedas, water, and nectar. These four are always in my stomach. Hence am I called Prishnigarbha.

45. The Rishis have said that once on a time when the Rishi Trita was thrown into a well by Ekata and Dwita, the distressed Trita invoked me, saying,—O Prishnigarbha, do you save the fallen Trita.

46. That foremost of Rishis, viz., Trita, the spiritual son of Brahman, having called on me thus, was saved from the pit.

47. The rays that come out of the Sun who gives heat to the world, from the blazing fire, and from the Moon, form my hair. Hence do foremost of learned Brahmanas call me by the name of Keshava.

48. The great Utathya having impregnated his wife disappeared from her side through an illusion of the gods. The younger brother Vrihaspati then appeared before that great one's wife.

49—51. To that foremost of Rishis who had gone there for holding sexual intercourse, the child in the womb of Utathya's wife, O son of Kunti, whose body had already been formed of the five principal elements, said,—O giver of boons, I have already entered into this womb. You should not attack my mother!—Hearing these words of the unborn child, Vrihaspati became filled with anger and imprecated a curse on him, saying,—Since you obstruct me thus when I have come here from desire of the pleasures of sexual union, therefore shall you, through my curse, be visited by blindness.

52. Through this curse of that foremost of Rishis, the child of Utathya was born blind and remained so for a long time. It was, therefore, that that Rishi, in days of yore, passed by the name of Dirghatamas.

53. He, however, acquired the four Vedas with their eternal limbs and subsidiary parts. After that he frequently invoked me by this secret name of mine. Indeed, according to the ordinance as laid down he repeatedly called me by the name of Keshava.

54—55. Through the merit he acquired by uttering this name repeatedly, he became cured of his blindness and then passed by the name of Gotama. This name of mine, therefore, O Arjuna, is productive of boons to them who utter it among all the gods and the great Rishis. The god of fire and Shoma, blending together, become transfused into one and the same substance. It is, therefore, that the entire universe of mobile and immobile creatures is said to be pervaded by those two gods.

56. In the Puranas, Agni and Shoma are spoken of as possessing natures that had one and the same result. The gods also are said to have Agni for their mouth. It is on account of these two beings gifted with natures leading to the same result that they are said to be deserving of each other and upholders of the universe."

## CHAPTER CCCXLIII.

(MOKHADHARMA PARVA).—

*Continued.*

**Arjuna said :—**

1. How did Agni and Shoma, in days of yore, attain to uniformity with regard to their original nature? This doubt has arisen in my mind. Do you remove it, O slayer of Madhu.

**The Holy One said :—**

2. I shall recite to you, O son of Pandu, an ancient story of events arising from my own energy. Do you listen to it with concentrated mind.

3. When four thousand divine cycles elapse, the dissolution of the universe sets in. The Manifest disappear into the Unmanifest. All creatures, mobile and immobile, meet with destruction.

4. Fire, Earth, Wind, all disappear. Darkness covers the universe which becomes one endless expanse of water.

5. When that infinite expanse of water only exists like Brahma without a second, it is neither day nor night. Neither aught nor naught exists; neither manifest nor unmanifest.

6. When such is the state of the universe, the foremost of Beings, viz., the Eternal and Immutable Hari originates from Ignorance, that combination of the qualities belonging to Narayana, that is indestructible and immortal, that is without senses, that is inconceivable and unborn, that is Truth's self fraught with mercy, that is endued with the form of existence which the rays of the gem called Chintamani have, that causes various kinds of inclinations to flow in diverse directions, that is divested of the principles of hostility and decay, and mortality and decay, that is formless and all-pervading, and that is endued with the principle of universal Creation and of Eternity without beginning, middle, or end. There is authority for this assertion.

7. The Shruti declares,—Day was not. Night was not. Aught was not. Naught was not. In the beginning there was only Ignorance.

8. She was of the form of the universe, and she is the night of Narayana of universal form. This is the meaning of the word of Tamas.

9. From that Purusha thus born of Tamas and having Brahma for his parent, came into existence the Being called Brahman. Brahman, wishing to create creatures, caused Agni and Shoma to originate from his own eyes. Afterwards when creatures were to be created, the created persons came out in their due order as Brahmanas and Kshatriyas. He who came into being as Shoma was none else than Brahma; and they that were born as Brahmanas were all Shoma in sooth. He who came into Being as Agni was none else than Kshatra. The Brahmanas became gifted with greater energy than the Kshatras. If you enquire about the reason thereof, the answer is that



this superiority of the Brahmanas to the Kshatriyas is an attribute which is manifest to the whole world. It occurred as follows. The Brahmanas represent the eldest creation amongst men. None were created before who were superior to the Brahmanas. He who offers food into the mouth of a Brahmana is considered as pouring libations into a burning fire. I say that having arranged things thus, the creation of creatures was accomplished by Brahman. Having established all created Beings in their respective positions, he keeps us the three worlds. There is a similar declaration in the Mantras of the Shrutis.

10. You, O Agni, are the Hotri in sacrifices, and the benefactor of the universe. You are the benefactor of the gods, of men and of all the worlds.

11. There is other authority also for this.—You are, O Agni, the Hotri of the universe and of sacrifices. You are the instrument through which the gods and men do good to the universe.

12. Agni is truly the Hotri and the performer of sacrifices. Agni is again the Brahma of the sacrifice.

13. No libations can be poured into the sacrificial fire without uttering Mantras; there can be no penances without a person to perform them; the worship of the gods and men and the Rishis is done by the libations poured with Mantras. Hence, O Agni, you have been considered as the Hotri in sacrifices. You are, again, all the other Mantras that have been declared with regard to the Homa rites of men. The duty of the Brahmanas is to officiate for others in the sacrifices they perform. The two other castes, viz., Kshatriyas and Vaishyas, that are included within the twice-born class, have not the same duty, laid down for them. Hence, Brahmanas are like Agni, who uphold sacrifices. The sacrifices strengthen the gods. Thus, strengthened the gods fructify the Earth. But the result that may be gained by the foremost of sacrifices may as well be done through the mouth of the Brahmanas.

14. That learned man who offers food into the mouth of a Brahmana is said to pour libations into the sacred fire for pleasing the gods.

15. In this way the Brahmanas have come to be considered as Agni. They who are endued with learning worship Agni. Agni is, again, Vishnu. Entering all creatures, he upholds their vital airs.

16. Regarding it there is a Verse sung by Sanatkumara. Brahman, in creating

the universe, first created the Brahmanas, The Brahmanas become immortal by studying the Vedas, and go to heaven by virtue of such study. The intelligence, speech, acts and observances, faith, and the penances of the Brahmanas keep up both the Earth and the heaven like slings of strings upholding bovine nectar.

17. There is no duty higher than Truth. There is no one more worthy of respect than the mother. There is none more efficient than the Brahmana for conferring happiness both in this world and the next.

18. The inhabitants of those kingdoms where Brahmanas have no certain means of maintenance become very wretched. There the oxen do not carry the people or draw the plough, nor do cars of any kind bear them. There milk kept in jars is never churned for producing butter. On the other hand, the dwellers become shorn of every prosperity, and follow the ways of robbers.

19—57. In the Vedas, the Puranas, the histories, and other authoritative writings, it is said that the Brahmanas, who are the souls of all creatures, who are the creators of all things, and who are at one with all existent objects, originated from the mouth of Narayana. Indeed, it is said that the Brahmanas first issued of that great boon-giving god's mouth when he had controlled his speech as a penance. The Brahmanas are distinguished above the gods and Asuras, since they were created by myself in my indescribable form as Brahma as I have created the gods and the Asuras and the great Rishis and placed them in their respective situations and have to punish them occasionally. On account of his amorous assault on Ahalya, Indra was cursed by Gautama, her husband, through which Indra got a green beard on his face. Through that curse of Kaushika, Indra lost also, his own testicles which loss was afterwards compensated by the substitution of the testicles of a ram. When in the sacrifice of king Sarjijati, the great Rishi Chyavana wanted to make the twin Ashwins sharers of the sacrificial offerings, Indra objected. Upon Chyavana's insisting, Indra tried to hurl his thunderbolt at him. The Rishi paralysed Indra's arms. Enraged at the destruction of his sacrifice by Rudra, the great Rishi Daksha once more began to practise severe austerities, and attaining to high power caused something like a third eye to appear on the forehead of Rudra. When Rudra became ready for the destruction of the triple city belonging to the Asuras, the preceptor of the Asuras, viz., Ushanas, provoked beyond patience, tore a matted lock from his own head and hurled

It at Rudra. From that matted lock of Ushanas originated many serpents. Those serpents began to bite Rudra, at which his throat became blue. During a period, long gone by, at the time of the Self-born Manu, it is said that Narayana had seized Rudra by the throat and hence did Rudra's throat become blue. On the occasion of churning the Ocean for ambrosia, Vrihaspati of Angiras's family sat on the shores of the Ocean for performing the rite of Puruscharana. When he took up a little water for the purpose of the initial rinsing, the water seemed to him to be very muddy. At this Vrihaspati became angry and cursed the Ocean, saying,—Since you continue to be so dirty without caring for the fact of my having come to touch you, since you have not become clear and transparent, therefore from this day you shall be tainted with fishes and sharks and tortoises and other aquatic animals! From that time, the waters of the ocean have become filled with various sorts of sea-animals and monsters. Vishwarupa, the son of Tashtri, formerly became the priest of the gods. He was, on his mother's side, connected with the Asuras, for his mother was the daughter of an Asura. While publicly offering to the gods their shares of sacrificial offerings, he privately offered shares thereof to the Asuras. The Asuras, headed by their king Hiranyakashipu, then went to their sister, the mother of Vishwarupa, and begged a boon from her, saying,—Your son Vishwarupa by Tashtri, otherwise called Trishiras, is now the priest of the gods. While he gives to the gods their shares of sacrificial offerings publicly, he gives us our shares of the same privately. On account of this, the gods are being advanced and we are being weakened. You should, therefore, influence him that he may take up our cause!—Thus addressed by them, the mother of Vishwarupa went to her son who was then living in the Nandana forest (of Indra) and said to him,—How is it, O son, that you are engaged in advancing the interests of your enemies and weakening that of your maternal uncles? You should not act in this way. Thus begged by his mother, Vishwarupa thought that he should not disobey her words, and as the result of that thought he went over to the side of Hiranyakashipu, after having paid proper respects to his mother. Upon the arrival of Trishiras, king Hiranyakashipu dismissed his old Priest, viz, Vashishtha the son of Brahman, and appointed Trishiras to that office. Enraged at this, Vashishtha cursed Hiranyakashipu, saying,—Since you dismiss me and appoint another person, as your Priest, this Sacrifice of yours shall not be completed, and some Being, the like of

whom has not existed before, will kill you! On account of this curse, Hiranyakashipu was killed by Vishnu in the form of a man-lion. Vishwarupa, having taken up the side of his maternal relations, began to practise severe austerities for advancing them. Moved by the desire of making him swerve from his vows, Indra sent to him many handsome Apsaras. Seeing those celestial nymphs of transcendent beauty, the heart of Vishwarupa became moved. Within a very short time he became greatly attached to them, the celestial nymphs said to him one day,—We shall not tarry here any longer. In fact, we shall return to that place whence we came! The son of Tashtri replied,—Where will you go? Stay with me. I shall do you good! Hearing him say so, the Apsaras rejoined,—We are celestial nymphs called Apsaras. We chose in days of old the illustrious and boon-giving Indra of great power!—Vishwarupa then said to them,—This very day I shall so ordain that all the gods with Indra at their head shall cease to be!—Saying this, Trishiras began to recite mentally certain sacred Mantras of great efficacy. By virtue of those Mantras he began to increase in energy. With one of his mouths he began to drink all the Soma that Brahmanas devoted Sacrifices poured on their sacred fires with due rites. With a second mouth he began to eat all the food. With his third mouth he began to drink up the energy of all the gods headed by Indra. Seeing him swelling with energy in every part of his body that was strengthened by the Soma he was drinking, all the gods then, with Indra in their company, went to the Grandfather Brahman. Arrived at his presence, they addressed him and said,—All the Soma that is duly offered in the sacrifices celebrated everywhere is being drunk by Vishwarupa. We no longer get our shares. The Asuras are being advanced, while we are being weakened! You should, therefore, ordain what is for our behoof! After the gods ceased, the Grandfather replied,—The great Rishi Dadhichi of Bhṛigu's race is now engaged in practising severe austerities. Go, ye gods, to him and solicit a boon from him. Do ye so arrange that he may renounce his body! With his bones let a new weapon be made called the Thunder-bolt!—Thus instructed by the Grandfather, the gods proceeded to that place where the holy Rishi Dadhichi was practising austerities. The gods, headed by Indra, addressed the sage, saying,—O Holy One, your austerities, we trust, are being well performed and uninterrupted!—The sage Dadhichi said,—Welcome to all of you! Tell me what I should do for you! I shall certainly do what you will say!—They then told him,—You should renounce your



body for benefiting all the worlds!—Thus prayed, the sage Dadhichi, who was a great Yogin and who considered happiness and misery equally, without being at all dispirited, concentrated his Soul by his Yoga-power and renounced his body. When his Soul left its temporary tenement of clay, Dhatri, taking his bones, created a dreadful weapon called the Thunder-bolt. With the Thunder-bolt thus created of the bones of a Brahmana, which was impenetrable by other weapons and irresistible and permeated by the energy of Vishnu, Indra struck Vishwarupa the son of Tashtri. Having killed the son of Tashtri thus, Indra cut off the head from the body. From the lifeless body, however, of Vishwarupa, when it was pressed, the energy that was still living in it gave birth to a powerful Asura named Vritra. Vritra became the enemy of Indra, but Indra killed him also with the Thunder-bolt. On account of the sin being thus doubled of Brahmanicide, Indra became stricken with a great fear and as the consequence thereof he had to relinquish the sovereignty of heaven. He entered a cool lotus-stalk that grew in the Manasa lake. On account of the Yoga power of lightness, he became very minute and entered the fibres of that lotus-stalk. When the king of the three worlds, the husband of Shachi, had thus disappeared from sight through fear of the sin of Brahmanicide, the universe became kingless. The qualities of Darkness and Ignorance attacked the gods. The Mantras uttered by the great Rishis lost all efficacy. Rakshasas appeared on all sides. The Vedas were about to disappear. The denizens of all the worlds, having no king, lost their strength and began to fall an easy prey to Rakshasas and other evil Beings. Then the gods and the Rishis, in a body, made Nahusha, the son of Ayush, the king of the three worlds and duly crowned him as such. Nahusha had on his forehead full five-hundred luminaries of great effulgence, which had the virtue of defeating every creature of energy. Thus equipt Nahusha continued to govern heaven. The three worlds were restored to their normal state. The inhabitants of the universe once more became happy and cheerful. Nahusha then said,—Everything that Indra used to enjoy is before me. Only, his wife Shachi is not by!—Having said this, Nahusha proceeded to where Shachi was and, addressing her, said,—O blessed lady, I have become the king of the gods! Do you accept me!—Shachi replied, saying,—You are by nature, of a pious conduct. You belong, again, to the race of Shoma. You should not attack another person's wife!—Nahusha, thus addressed by her, said,—I now occupy

the position of Indra, I deserve to enjoy the dominions and all the precious possessions of Indra. There is no sin in wishing to enjoy you. You were Indra's and, therefore, should be mine!—Shachi then said to him,—I am observing a vow that has not yet been finished. After performing the final ablutions I shall come to you within a few days! Taking this promise from Indra's wife, Nahusha left her. Meanwhile Shachi, stricken with pain and grief, anxious to find her lord and assailed by her fear of Nahusha, went to Vrihaspati. At the first sight Vrihaspati took her to be stricken with anxiety. He immediately took to Yoga-meditation and learnt that she was intent upon doing what was necessary for restoring her husband to his true position. Vrihaspati then addressed her, saying,—Equipt with penances and the merit that will be yours on account of this vow that you are observing, do you invoke the boon-giving goddess Upashruti! Invoked by you, she will appear and show you where your husband is living!—While observing that very austere vow, she invoked with the help of proper Mantras the boon-giving goddess Upashruti. Invoked by Shachi, the goddess appeared before her and said,—I am here at your command! Invoked by you, I have come! What wish of yours shall I satisfy.—Bowling to her with the head down, Shachi,—O blessed lady, you should show me where my husband is! You are Truth! You are Rita!—Thus addressed, the goddess Upashruti took her to the lake Manasa. Arrived there, she pointed out to Shachi her lord Indra living within the fibres of a lotus-stalk. Seeing his wife pale and emaciated, Indra became highly anxious. And the king of heaven said to himself,—Alas, great is the sorrow that has befallen me! I have fallen off from the position that is mine! This my wife, stricken with grief on my account, finds out my lost self and comes to me here!—Having thought thus, Indra addressed his dear wife and said,—In what condition are you now?—She answered him,—Nahusha asks me to become his wife. I have obtained leave from him, having fixed the time when I am to go to him!—Indra then said to her,—Go and say to Nahusha that he should come to you on a car never used before, *vis.*, one to which some Rishis should be yoked, and arriving at yours in that state he should marry you! Indra has many beautiful and charming vehicles. All these have borne you. Nahusha, however, should come on such a vehicle that Indra himself had never used! Thus advised by her husband, Shachi left that place with a joyous heart. Indra also once more entered the fibres of that lotus stalk. Seeing the queen of Indra

return to heaven, Nahusha addressed her saying,—The time you had fixed is over!—Shachi said to him, as directed by Indra. Yoking a number of great Rishis to the car he rode, Nahusha started from this place for coming to where Shachi was living. The foremost of Rishis, viz., Agastya born within a jar, of the semen of Maitra-varuna, saw those foremost of Rishis insulted by Nahusha in that way. Nahusha struck him with his foot. Agastya said to him,—Wretch, as you are doing a highly improper act, do you fall down on the Earth! Be changed into a snake and do you continue to live in that form as long as the Earth and her hills continue!—As soon as these words were uttered by the great Rishi, Nahusha dropped down from that vehicle. The three worlds once more became kingless. The gods and the Rishis then in a body proceeded to where Vishnu was and appealed to him for encompassing the restoration of Indra. Approaching him they said,—O holy one, you should rescue Indra who is overwhelmed by the sin of Brahmanicide!—The boon-giving Vishnu replied to them, saying,—Let Shakra perform a Horse-sacrifice in honor of Vishnu. He will then be restored to his pristine position!—The gods and Rishis began to search for Indra, but when they could not find him they went to Shachi and said to her,—O blessed lady, go to Indra and bring him here!—Requested by them Shachi once more went to the lake Manasa, rising from the lake, Indra came to Vrihaspati. The celestial priest Vrihaspati then made arrangements for a great Horse-sacrifice, substituting a black antelope for a good horse every way fit to be offered up in sacrifice. Causing Indra, the lord of the Maruts, to ride upon that very house Vrihaspati led him to his own place. The lord of heaven was then worshipped with hymns by all the gods and the Rishis. He continued to rule in heaven, purged off of the sin of Brahmanicide which was divided into four parts and ordained to live in woman, fire, trees, and kine. It was thus that Indra, strengthened by the energy of a Brahmana, succeeded in killing his enemy it was thus that Indra once more regained his position.

In days of yore, while the great Rishi Bharadwaja was saying his prayers by the side of the divine Ganga, one of the three feet of Vishnu, when he assumed his three-footed form, reached that place. Seeing that strange spectacle Bharadwaja attacked Vishnu with a handful of water, upon which Vishnu's bosom received a (mystic mark). Cursed by that foremost of Rishis, viz., Bhrigu, Agni was obliged to become a devourer of all things.

58. Once on a time, Aditi, the mother of the gods, cooked some food for her sons. She thought that, eating that food and strengthened by it, the gods would succeed in killing the Asuras. After the food had been cooked, Vudha, having finished the observance of an austere vow, came before Aditi and said her,—Give me alms! Though thus solicited Aditi gave him none, thinking that no one should eat of the food she had cooked before her sons, the gods, had first taken it. Enraged at the conduct of Aditi who thus refused to give him alms; Vudha who was Brahma's self through the austere vow he had finished, cursed her, saying that as Aditi had refused him alms she would have a pain in her womb when Vivaswat, in his second birth in the womb of Aditi, would be born in the form of an egg. Aditi reminded Vivaswat at that time of the curse of Vudha, and it is, therefore, that Vivaswat, the god who is worshipped in Shraddhas, coming out of the womb of Aditi, passed by the name of Martanda.

59. The Prajapati Daksha begat sixty daughters. Amongst them, thirteen were bestowed by him upon Kashyapa; ten upon Dharmā; ten upon Manu; and twenty-seven upon Shoma. Although all the twenty-seven who were called Nakshatras and conferred upon Shoma were equal in beauty and accomplishments, yet Shoma became more attached to one, viz., Rohini, than the rest. Filled with jealousy, the rest of his wives, leaving him, went to their father and informed him of this conduct of their husband, saying,—O holy one, although all of us are equal in beauty, yet our husband Shoma is wholly attached to our sister Rohini!—Enraged at this representation of his daughters, the celestial Rishi Daksha cursed Shoma, saying, that thenceforth the disease phthisis should attack his son-in-law and live in him. Through this curse of Daksha, phthisis attacked the powerful Shoma and entered into his person. Attacked by phthisis thus Shoma came to Daksha. The latter addressed him, saying,—I have cursed you because of your unequal conduct towards your wives. The Rishi then said unto Shoma,—You are being reduced by the disease phthisis that has attacked you. There is a sacred water called Hiranyasarah in the Western ocean. Going to that sacred water, do you bathe there!—Advised by the Rishi, Shoma went there. Arrived at Hiranyasarah, Shoma bathed in that sacred water. Performing his oblations; he purged himself off of the sin. And because that sacred water was illumined (abhasita) by Shoma, therefore was it from that day called by the



name of Prabhasa. On account, however, of the curse imprecated upon him in days of yore by Daksha, Shoma, to this day, begins to decrease from the night of the full moon till his total disappearance on the night of the new moon whence he once more begins to increase till the night of full moon. The brightness also of the lunar disc from that time got a stain, for the body of Shoma, since then, has come to show certain black spots. In fact, the splendid disc of the moon has, from that day, come to show the mark of a hare.

60. Once on a time, a Rishi name Sthulashiras was practising very severe austerities on the northern breasts of the mountains of Meru. While engaged in those austerities, a pure breeze, full of all sorts of delicious perfumes, began to blow there and fan his body. Scorched as his body was by the very severe austerities he was practising, and living as he did upon air alone to the exclusion of every sort of food, he became highly pleased at that delicious breeze which blew around him. While he was thus pleased with the delicious breeze that fanned him, the trees around him, showed their flowers for making a display and extorting his praise. Displeased at this conduct of the trees which was the outcome of jealousy, the Rishi cursed them, saying,—Henceforth, ye shall not be able to put forth your flowers at all times.

61. In days of yore, for doing good to the world, Narayana was born as the great Rishi Vadavamukha. While practising severe austerities on the breast of Meru, he called the Ocean to his presence. The Ocean, however, disobeyed his command. Engaged at this, the Rishi, with the heat of his body, solidified the waters of the Ocean and made them as saltish in taste as the human sweat. The Rishi further said, your waters will henceforth be not drinkable. Only when the Equine-head, roving within you, will drink your waters, they will be as sweet as honey!—It is for this curse that the waters of the Ocean to this day are saltish and are drunk by no one else than the Equine-head.

62. The daughter, named Uma, of the Himavat mountains, was sought by Rudra in marriage. (Ater Himavat) had promised the hand of Uma to Mahadeva the great Rishi Bhrigu, approaching Himavat, said to him—Give this daughter of yours to me in marriage!—Himavat replied to him,—Rudra is the bridegroom already selected by me for my daughter!—Enraged at this reply, Bhrigu said—Since you refuse my suit for the hand of your daughter and insult me thus, you will no longer

contain jewels and gems!—To this day, on account of the Rishi's words, the mountains of Himavat have not any jewels and gems. Such is the glory of the Brahmanas.

63. It is through the favour of the Brahmanas that the Kshatriyas are able to possess the eternal and undecaying Earth as their wife and enjoy her. The power of the Brahmanas, again, is made up of Agni and Shoma. The universe is kept up by that power and, therefore, is upheld by Agni and Shoma united together.

64. It is said that the Sun and the Moon are the eyes of Narayana. The rays of the Sun form my eyes. Each of them, viz., the Sun and the Moon, give strength and heat to the universe respectively.

65. And because of the Sun and the Moon thus warming and strengthening the universe, they are considered as the Harsha (joy) of the universe. It is on account of these acts of Agni and Shoma that keeps up the universe that I pass by the name of Hrishiksha, O son of Pandu! Indeed, I am the boon-giving Ishana the Creator of the universe.

66. Through potency of the Mantras with which libations of clarified butter are poured on the sacred fire, I take and appropriate the share of the offerings made in sacrifices. My complexion also is of that foremost of gems called Harit. It is for these reasons that I pass by the name of Hari.

67. I am the substantial residence of all creatures and am considered by persons well-versed in the scriptures to be at one with Truth or Nectar. I am, therefore, called by learned Brahmanas by the name of Ritadhama.

68. When in days of old the Earth became submerged in the waters and was not seen, I discovered her and raised her from the Ocean. Therefore the gods worshipped me by the name of Govinda.

69. Shipivishtha is a name. The word Shipi means a person who has no hair on his body. He who pervades all things in the form of Shipi passes by the name of Shipivishtha.

70. The Rishi Yashka, with quiet soul, in many a sacrifice invoked me by the name Shipivishtha. It is, therefore, that I came to bear this secret name.

71. Having adored me by the name of Shipivishtha, the highly intelligent Yashka, succeeded in restoring the Niruktas which were lost on the Earth and sunk into the nether regions.

72. I was never born. I never take birth. Nor shall I ever be born. I am the Soul of all creatures. Hence I pass by the name of Aja (unborn).

73. I have never uttered anything mean or obscene. The divine Saraswati who is Truth, who is the daughter of Brahman and is named Rita, represents my speech and always lives in my tongue.

74. The existent and the non-existent have been merged by me in my Soul. The Rishis living in Pushkara which is considered as the residence of Brahmana called me by the name of Truth.

75—76. I have never swerved from the quality of Goodness, and know that the quality of Goodness has emanated from me. In this birth also of mine, O Dhananjaya, my ancient quality of Goodness has not left me so that in even this life, establishing myself on Goodness, I began to perform acts without ever wishing for their fruits. Purged off of all sins as I am by virtue of the quality of Goodness which is my nature, I can be seen by the help of that knowledge only which flows from adoption of the quality of Goodness. I am reckoned also among those who follow that quality. For these reasons am I known by the name of Sattwata.

77. I till the Earth, taking the form of a large plough-share of black iron. And because my complexion is dark, therefore, am I called by the name of [Krishna.

78. I have united the Earth with Water, Ether with Mind, and Wind with Fire. Therefore am I called Vaikuntha.

79. The cessation of separate conscious existences by identification with Supreme Brahma is the highest stage for a living agent to acquire. And since I have never swerved from that condition, I am, therefore, called by the name of Achyuta.

80. The Earth and the sky are known to extend on all sides. And because I uphold them both, therefore, am I called by the name of Adhokshaja.

81. Persons well-versed in the Vedas and engaged in interpreting the words used in those scriptures worship me in sacrifices by calling upon me by the same name.

82. In days of yore, the great Rishis, while practising severe austerities, said,—No one else in the universe, save the powerful Narayana, is capable of being called by the name of Adhokshaja.

83. Clarified butter which keeps up the lives of all creatures in the universe forms my effulgence. It is, therefore, that Brahmanas well-versed in the Vedas and pos-

sessed of concentrated souls call me by the name of Ghrītarchis.

84—85. There are three well-known ingredients of the body. They have their origin in action, and are called Bile, Phlegm, and Wind. The body is called a union of these three. All living creatures are kept up by these three, and when these three become weakened, living creatures also become weakened. It is, therefore, that all persons well-versed in the scriptures of the science of Life call me by the name of Tridhatu.

86. The holy Dharma is known among all creature by the name of Vrisha, O Bharata! Hence it is that I am called the excellent Vrisha in the Vedic lexicon called Nighantuka.

87. The word 'Kapi' signifies the foremost of boars, and Dharma is otherwise known by the name of Vrisha. It is, therefore, that that lord of all creature, *vis.*, Kashyapa, the common father of the gods and the Asuras, called me by the name Vrishakapi.

88. The gods and the Asuras have never been able to know my beginning, my middle, or my end. It is, therefore, that I am sung as Anadi, Amadhya, Ananta. I am the Supreme Lord, gifted with power, and I am the eternal witness of the universe.

89. I always hear words that are pure and holy, O Dhananjaya, and never catch anything that is sinful. Hence am I called by the name of Shuchishravas.

90. Putting on, in days of yore, the form of a boar with a single tusk, O increaser of the joys of others, I raised the submerged Earth from the bottom of the ocean. Therefore am I called by the name of Ekashringa.

91. While I put on the form of a powerful boar for this purpose, I had three humps on my back. Indeed, on account of this peculiarity of my form at that time that I have come to be called by the name of Triakud (three-humped).

92. Those who are well-versed in the science of Kapila call the Supreme Soul by the name Virincha. That Virincha is otherwise called the great Prajapati (or Brahman). Verily, I am at one with Him called Virincha on account of my imparting animation to all living creatures, for I am the Creator of the universe.

93. The preceptors of Sankhya philosophy, who have settled conclusions, call me the eternal Kapila living in the midst of the solar disc with but Knowledge for my companion.



94. On Earth I am known to be at one with Him who has been sung in the Vedic hymns as the effulgent Hiranyagarbha and who is always adored by Yogins.

95. I am considered as the embodied form of the Rich Veda consisting of twenty-one thousand verses. Persons well-versed in the Vedas also call me the embodiment of the Samans of a thousand branches. Thus do learned Brahmanas who are my devoted worshippers and who are few in number sing me in the Aranyakas.

96. In the Adhyaryus I am sung as the Yajur-Veda of fifty-six and fifteen and thirty branches.

97. Learned Brahmanas well-versed in the Atharvans consider me as identical with the Atharvans consisting of five Kalpas and all the Krityas.

98. All the sub-divisions of the different Vedas with their branches, and all the verses that compose these branches, and all the vowels that occur in those verses, and all the rules of pronunciation, know, O Dhananjaya, are my work.

99. O Partha, He who rises and who gives various gods, is none else than myself. I am He who is the repository of the science of syllables and pronunciation that is treated of in the supplemental parts of the Vedas.

100—102. Following the path pointed out by Vamadeva, the great Rishi Panchala, through my favour obtained from that eternal Being the rules of the division of syllables and words. Indeed, Galava, born in the Vabhravya race, having acquired high ascetic success and obtained a boon from Narayana, compiled the rules about the division of syllables and words and those about emphasis and accent in utterance, and appeared as the first scholar who became conversant with those two subjects. Repeatedly thinking of the sorrow of birth and death, Kundarika and king Brahmadatta attained to that prosperity which is acquired by persons devoted to Yoga, in course of seven births, through my favour.

103. In days of yore, O Partha, I was, for some reason, born as the son of Dharma, O Kuru-chief, and owing to such birth of mine I was celebrated under the name of Dharmaaja.

104. I took birth in two forms, *vis.*, as Nara and Narayana. Riding on the car that helps the performance of scriptural and other duties, I practised, in those two forms, eternal austerities on the breast of Gandhamadana.

105. At that time the great sacrifice of

Daksha took place. Daksha, however, in that sacrifice of his, refused to dedicate a share to Rudra, O Bharata, of the sacrificial offerings.

106. Moved by the sage Dadhichi, Rudra destroyed that sacrifice. He hurled a flaming dart.

107. That dart, having consumed all the articles of Daksha's sacrifice, came with great force towards us at the retreat of Vadari.

108. With great violence that dart then dropped upon the chest of Narayana. Attacked by the violence of that dart, the hair on the head of Narayana became green. In fact, on account of this change in the color of my hair I came to be called by the name of Munjakesha.

109. Driven off by an exclamation of Hun which Narayana uttered, this dart, losing its power, returned to Shankara's hands.

110. At this, Rudra became greatly enraged and as the outcome thereof he rushed towards the Rishis Nara and Narayana gifted with the power of severe austerities.

111. Narayana then seized the rushing Rudra with his hand by the throat. Caught by Narayana, the lord of the universe, Rudra's throat changed color and became dark. From that time forth Rudra came to be called by the name of Shitikantha.

112. In the meantime Nara, for destroying Rudra, took up a blade of grass and inspired it with Mantras. The blade of grass, thus inspired, was converted into a powerful battle-axe.

113. Nara suddenly hurled that battle-axe at Rudra but it broke into pieces. For that weapon thus breaking into pieces, I came to be called by the name of Khanda-parashu.

**Arjuna said :—**

114. In that battle capable of encompassing the destruction of the three worlds, who acquired the victory, O Janarddana, do you tell me this.

**The Blessed and Holy One said :—**

115. When Rudra and Narayana thus fought all the universe became suddenly stricken with anxiety,

116. The god of fire ceased to accept libations of even the purest clarified butter duly poured in sacrifices with the help of Vedic Mantras. The Vedas no longer shone by inward light in the minds of the Rishis of purified souls.

117. The quality of Darkness and Ignorance possessed the gods. The Earth shook. The vault of the sky seemed to divide in two parts.

118. All the luminaries became deprived of their effulgence. The Creator, Brahman, himself dropped from his seat. The Ocean himself became dry. The mountains of Himavat became riven.

119—120. When such dreadful portents appeared everywhere, O son of Pandu, Brahman, attended by all the gods and the great Rishis, soon come to the place where the battle was going on. The four-headed Brahman, capable of being understood with the help of only the Niruktas, joined his hands and addressing Rudra, said :—

121. Let good happen to the three worlds. Throw down your weapons, O lord of the universe, for doing good to the world.

122—123. That which is indestructible, immutable, supreme, the origin of the universe, uniform, and the supreme actor, that which is above all pairs of opposites, and inactive, has, chosing to be shown, been pleased to assume this one blessed form. This Nara and Narayana have taken birth in the race of Dharma.

124. The foremost of all gods, these two are observers of the highest vows and gifted with the severest penances. Through some reason best known to Him I myself have originated from the quality of His Grace.

125—127. Eternal as you are, for you have ever existed since all the past creations, you too have originated from His anger. With myself then, these gods, and all the great Rishis, do you worship this displayed form of Brahma and let peace be to all the worlds forthwith!—Thus addressed by Brahman, Rudra immediately renounced the fire of his anger and began to please the illustrious and powerful Narayana. Indeed, he soon placed himself at the disposal of the worshipful, boon-giving, and powerful Narayana.

128. That boon-giving god who has his anger and the senses under control, became soon pleased and reconciled with Rudra.

129. Well-worshipped by the Rishis, by Brahman, and by all the gods the great God, the Lord of the universe, otherwise called by the name of Hari, then addressed the illustrious Ishana and said these words :—

130. He who knows you knows me. He who follows you follows me ! There is no

differece between you and me. Do you never think otherwise.

131. The mark made by your lance on my chest will from this day put on the form of a beautiful whirl, and the mark of my hand on your throat will also assume a beautiful shape on account of which you shall, from this day forth, be called by the name of Shreekantha.

The Blessed and Holy One said :—

132—133. Having mutually caused such marks on each other's body, the two Rishis Nara and Narayana thus made friends with Rudra and sending away the gods, once more began to practise penances with a tranquil souls. I have thus told you, O son of Pritha, how in that battle which occurred in days of yore between Rudra and Narayana, the latter got the victory.

134. I have told you the many secret names by which Narayana is called, and what the meanings, O Bharata, are of those names, which, as I have told you the Rishis have bestowed upon the great God.

135. In this way, O son of Kunti, assuming various forms do I rove at will, through the Earth, the region of Brahman himself, and that other high and eternal region of happiness called Goloka.

136. Protected by me in the great battle, you have acquired a great victory.

137. That Being whom, at the time of all your battles, you saw stalking in your van, know, O son of Kunti, is no other than Rudra, that god of gods, otherwise called by the name of Kaparddin.

138. He is otherwise known by the name of Kala and should be known as one that has originated from my anger. The enemies whom you have killed were all, in the first instance, killed by him.

139. Do you bend your head to that god of gods, that lord of Uma, gifted with immeasurable power. With concentrated soul, do you bend your head to that illustrious Lord of the universe, that indestructible god, otherwise called by the name of Hari.

140. He is none else than that god who, I have repeatedly said to you, has originated from my anger. You have before this, heard, O Dhananjaya, of the power and energy which live in him.



## CHAPTER CCCXLIV.

## (MOKSHADHARMA PARVA).—

*Continued.***Saunaka said :—**

1. O Sauti, excellent is this discourse which you have recounted. Verily, these ascetics, having heard it, have all been filled with surprise.

2. It is said, O Sauti, that a discourse that has Narayana for its subject is more fruitful of merit than sojourns to all the sacred retreats and ablutions performed in all the sacred waters on the Earth.

3. Having listened to this discourse of yours [that has Narayana for its theme, that is sacred and capable of purifying one of every sin, all of us have certainly become holy.

4. Worshipped of all the worlds, that illustrious and foremost of gods is incapable of being seen by the gods with Brahman numbering among them and all the Rishis.

5. That Narada was able to see of Narayana, otherwise called Hari, was owing, O son of Suta, to the especial favour of that divine and powerful Lord.

6. When, however, the celestial Rishi Narada had succeeded in seeing the Supreme Lord of the universe as residing in the form of Aniruddha, why did he again proceed so speedily (to the retreat of Vadari) for seeing those two foremost of gods, *vis.*, Nara and Narayana? Do you, O Sauti, tell us the reason of Narada's conduct.

**Sauti said :—**

7—8. During the continuance of his Sacrifice, Janamejaya, the royal son of Parikshit, taking advantage of an interval in the sacrificial rites, and when all the learned Brahmanas were resting, O Shaunaka, that king of kings, addressed the grand-father of his grand-father, *vis.*, the Island-born Rishi Krishna, otherwise called Vyasa, that ocean of Vedic learning, that foremost of ascetics gifted with power, and said these words.

**Janamejaya said :—**

9. After the celestial Rishi Narada had come back from White-Island, reflecting, as he came, on the words spoken to him by the holy Narayana, what, indeed, did that great ascetic next do?

10. Arrived at the retreat known by the name of Vadari on the breast of the Himavat mountains, and seeing the two Rishis Nara and Narayana who were

practising severe austerities at that place, how long did Narada live there and what were the subjects of conversation between him and the two Rishis?

11. This discourse on Narayana, that is really an ocean of knowledge, has been raised by your intelligent self by churning that vast history called Bharata which consists of a hundred thousand Verses.

12—13. As butter is raised from curds, sandal-wood from the mountains of Malaya, the Aranyakas from the Vedas, and ambrosia from all the medicinal herbs, similarly, O ocean of austerities, has this discourse that is like ambrosia and that has Narayana for its object, been raised by you, O Brahmana, from various histories and Puranas existing in the world.

14. Narayana is the Supreme Lord. Illustrious and gifted with great power, He is the soul of all creatures. Indeed, O foremost of twice-born ones, the energy of Narayana is irresistible,

15. At the end of the æon, all the gods having Brahman for their foremost, all Rishis with the Gandharvas, and all things mobile and immobile, enter into Narayana.

16—21. I think, therefore, that there is nothing holier on earth or in heaven and nothing higher than Narayana. A sojourn to all the sacred places on Earth, and ablutions performed in all the sacred waters, do not produce so much merit as a discourse that has Narayana for its subject. Having listened to this discourse from the beginning,—this discourse on Hari, the lord of the universe, which dissipates all sins, we feel that we have been purged off of all our sins, and sanctified entirely. Nothing wonderful was done by my ancestor Dhananjaya whose was the victory in the great battle on Kurukshetra, for it should be remembered that he had Vasudeva for his friend. I think that that person could have nothing unattainable in the three-worlds, who had for his friend Vishnu himself, that great Lord of the universe! Highly fortunate and commendable were those ancestors of mine, since they had Janarddana himself for superintending their temporal and spiritual prosperity. Worshipped of all the worlds, the holy Narayana is capable of being seen with the help of austerities alone.

22. They, however, succeeded in seeing Narayana adorned with the beautiful mystic mark. More fortunate than my ancestors was the celestial was the Rishi Narada the son of Prameshthi.

23. Indeed, I think that Narada, who is above all destruction, was gifted with great energy, for going to White-Island

the had succeeded in seeing the person of Hari.

24. Indeed, it is clear that the sight he had got of the Supreme Lord was owing to only the favour of that Being. Fortunate was Narada inasmuch as he had succeeded in seeing Narayana as existing in the form of Aniruddha.

25. Having seen Narayana in that form, why did Narada hasten once more to the hermitage of Vadari for seeing Nara and Narayana! What was the reason, O ascetic, of this step taken by Narada?

26—28. How long also did Narada the son of Prameshthi, after his return from White Island and arrival at Vadari and meeting with the two Rishis Nara and Narayana, reside there, and what conversation had he with them? What did those two great and foremost of Rishis say to him? You should tell me all this.

**Vaishampayana said :—**

29. Salutations to the holy Vyasa of incomparable energy. Through his favor; I shall recite this narrative having Narayana for its theme.

30—31. Arrived at White Island Narada saw the immutable Hari. Leaving that place, he speedily went, O king, to the mountains of Meru, remembering those weighty words which the Supreme Lord had said to him. Arrived at Meru he became filled with wonder at the thought, O king, of what he had done.

32. And he said to himself,—‘How wonderful is it! The journey I have done is a long one! Having gone to such a distance, I have returned safe and sound!’ From the mountains of Meru he then went towards Gandhamadana.

33. Passing through the skies he speedily got down upon that extensive retreat known by the name of Vadari. There he saw those ancient gods, *vis.*, those two foremost of Rishis, (called Nara and Narayana), performing penances, observing high vows, and depending upon their own selves.

34. Both of those adorable persons bore on their chests the mystic marks called Shreevatsa, and both had matted locks on their heads. And an account of the effulgence with which they illumined the world they seemed to surpass the very Sun in energy.

35. The palms of each bore the mark called the swan’s foot. The soles of their feet bore the mark of the discus. Their chests were very broad; their arms extended to their knees.

36. Each of them had four shoulder joints. Each of them had sixty teeth and four arms. The voice of each was as deep as the roaring of the clouds. Their faces were highly beautiful, their foreheads broad, their brows fair, their cheeks well-formed, and their noses aquiline.

37. The heads of those two gods were large and round, resembling open umbrellas. Endued with these marks, they were certainly very superior persons in appearance.

38—39. Seeing them Nara became filled with joy. He saluted them with respect and was saluted by them in return. They received the celestial Rishi, saying ‘Welcome,’ and made the ordinary enquiries. Seeing those two foremost of Beings, Narada began to think within himself,—‘These two foremost of Rishis that are respected by all creatures seem to be very like, in appearance, to those persons, worshipped of all beings, whom I have seen in White Island.’

40. Thinking thus, he went round them both and then sat down on the excellent seat made of Kusha grass that had been offered to him.

41. After this, those two Rishis that were the abode of penances, of famous deeds, and of energy,—those ascetics that were gifted with tranquillity of heart and self-control, performed their morning rites.

42. They then, without anxious heart, adored Narada with water to wash his feet and the usual articles of the Arghya. Having performed their morning rites and the observances necessary for receiving their guest, they sat down on two seats made of wood.

43. When those two Rishis sat, that place began to shine with peculiar beauty even as the sacrificial altar shines with beauty on account of the sacred fires when libations of clarified butter are poured upon them.

44. Then seeing Narada refreshed from fatigue and seated at his ease and well-pleased with the rites of hospitality he had received, Narayana said these words.

**Nara and Narayana said :—**

45. Have you seen in White Island the Supreme Soul, who is eternal and divine, and who is the high source whence we have originated.

**Narada said :—**

46. I have seen that beautiful Being who is immutable and who has universe



for his form. In Him live all the worlds, and all the gods with the Rishis.

47-48. Even now I see that Being in seeing you two who are eternal. Those marks and indications that characterise Hari himself of unmanifest form, characterise you two who are endowed with manifest forms. Verily, I see both of you by the side of that great God.

49. Dismissed by the Supreme Soul, I have come here to-day.

50. In energy, fame and beauty, who else in the three worlds can equal Him than you two who have been born in the race of Dharmas.

51. He has told me the entire list of duties referring to Soul. He has also told me of all those incarnations which he will, in the future, have in this world.

52. The inhabitants, of White Island whom I have seen, are all shorn of the five senses that the ordinary persons have. All of them are of awakened souls, endowed as they are with true knowledge. They are, again, entirely devoted to the foremost of Beings, *vis.*, the Supreme Lord of the universe. They always engaged in adoring that great God, and the latter always sports with them.

53. The holy and Supreme Soul is always fond of those who are devoted to him. He is fond also of the twice-born ones. Always fond of those who are devoted to Him, He sports with those worshippers of His.

54. Enjoying the universe, pervading everything, the illustrious Madhava is ever affectionate towards his worshippers. He is the Actor, he is the Cause, and He is the Effect. He is gifted with omnipotence and immeasurable, effulgence.

55. He is the Cause whence all things proceed. He is the embodiment of all the scriptural injunction. He is the embodiment of all themes. He is endowed with great fame.

56. Uniting Himself with penances, He has lighted Himself with a splendour which is said to represent an energy that is higher than (what is in) White Island. Of soul purified by penances, He has ordained Peace and Tranquillity in the three worlds.

57. With such an auspicious understanding, he observes a very superior vow which is the embodiment of holiness. The Sun warms not and Shoma does not adorn the region where he lives practising austere penances. There the wind blows not.

58. Having made an altar measuring

eight fingers' breadth, the illustrious Creator of the universe is practising penances there, standing on one foot, with arms upraised, and with face directed towards the East.

59-61. Reciting the Vedas with their branches, he is practising the severest austerities. Whatever libations of clarified butter or meat are poured on the sacrificial fire according to the ordinances of Brahman, by the Rishis, by Pashupati himself, by the rest of the principal gods, by the Daityas, the Danavas, and the Rakshasas, all reach the feet of that great god.

62. Whatever rites and religious acts are performed by persons whose souls are entirely given to him, are all received by that great God on his head.

63. No one is dearer to him in the three worlds than those persons who are enlightened and possessed of great souls. Dearer even than those persons is one who is entirely devoted to him.

64. Dismissed by him who is the Supreme Soul, I am coming here. This is what the illustrious and holy Hari has himself said to me. I shall henceforth live with you two, devoted to Narayana in the form of Anirudha.

## CHAPTER CCCXLV.

### (MOKSHADHARMA PARVA).—

*Continued.*

Nara and Narayana said :—

1. You deserve very high encomiums, and highly favored have you been, since you have seen the powerful Narayana himself. None else, not even Brahman himself who has sprung from the primal lotus, has been able to see him.

2. That foremost of Pūtushas, gifted with power and holiness, is of unmanifest origin and incapable of being seen. These words that we say to you are very true, O Narada !

3. There exists no one in the universe who is dearer to him than one that worships him with devotion. It is, therefore, O best of twice-born ones, that he showed himself to you !

4. No one can go to that realm where the Supreme Soul resides practising penances, except we two, O foremost of twice-born ones.

5. On account of that place being adorned by Him, its splendour resembles the

effulgence of a thousand Suns collected together.

6. From that illustrious Being, O Brahmana, from Him who is the origin of the Creator of the universe, O foremost of all persons gifted with forgiveness, originates the attribute of forgiveness which attaches to the Earth.

7. It is from that illustrious Being whose attributes are for the good of all beings, that Rasa (Taste) has flown. The attribute of Rasa belongs to the waters which are, again, liquid.

8. It is from Him that Heat or Light has flown, having the attribute of Form or vision for its soul. It belongs to the Sun on account of which the Sun becomes able to shine and give heat.

9. It is from that illustrious and foremost of Beings that Touch also has originated. It belongs to the Wind, on account of which the Wind moves about in the world producing the sensation of Touch.

10. It is from that powerful Lord of the entire universe that Sound has arisen. It belongs to Ether, which, therefore, exists uncovered and unconfined.

11. It is from that illustrious Being that Mind, which pervades all Beings, has originated. It belongs to the Moon, on account of which the Moon has come to be invested with the attribute of showing all the things.

12. That spot where the divine Narayana, that eater of the libations and other offerings made in sacrifices lives with Knowledge alone for his companion, has, in the Vedas, been called by the name of the productive cause of all things known as Sat.

13. The path that is theirs, O foremost of twice-born ones, that, are stainless and that are freed from both virtue and sin, is fraught with auspiciousness and happiness.

14. The Sun, who is the remover of the darkness of all the worlds, is said to be the door. Entering the Sun, the bodies of such persons become consumed by his fire. They then become invisible for after that they cannot be beheld by any one at any time.

15. Reduced into invisible atoms, they then enter into Narayana. Passing out from him also, they enter into the form of Aniruddha.

16—18. Losing all physical attributes altogether and changed into mind alone, they then enter into Pradyumna. Passing

out of Pradyumna, those foremost of twice-born ones, including both those who are conversant with Sankhya philosophy and those who are devoted to the Supreme God, then enter Sankarshana who is otherwise called Individual Soul. After this, divested of the three primal qualities of Goodness, Darkness, and Ignorance, those foremost of twice-born ones speedily enter the Supreme Soul otherwise called Kshetrajna and which itself is above the three primal qualities. Know that Vasudeva is He called Kshetrajna. Verily should you know that, that Vasudeva is the residence or original refuge of all things in the universe.

19. Only they whose minds are concentrated, who observe all sorts of restraint, whose senses are restrained, and who are devoted with their whole souls, succeed in entering Vasudeva.

20. We two, O foremost of twice-born ones, have taken birth in the house of Dharma. Living in this charming and spacious hermitage, we are practising the austere penances.

21. We are thus employed, O twice-born one, moved by the desire of benefiting those manifestations of the Supreme God, dear to all the celestials, that will appear in the three worlds.

22. In accordance, one after another, with such ordinances as are extraordinary and as apply to us two only, O best of twice-born ones, we are duly observing all excellent and high vows fraught with the austere penances.

23. You, O celestial Rishi having penances for your wealth were seen by us in White Island when you were there. Having met with Narayana, you have formed a particular resolution.

24. In the three worlds consisting of mobile and immobile Beings, there is nothing that we do not know. Of good or evil that will occur or has occurred or is occurring, that God of gods, O great ascetic, has informed you.

#### Vaishampayana continued:—

25. Having heard these words of Narayana and Narayana both of whom were practising the austere penances, the celestial Rishi Narada joined his hands in respect and became entirely devoted to Narayana.

26—27. He passed his time in mental recitation, with due observances, numberless sacred Mantras that are approved by Narayana. Adoring the Supreme Deity Narayana, and worshipping those two ancient Rishis also that had taken birth in the house of Dharma, the illustrious



Rishi Narada, gifted with great energy, continued to live, thus engaged, in that retreat, called Vadari, on the breast of Himavat, belonging to Nara and Narayana, for a thousand divine years.

## CHAPTER CCCXLVI.

### (MOKSHADHARMA PARVA).—

*Continued.*

#### Vaishampayana said :—

1. On one occasion, while living in the hermitage of Nara and Narayana, Narada the son of Prameshthi, having duly performed the rites and observances in honor of the gods, began to perform thereafter the rites in honor of the departed manes.

2—3. Beholding him thus prepared, the eldest son of Dharma, *viz.*, the powerful Narayana, addressed him, saying.—Whom are you adoring, O foremost of twice-born ones, by these rites and the observances in connection with the gods and the departed manes. O foremost of all persons gifted with intelligence, tell me this, agreeably to the scriptures. What is this that you are doing? What also are the fruits desired by you of those rites which you are performing.

#### Narada said :—

4. You said to me formerly that rites and observances in honor of the gods should be performed. You said that the rites in honor of the gods form the highest sacrifice and are equivalent to the worship of the Eternal and Supreme Soul.

5. Thus instructed, I always sacrifice in honor of the eternal and immutable Vishnu through these rites that I perform in adoring the gods. It is from that Supreme Deity that Brahman, the Grandfather of all the worlds, sprang in days of yore.

6. That Brahman, otherwise called Prameshthi, filled with cheerfulness, caused my father (Daksha) to come into being. I was the son of Brahman, created before all others, by his will.

7. O righteous and illustrious one, I am performing these rites in honor of the departed manes for the sake of Narayana and according to those ordinances that have been ordained by himself. The illustrious Narayana is the father, mother, and grandfather.

8. In all sacrifices performed in honor of the departed manes, it is that Lord of

the universe who is worshipped. On one occasion, the gods, who were father, taught their children the Shrutis.

9. Having lost their knowledge of the Shrutis, the father had to acquire it again from those sons to whom they had communicated it. On account of this incident, the sons, who had thus to communicate the Mantras to their father, acquired the status of fathers.

10. Forsooth, what the gods did on that occasion is well known to you two. Sons and fathers had thus to adore each other.

11. Having first spread some blades of Kusha grass, the gods and the departed manes placed three funeral cakes thereon and thus adored each other. I wish to know, however, the reason why the departed manes in days of yore acquired the name of Pindas.

#### Nara and Narayana said :—

12. The Earth, in days of yore, with her belt of seas, disappeared from the view. Govinda, taking the form of a gigantic boar, raised her up.

13. Having replaced the Earth in her former position, that foremost of Purushas, his body smeared with water and mud, began to do what was necessary for the world and its inhabitants.

14—15. When the Sun reached the meridian, and the hour, therefore, came for saying the morning prayers, the powerful Lord, suddenly shaking off three balls of mud from his tusk, placed them upon the Earth, O Narada, having previously spread thereon certain blades of grass. The powerful Vishnu dedicated those balls of mud to his own self, according to the rites laid down in the eternal ordinance.

16—17. Regarding the three balls of mud that the powerful Lord had shaken off from his tusks as funeral cakes, he then, with sesame seeds that arose from the heat of his own body, himself performed the rite of dedication, sitting with face turned towards the East. That foremost of gods then, moved by the desire of establishing rules of conduct for the inhabitants of the three worlds, said these words.

#### Vrishakapi said :—

18. I am the Creator of the worlds. I am determined to create those that are to be called departed manes.—Saying these words, he began to think of those high ordinances that should regulate the rites to be performed in honor of the departed manes.

19. While thus doing, he beheld that

the three balls of mud, shaken off his tusk, had fallen towards the South. He then said to himself,—These balls, shaken off my tusk, have fallen on the Earth towards the south of her surface! Led by this, I declare that these should be known henceforth by the name of departed manes.

20. Let these three that are of no particular shape, and that are only round, come to be considered as Pitris in the world! Thus do I create the eternal Pitris.

21. I am the father, the grandfather and the great grandfather, and I should be considered as living in these three Pindas.

22. There is no one that is superior to me. Who is there whom I myself may adore with rites? Who, again, is my father in the universe? I myself am my grand-father.

23—24. I am, indeed, the Grand-father and the father, I am the one cause! Having said these words, that God of gods, *vis.*, He called Vrishakapi, offered those funeral cakes, O learned Brahmana, on the breast of the Varaha mountains, with elaborate rites. By those rites He adored His own self, and having finished the adoration, disappeared there and then.

25. Hence the Pitris are called Pinda. This is the root of the designation. According to the words given vent to by Vrishakapi at that time, the Pitris receive the worship offered by all.

26—27. They who celebrate sacrifices in honor of and adore the departed manes, the gods, the preceptor or other reverend senior, guests arrived at the house, kine, superior Brahmanas, the goddess Earth, and their mothers, in thought, word, and deed, are said to adore and sacrifice to Vishnu himself. Entering the bodies of all existent creatures, the illustrious Lord is the Soul of all things.

28. Unaffected by happiness or misery, His attitude towards all is equal. Gifted with greatness, and of great soul, Narayana has been said to be the soul of all things in the universe.

## CHAPTER CCCXLVII.

(MOKSHADHARMA PARVA).—

*Continued.*

**Vaishampayana said :**

1. Having heard these words of Nara and Narayana, the Rishi Narada became filled with devotion towards the Supreme Being. Indeed, with his whole soul he gave himself up to Narayana.

2. Having lived for a full thousand years in the hermitage of Nara and Narayana, having seen the immutable Hari, and heard the excellent discourse having Narayana for its theme, the celestial Rishi went to his own hermitage on the breast of Himavat.

3. Those foremost of ascetics, *vis.*, Nara and Narayana, however, continued to live in their charming hermitage at Vadari, practising the severest austerities.

4. You are born in the race of the Pandavas. You are of immeasurable energy. O perpetuator of the race of the Pandavas, having listened to this discourse on Narayana from the beginning, you have, in sooth been purged off of all your sins and your soul has been sanctified.

5. Neither this world nor the next world is for him, O best of kings, who hates instead of loving and respecting the immutable Hari.

6. The ancestors of that person who hates Narayana, who is the foremost of gods, and is otherwise called Hari, sink into hell for good.

7. O foremost of men, Vis'nu is the soul of all beings. How, then, can Vishnu be hated, for in hating him one would hate his own self.

8. He who is our preceptor, *vis.*, the Rishi Vyasa, the son of Gandhivati, has himself recited this narrative to us about the glory of Narayana, that glory which is the highest and which is immutable. I heard it from him and have recited it to you exactly as I heard it, O sinless one.

9. This religion, with its mysteries and its abstract of details, was won by Narada, O king, from that Lord of the universe, *vis.*, Narayana himself.

10. Even such are the particulars of this great religion. I have, before this, O foremost of kings, explained it to you in the Hari-Gita, with a brief reference to its ordinances.

11. Know that the Island-born Krishna, otherwise called Vyasa, is Narayana on Earth. Who else than he, O foremost of kings, could compile such a work as the Mahabharata? Who else than that powerful Rishi could describe the diverse kinds of duties and religion for the observance and adoption of men.

12. You are bent upon celebrating a great sacrifice. Let that sacrifice of yours be celebrated! Having listened to the various kinds of duties and religions, let your Horse-sacrifice go on.



**Santi said :—**

13. Having heard this great discourse, that best of kings began all those rites that are laid down in the ordinance, for the completion of his great sacrifice.

14. Accosted by you, O Shaunaka, I have duly recounted to you and all these Rishis who inhabit the Naimisha forest, that great discourse having Narayana for its theme.

15. Formerly Narada had recounted it to my preceptor before many Rishis and the sons of Pandu and in the presence of Krishna and Bhishma also.

16. The Supreme god Narayana is the Lord of all the foremost of Rishis, and of the three worlds. He is the upholder of Earth herself of huge proportions. He is the receptacle of the Shruti's and of the quality of humility. He is the great receptacle of all those ordinances that should be practised for acquiring tranquillity of heart, as also of all those who go by the name of Yama. He is always accompanied by the foremost of twice-born ones. Let that great god be your refuge.

17. Hari ever does what is agreeable and beneficial to the dwellers of heaven. He is always the killer of such Asuras. He is the receptacle of penances. He is endued with great fame. He is the killer of the Daityas known by the name of Madhu and Kaitabha. He is the ordainer of the ends that are gained by persons acquainted with and observant of scriptural and other duties. He removes the fears of all persons. He takes the foremost of those offerings which are offered in sacrifices. He is your refuge and protection.

18. He is endued with attributes. He is freed from attributes. He is endued with four-fold form. He shares the merits originating from the dedication of tanks and the observance of similar religious rites. Undefeated and gifted with great power, it is He who always ordains the end, approachable by the Soul alone, of Rishis of pious deeds.

19. He is the witness of the worlds. He is unborn. He is the one ancient Purusha. Endued with solar complexion, He is the Supreme Lord, and He is the refuge of all. Do all of you bow your heads to Him since He who originated from the waters (viz., Narayana himself) bends his head to Him.

20. He is the origin of the universe. He is that Being who is called Eternal. He is Minute. He is the refuge upon whom all things depend. He is the one Being who is immutable. The Sankhyas

and Yogins, of controlled souls, hold him who is eternal in their understanding.

## CHAPTER CCCXLVIII.

(MOKSHADHARMA PARVA).—

*Continued.*

**Janamejaya said :—**

1. I heard from you the glory of the divine and Supreme Soul. I have heard also of the birth of Supreme God in the house of Dharma, in the form of Nara and Narayana.

2. I have also heard from you the origin of the Pinda (funeral cake), from the mighty Boar. I have heard from you about those gods and Rishis that were ordained for the religion of Action and of those that were ordained for the Religion of Renunciation.

3—4. You have also, O twice-born one, described to us other topics. You have said also to us of that huge form, with the Equine head, of Vishnu, that eater of the libations and other offerings made in sacrifices,—the form, viz., that appeared in the great ocean on the North-East. That form was seen by the illustrious Brahman, otherwise known by the name of Parameshthi.

5. What, however, were the real features, and what the energy, the like of which among all great objects had never appeared before, of that form which Hari, the upholder of the universe, showed at that time.

6. What did Brahman do, O ascetic, after having beheld that foremost of gods, him whose like had never been witnessed before, him who was of incomparable energy, him who had the Equine head, and him who was Sacredness itself?

7. O twice-born one, this doubt has occurred to us with respect to this ancient subject of knowledge. O you of foremost intelligence, why did the Supreme Deity put on that form and show himself in it to Brahman?

8. You have, forsooth, sanctified us by describing to us these various sacred topics.

**Santi said :—**

9. I shall recount to you that ancient history, which is quite of a piece with the Vedas, and which the illustrious Vaishampayana recited to the son of Parikshit on the occasion of the great Snake-sacrifice.

10. Having heard the account of the great form of Vishnu, that had a horse-

head, the royal son of Parikshit too had entertained the same doubt and put the same questions to Vaishampayana.

**Janamejaya said :—**

11. Tell me, O best of men, why did Hari appear in that powerful form, having a horse-head and which Brahman, the Creator, saw on the shores of the great northern Ocean on the occasion referred to by yourself ?

**Vaishampayana said :—**

12. All existent objects, O king, in this world, are the outcome of a combination of the five principal elements, a combination due to the intelligence of the Supreme Lord.

13. The powerful Narayana, endued with infinity, is the Supreme Lord and Creator of the universe. He is the inner Soul of all things, and the giver of boons. Shorn of qualities, he is again possessed of them.

14. Listen now, O best of kings, to me as I recount to you, how the Destruction of all things is encompassed. At first, the element of Earth becomes merged in Water and nothing then is seen except one vast expanse of Water on all sides.

15. Water then merges into Fire, and Fire into Wind. Wind then merges into Ether, and Ether, in its turn, merges into Mind.

16. Mind merges into the Manifest. The Manifest merges into the Unmanifest (or Nature). The Unmanifest (or Nature) merges into Purusha (Soul) and Purusha merges into the Supreme Soul (or Brahma).

17. Then Darkness covers the universe, and nothing can be seen. From that primal Darkness originates Brahma. Darkness is primeval and immortal.

18. Brahma that originates from primeval Darkness develops into the idea of the universe, and assumes the form of Purusha. Such Purusha is called Aniruddha. Shorn of sex, it is called otherwise by the name of Pradhana.

19. That is also known by the name of Manifest, or the combination of the three qualities, O best of kings ! He exists with Knowledge alone for his companion. That illustrious and powerful Being is otherwise called by the name of Vishwakshena or Hari.

20. Entering into Yoga-sleep, he lays himself down on the waters. He then thinks of the Creation of the Universe of various phenomena and qualities.

21. While engaged in thinking of Creation, he recollects his own great qualities. From this originates the four-faced Brahman representing the Consciousness of Aniruddha.

22. The illustrious Brahman, otherwise called Hiranyagarbha, is the Grand-father of all the worlds. Having eyes like lotus petals, he takes birth within the Lotus that originates from (the navel of) Aniruddha.

23. Seated on that Lotus, the illustrious, powerful, and eternal Brahman of wonderful form saw that the waters were on all sides.

24—25. Following the quality of Goodness, Brahman, otherwise called Parameshthi, then began to create the universe. In the primeval Lotus that was effulgent like the Sun, two drops of water had been thrown by Narayana that were fraught with great merit. The illustrious Narayana, without beginning and without end, and above destruction, cast his eyes on those two drops of water.

26. One of those two drops of water, every beautiful and bright, looked like a drop of honey. From that drop originates, at the behest of Narayana, a Daitya of the name of Madhu made up of the quality of Ignorance. The other drop of water within the Lotus was very hard. From it originated the Daitya Kaitabha made up of the quality of Darkness.

27. Endued thus with the qualities of Ignorance and Darkness, the two Daityas possessed of might and armed with maces, immediately after their birth, began to rove within that huge primeval Lotus.

28. They saw within it Brahman of incomparable effulgence, engaged in creating the four Vedas, each gifted with the most charming form.

29. Those two foremost of Asuras, having bodies, seeing the four Vedas, suddenly seized them in the very presence of their Creator.

30. Having seized the eternal Vedas, the two powerful Danavas, quickly dived into the ocean of waters which they saw and proceeded to its bottom.

31. Seeing the Vedas forcibly taken away from him, Brahman became stricken with grief. Robbed of the Vedas thus, Brahman then addressed the Supreme Lord in these words.

**Brahman said :—**

32. The Vedas form my great eyes ! The Vedas are my great strength ! The Vedas are my great refuge ! The Vedas are my high Brahma,



33. All the Vedas, however, have been by force taken away from me by the two Danavas! Deprived of the Vedas, the worlds I have created have become covered with darkness.

34. Without the Vedas, how shall I succeed in starting my Creation? Alas, great is the grief I suffer for the loss of the Vedas.

35. My heart is aching. It has become the seat of a great sorrow. Who is there who will save me from this ocean of grief in which I am sunk for the loss I have suffered? Who is there who will bring me the Vedas I have lost? Who is there who will take mercy on me?

36. While Brahman was saying these words, O best of kings, the resolution suddenly arose in his mind, O foremost of intelligent persons, for singing the praises of Hari in these words. The powerful Brahman then, with hands joined in reverence, and seizing the feet of his progenitor, sang this highest of hymns in honor of Narayana.

**Brahman said:—**

37. I bow to you, O heart of Brahman! I bow to you who has been born before me! You are the origin of the universe! You are the foremost of all abodes. You, O powerful one, are the ocean of Yoga with all its branches.

38. You are the Creator of both what is Manifest and what is Unmanifest! You travel the path of great auspiciousness! You are the consumer of the universe. You are the inner self of all creatures. You are without any origin.

39-40. You are the refuge of the universe. You are self-create, for you have no origin. As for myself, I have originated from your Cheerfulness. From you have I derived my birth. My first birth from you, which is considered sacred by all twice-born ones, was due to your will. My second birth in days of yore was from your eyes.

41. Through your favour, my third birth was from your speech. My fourth birth, O powerful Lord, was from your ears.

42. My fifth birth, excellent in all ways, was from your nose, O Lord. My sixth birth was, through you, from an egg.

43. This is my seventh birth. It has taken place, O Lord, within this Lotus. At each Creation I take birth from you as your son, O you who are shorn of the three qualities.

44. Indeed, O lotus-eyed one, I take birth as your eldest son, made up of the

foremost of three qualities, Sattwa. You are endued with that nature which is Supreme. You originate from yourself.

45. I have been created by you. The Vedas are my eyes. Hence, I am above Time. Those Vedas, which form my eyes, have been taken away from me. I have, therefore, become blind. Do you awake from this Yoga-sleep. Give me back my eyes. I am dear to you and you are dear to me.

46. Thus landed by Brahman, the illustrious Purusha, with face turned towards every side, then renounced his sheep, resolved to recover the Vedas. Applying his Yoga-power, he put on a second form.

47. His body, having an excellent nose, became as bright as the Moon. He assumed an equine head of great lustre, that head which was the abode of the Vedas.

48. The sky, with all its luminaries and constellations, became the crown of his head. His locks of hair were long and flowing, and had the sheen of the solar rays.

49. The regions above and below became his two ears. The Earth became his forehead. The two rivers Ganga and Saraswati became his two hips. The two oceans became his two eye-brows.

50. The Sun and the Moon became his two eyes. The twilight became his nose. The syllable OM became his memory and intelligence. The lightning became his tongue.

51. The Soma-drinking departed manes became, it is said, his teeth. The two regions of happiness *vis.*, Goloka and Brahmaloaka, became his upper and lower lips. The dreadful night after universal destruction, and that is above the three qualities, became his neck.

52. Having put on this form endued with the equine head and having various things for its various limbs, the Lord of the universe disappeared then and there, and went to the nether regions.

53. Having reached those regions he began Yoga. Adopting a voice governed by the rules of the science called Shiksha, he began to chant Vedic Mantras.

54. His pronunciation was distinct and reverberated through the air, and was sweet the sound of his voice filled the nether region from end to end. Gifted with the properties of all the elements, it yielded great benefits.

55. The two Asuras, making a compact with the Vedas about the time when they

would return to take them up again, threw them down in the nether region, and ran towards the spot whence those sounds seemed to come.

56. Meanwhile, O king, the Supreme Lord with the equine head, otherwise called Hari, who was himself in the nether region, took up all the Vedas.

57. Returning to where Brahman was living, he gave the Vedas to him. Having restored the Vedas to Brahman, the Supreme Lord once more returned to his own nature. The Supreme Lord also established his form with the horse-head in the North-Eastern region of the great ocean. Having established him who was the abode of the Vedas, he once more became the horse-headed form that he was.

58. The two Danavas Madhu and Kaitabha, not finding the person from whom those sounds came, speedily returned there. They cast their eyes around but saw that the spot on which they had thrown the Vedas was vacant.

59. Proceeding quickly those two foremost of powerful Beings, rose from the nether region.

60. Returning to where the primeval Lotus was that had given them birth, they saw the powerful Being, the original Creator, living in the form of Aniruddha of fair complexion and endued with a moon-like splendour.

61. Of immeasurable prowess, he was under Yoga-sleep, his body stretched on the waters and occupying a space as vast as itself.

62. Highly effulgent and endued with the pure quality of Goodness, the body of the Supreme Lord lay on the excellent hood of a snake that seemed to throw out flames of fire for the resplendence attaching to it.

63—65. Seeing the Lord thus lying, the two foremost of Danavas roared out a loud laugh. Having the qualities of Darkness and Ignorance, they said,—This is that Being of white complexion. He is now lying asleep. Forsooth, this one has brought the Vedas away from the nether region.

66. Whose is he? Who is he? Why is he thus asleep on the hood of a snake? Saying these words, the two Danavas awakened Hari from his Yoga-sleep.

67. The foremost of Beings, (*vis.*, Narayana), thus awakened, understood that the two Danavas intended to fight with him. Seeing the two foremost of Asuras prepared to battle with him, he also wished to satisfy that desire of theirs.

68. Thereupon an encounter took place between those two and Narayana. The Asuras Madhu and Kaitabha were embodiments of the qualities of Darkness and Ignorance. Narayana killed them both for pleasing Brahman. He thence passed by the name of Madhusudana (slayer of Madhu).

69. Having brought about the destruction of the two Asuras and restored the Vedas to Brahman, the Supreme Being removed the sorrow of Brahman.

70. Helped then by Hari and assisted by the Vedas, Brahman created all the worlds with their mobile and immobile creatures.

71. After this, Hari, giving to the Grandfather intelligence of the foremost order regarding the Creation, disappeared there and then for going to the place he had come from.

72. It was thus that Narayana, having assumed the form equipped with the horse-head, killed the two Danavas Madhu and Kaitabha. Once more, however, he assumed the same form for making the Religion of Action to prevent the universe.

73. Thus did the blessed Hari assume in days of yore that grand form having the horse-head. This, of all his forms, endued with power, is celebrated, as the most ancient.

74. That person who frequently listens or mentally recites this history of the assumption by Narayana of the form with the horse-head, will never forget his Vedic or other learning.

75. Having worshipped with the austere penances the illustrious god with the horse-head, the Rishi Panchala acquired the science of Karma by going along the path pointed out by the god (Rudra).

76. I have thus recounted to you, O king, the old story of Hayashiras, agreeable to the Vedas, about which you had asked me.

77. Whatever forms the Supreme Deity wishes to assume with a view to the governing of the affairs of the universe, he assumes immediately by his own inherent powers.

78. The Supreme God, endued with every prosperity, is the receptacle of the Vedas. He is the receptacle of Penances also. The powerful Hari is Yoga. He is the embodiment of the Sankhya philosophy. He is that foremost Brahma of which we hear.

79. Truth has Narayana for its refuge. Rita has Narayana for its soul. The Religion of Renunciation in which there is



no return, has Narayana for its high region.

80. The other Religion which has Action for its root, has equally Narayana for its soul. The foremost of all the qualities that belong to the element of Earth is scent. Scent has Narayana for its soul.

81. The properties of Water, O king, are called the Tastes. These Tastes have Narayana for their soul. The foremost property of Fire is form. Form also has Narayana for its soul.

82. Touch, which is the property of Wind, is also said to have Narayana for its soul. Sound, which is a property of Air, has, like the others, Narayana for its soul.

83. Mind also, which is the property of Nature, has Narayana for its soul. Time which is measured by the motion of the celestial luminaries has similarly Narayana for its soul.

84. The presiding gods of Fame, of Beauty, and of Prosperity, have the same Supreme Deity for their soul. Both the Sankhya philosophy and Yoga have Narayana for their soul.

85. The Supreme Being is the cause of all this, as Soul. He is, again, the cause of everything, as Nature.

86. He is the basis on which all things depend. He is the doer or agent, and He is the cause of that variety in the universe. He is the various kinds of power which act in the universe. Fifthly, he is that all-controlling unseen power of which people speak.

87. Those engaged in investigating the several subjects of enquiry with the help of such reasons as are of wide application, consider Hari to be at one with the five reasons referred to above and as the final refuge of all things.

88—89. Indeed, the powerful Narayana, endued with the highest Yoga-power, is the one subject of (enquiry). Keshava perfectly knows the thoughts of men including Brahman and the great Rishis, of those that are Sankhyas and Yogins, of those that are Yatis, and of those, generally, that are conversant with the Soul, but none of these can know what his thoughts are.

90—91. Whatever acts are performed in honor of the gods or the departed manes, whatever gifts are made, whatever penances are performed, have Vishnu for their refuge,—Vishnu who is established upon his own supreme ordinances. He is named Vasudeva because of his being the adode of all creatures.

92. He is immutable. He is Supreme, He is the foremost of Rishis. He is endued with the highest power. He is said to be above the three qualities. As Time assumes marks when it manifests itself in the form of successive seasons, so He, though really shorn of qualities, assumes qualities (for manifesting Himself).

93. Even the high-souled do not succeed in understanding his motions. Only those foremost of Rishis who have knowledge for their Souls, succeed in seeing in their hearts that Purusha who is above all qualities.

## CHAPTER CCCXLIX.

### (MOKSHADHARMA PARVA).—

*Continued.*

Janamejaya said :—

1. The illustrious Hari becomes favorite to them who are whole-mindedly devoted to him. He accepts also all adoration that is offered to Him according to the ordinance.

2. Of those persons who have freed themselves from desire, and that are shorn of both merit and demerit, you have spoken of the Knowledge they attain, as handed down from preceptor to preceptor, as the end they acquire.

3. Such persons always acquire that end which is the fourth, *vis.*, the essence of the foremost of Purushas or Vasudeva,—through the three others. Those persons, however, who are devoted to Narayana with their whole minds at once acquire the highest end.

4. Forsooth, the Religion of Devotion is superior (to that of Knowledge) and is very dear to Narayana. These, without passing through the three successive stages at once attain to the immutable Hari.

5—6. The end that is attained by Brahmanas, who, practising due observances, study the Védas with the Upanishads according to the rules laid down for such study, and by those who follow the Religion of Yatis, is inferior, I think, to that attained by persons devoted whole-mindedly to Hari. Who first promulgated this Religion of Devotion? Was it some god or some Rishi who declared it.

7. What are the practices of those who are said to be devoted with their whole minds? When did those practices begin? I have doubts on those subjects. Do you dispell them. Great is my curiosity to hear you explain the several points.

**Vaishampayana said:—**

8—9. "When the diverse detachments of the Pandava and the Kuru armies were drawn up in battle array and when Arjuna became dispirited, the holy one himself explained the question of what is the end and what is not the end attained by persons of different characters. I have before this recited to you the words of the holy one. It is difficult to understand the religion preached by the holy one on that occasion. Men of impure souls cannot apprehend it at all.

10. Having created this religion in days of yore, *vis.*, in the golden age, in perfect accordance with the Samans, it is borne, O king, by the Supreme Lord, *vis.*, Narayana, himself.

11. This very subject was ushered by the highly blessed Partha to Narada in the midst of the Rishis and in the presence of Krishna and Bhishma.

12. My preceptor, *vis.*, the Island-born Krishna heard what Narada said. Receiving it from the celestial Rishis, O best of kings, my preceptor gave it to me in exactly the same way in which he had got it from the celestial Rishi. I shall now recount it to you, O king, in the same way as it has been received from Narada. Listen, therefore, to me.

13—14. In that cycle when the Creator Brahman, O king, took his birth in the mind of Narayana and came out from the latter's mouth, Narayana himself, performed, O Bharata, his divine and ancestral rites in accordance with this religion. Those Rishis who live upon the froth of water then got it from Narayana.

15. From the froth-eating Rishis, this religion was gained by the Rishis, named Vaikhyanasas. From the Vaikhyanasas Shoma got it. Afterwards, it disappeared from the universe.

16. After the second birth of Brahman, *vis.*, when he originated from the eyes of Narayana, O king, the Grandfather (that is, Brahman) then received this religion from Shoma.

17—18. Having received it thus, Brahman gave this religion, which has Narayana for its soul, to Rudra. In the golden age of that ancient Kalpa, Rudra, devoted to Yoga, O king, communicated it to all those Rishis called Valikhilyas. Through the illusion of Narayana, it once more disappeared from the universe.

19. In the third birth of Brahman which was from the speech of Narayana, this religion once more sprang up, O king, from Narayana himself.

20. Then a Rishi named Suparna acquired it from that foremost of Beings.

21. The Rishi Suparna used to recite this excellent religion, three times during the day. Therefore it passed by the name of Trisuparna in the world.

22—23. This religion has been referred to in the Rigveda. The duties it enjoins are extremely difficult of observance. From the Rishi Suparna, this eternal religion was acquired, O foremost of men, by the wind god, that sustainer of the lives of all creatures in the universe. The god of wind communicated it to such Rishis as live upon the remnants of sacrificial offerings after feeding guests and others.

24. From those Rishis this excellent religion was acquired by the great Ocean. It once more disappeared from the universe and became merged into Narayana.

25. In the next birth of the great Brahman when he originated from the ear of Narayana, listen, O king, to what took place in that aeon.

26. The illustrious Narayana, otherwise called Hari, when he was bent upon Creation, thought of a Being who would be powerful enough to create the universe.

27. While thinking of this, a Being originated from his ears capable to create the universe. The Lord of all called him by the name of Brahman.

28. Addressing Brahman, the Supreme Narayana said,—Do you, O son, create all kinds of creatures from your mouth and feet. O you of excellent vows, I shall do what will be good for you, for I shall impart to you both energy and strength sufficient to make you competent for this work.

29. Do you receive also from me this excellent religion known by the name of Sattwata. Helped by that religion do you create the golden age and ordain it duly.

30—32. Thus addressed, Brahman bowed his head to the illustrious Harimedhas and received from him that foremost of all religions with all its mysteries and abstract of details, together with the Aranyakas,—the religion which originated from the mouth of Narayana. Narayana then instructed Brahman of incomparable energy in that religion, and addressing him, said,—You are the creator of the duties that are to be observed in the respective cycles!—Having said this to Brahman, Narayana disappeared and went to that place which is beyond the reach of Ignorance, where the unmanifest resides, and which is known by the name of acts without desire of fruits.



33. After this, the boon-giving Brahman, the Grandfather of the worlds, created the different worlds with all their mobile and immobile creatures.

34. The age that first began was highly auspicious and came to be called by the name of Krita. In that age, the religion of Sattwa existed, in the entire universe.

35. With the help of that primeval religion of virtue, Brahman, the Creator of all the worlds, adored the Lord of all the gods, *viz.*, the powerful Narayana otherwise called Hari.

36. For the propagation then of that religion and desirous of benefiting the worlds, Brahman then instructed that Manu who is known by the name of Swarochish in that religion.

37. Swarochish-Manu, that Lord of all the worlds, that foremost of all persons gifted with power, then cheerfully gave the knowledge of that religion to his own son, O king, who was known by the name of Shankhapada.

38. The son of Manu, *viz.*, Shankhapada, imparted the knowledge of that religion to his own son Suvarnabha who was the Regent of the cardinal and subsidiary points. When, upon the expiration of the Krita Yuga, the Treta came, that religion once more disappeared from the world.

39—40. In a subsequent birth of Brahman, O best of kings, *viz.*, that which was derived from the nose of Narayana, O Bharata, the illustrious and powerful Narayana or Hari having eyes like lotus petals, himself sang this religion in the presence of Brahman. Then the son of Brahman, created by his will, *viz.*, Sanatkumara, studied this religion.

41. From Sanatkumara, the Prajapati Virana, in the beginning of the Krita age, O foremost of Kurus, obtained this religion.

42—43. Having studied it in this way, Virana taught it to the ascetic Raivya. Raivya, in his turn, gave it to his son of pure soul, good vows, and great intelligence *viz.*, Kukshi, that righteous Regent of the cardinal and subsidiary points. After this, that religion born of the mouth of Narayana, once more disappeared from the world.

44. In the next birth of Brahman, *viz.*, that which he derived from an egg which originated from Hari, this religion once more issued from the mouth of Narayana.

45. It was received by Brahman, O king, and practised duly in all its details by him. Brahman then gave it, O king, to those Rishis who are known by the name of Varhishada.

46. From the Varhishadas it was acquired by a Brahmana well-versed in the Sama-Veda, and known by the name of Jeshthya. And because he was well-versed in the Samans, therefore was he known also by the name of Jeshthya-samavrata-Hari.

47. From the Brahmana known by the name of Jeshthya, this religion was obtained by a king of the name of Avikampana. After this, that religion, derived from the powerful Hari, once more disappeared from the world.

48—49. During the seventh birth of Brahman from the lotus, O king, that sprang from the navel of Narayana, this religion was once more preached by Narayana himself, to the Grandsire of pure soul, the Creator of all the worlds, in the beginning of this Kalpa. The Grandfather gave it in days of yore to Daksha.

50. Daksha, in his turn, gave it to the eldest of all the sons of his daughters, O monarch, *viz.*, Aditya, who is senior in age to Savitri. From Aditya, Vivaswat got it.

51. In the beginning of the Treta Yuga, Vivaswat gave the knowledge of this religion to Manu. Manu, for the protection and support of all the worlds, then gave it to his son Ikshaku.

52. Promulgated by Ikshaku, that religion overspreads the whole world. When the universal destruction sets in, it will once more return to Narayana and be merged in Him.

53. The religion which is followed and practised by the Yatis, has, O best of kings, been described to you before this in the Harigita, with all its ordinances in brief.

54. The celestial Rishi Narada got it from that Lord of universe, *viz.*, Narayana himself, O king, with all its mysteries and abstract of details.

55. Thus, O king, this foremost of religions is primeval and eternal. Incapable of being understood easily and highly difficult of being practised, it is always upheld by persons pervaded by the quality of goodness.

56. It is by means of acts that are well-performed and done with a perfect knowledge of duties,—acts, that is, in which there is nothing of injury to any creature,—that Hari the Supreme Lord became pleased.

57. Some persons worship Narayana as endued with only one form, *viz.*, that of Aniruddha. Some worship Him as endued with two forms, *viz.*, that of Aniruddha and Pradyumna. Some adore Him as having three forms, *viz.*, Aniruddha, Pradyumna

and Sankarshana. A fourth section adore him as having four forms, viz., Aniruddha, Pradyumna, Shankarshana, and Vasudeva.

58. Hari is Himself the Kshetrajna (Soul). He is without parts. He is the Individual Soul in all creatures, getting over the five primal elements.

59. He is the Mind, O king, that directs and governs the five senses. Gifted with the highest intelligence, He is the Ordainer of the universe, and the Creator thereof.

60. He is both active and inactive. He is both Cause and Effect. He is the one immutable Soul, who sports as He likes, O king.

61. Thus have I recounted to you the Religion of Devotion, O best of kings, which cannot be comprehended by persons of impure souls but which I acquired through the favour of my preceptor.

62—63. Persons are very rare, O king, who are devoted whole-mindedly to Narayana. If, O son of Kuru's race, the world had been full of such persons, who are full of universal mercy, who are possessed of the knowledge of the soul, and who are always busy with doing good to others, then the Krita age would have begun and all men would have undertaken works without desire of fruit.

64—65. It was even thus, O king, that that foremost of twice-born ones, viz., the illustrious Vyasa, my preceptor, well-versed in all duties, described to king Yudhishthira the just this religion of Devotion, in the presence of many Rishis and in the hearing of Krishna and Bhishma. He had got it from the celestial Rishi Narada having penances for wealth.

66. Those persons who are whole-mindedly devoted to Narayana succeed in attaining to Narayana in the end, that greatest of gods, identical with Brahma, pure in complexion, effulgent like the moon, and immutable.

**Janamejaya said :—**

67. I see that those twice-born ones whose souls have been awakened, practise various kinds of duties. Why is it that other Brahmanas do not practise those duties but observe other kinds of vows and rites?

**Vaishampayna said :—**

68. Three kinds of disposition, O king, have been created about all embodied creatures, viz., that which appertains to the quality of goodness, that which appertains to the quality of Darkness, and lastly that which appertains to the quality of Ignorance, O Bharata.

69. As regards embodied creatures, O perpetuator of Kuru's race, that person is the foremost who follows the quality of Goodness, for, O foremost of men, it is certain that he will acquire Liberation.

70. It is with the help of this very quality of Goodness that one endued therewith succeeds in understanding the person who is conversant with Brahma. As regards Liberation, it is entirely dependent upon Narayana. Hence it is that Liberation is considered as made up of the quality of Goodness.

71. By thinking of the foremost of Beings, the man who is devoted whole-mindedly to Narayana, gains great wisdom.

72. Those persons who are possessed of wisdom, who follow the practices of Yatis and the Religion of Liberation,—those persons whose thirst has been satisfied—always find that Hari favors them with the fruition of their desire.

73. That man subject to birth (and death) upon whom Hari casts a kind eye should be known as gifted with the quality of Goodness and devoted to the acquisition of Liberation.

74. The religion followed by a person who is devoted whole-mindedly to Narayana is considered as similar or equal in merit to the system of the Sankhyas.

75. By following that religion one acquires the highest end by attaining to Liberation which has Narayana for its soul. That person upon whom Narayana looks with mercy succeeds in becoming awakened.

76. No one, O king, can become awakened through his own wishes. That nature which partakes of both Darkness and Ignorance is said to be mixed.

77. Hari never casts a kind eye upon the person subject to birth who has such a mixed nature and who has, on that account the principle of Action in him.

78. Only Brahman, the Grandfather of the worlds, cares for the person who is subject to birth and death because of his mind being overwhelmed with the two inferior qualities of Darkness and Ignorance.

79. Forsooth, the gods and the Rishis are endued with the qualities of Goodness, O best of kings! But then they who are divested of that quality in its subtle form are always considered to be of mutable nature.

**Janamejaya said :—**

80. How can one who is subject to change succeed in attaining to that foremost of



Beings? Do tell me all this, which is, no doubt, known to you! Do you describe to me also of Renunciation in due order.

**Vaishampayana said :—**

81. When it becomes able to abstain entirely from acts, the twenty-fifth, *i.e.*, the Individual Soul, succeeds in attaining to the foremost of Beings which is highly subtle, which is invested with the quality of Goodness, and which is fraught with the essences symbolised by the three letters of the alphabet (*vis.*, A. U. and M.)

82. The Sankhya system, the Aranyaka-Veda, and the Pancharatra scriptures, are all identical and form parts of one whole. This is the religion of those who are devoted whole-mindedly to Narayana,—the religion that has Narayana for its Soul.

83. As waves of the ocean, rising from the ocean, rush away from it only to return to it in the long run so various sorts of knowledge, originating from Narayana, return to Narayana in the end.

84. I have thus explained to you, O son of Kuru's race, what the religion of Goodness is. If you be qualified for it, O Bharata, do you practise that religion duly.

85. Thus did the highly-blessed Narada explain to my preceptor,—the Island-born Krishna—the eternal and immutable course called Ekanta, followed by the Whites as also by Yatis.

86. Pleased with Dharma's son Yudhis-thira, Vyasa imparted this religion to king Yudhis-thira the just who was endued with great intelligence. Derived from my preceptor I have also communicated it to you.

87. O best of kings, this religion is, for these reasons, highly difficult of practice. Others, hearing it, become as much stupefied as you have allowed yourself to be.

88. It is Krishna who is the protector of the universe and its beguiler. It is He who is the destroyer and the cause, O king.

## CHAPTER CCCL.

### (MOKSHADHARMA PARVA).—

*Continued.*

**Janamejaya said :—**

1. The Sankhya System, the Pancharatra Scriptures, and the Aranyaka-Vedas,—these different systems of knowledge or religion,—O twice-born Rishi, are current in the world.

2. Do all these systems preach the same course of duties, or are the courses of duties preached by them, O ascetic, different from one another? Accosted by me, do you describe to me on Renunciation in due order!

**Vaishampayana said :—**

3. I bow to that great Rishi who is the remover of Darkness, and whom Satyavati bore to Parashara in the midst of an island, who is endued with great knowledge and great liberality of soul.

4. The learned say that he is the origin of the Grandfather Brahman; that he is the sixth form of Narayana; that he is the foremost of Rishis; that he is endued with the power of Yoga; that as the only son of his parents he is an incarnate part of Narayana; and that, born under extraordinary circumstances on an Island, he is the undecaying receptacle of the Vedas.

5. In the Krita age, Narayana of great power and mighty energy, created him as his son. Verily, the great Vyasa is unborn and ancient and is the undecaying receptacle of the Vedas.

**Janamejaya said :—**

6. O best of twice-born ones, it was you who said before this that the Rishi Vashishtha had a son named Shaktri and that Shaktri had a son named Parashara, and that Parashara begot a son named the Island-born Krishna gifted with great ascetic merit.

7. You tell me again that Vyasa is the son of Narayana. I ask was it in some former birth that Vyasa of great energy had originated from Narayana? O you of great intelligence, do tell me of that birth of Vyasa from Narayana!

**Vaishampayana said :—**

8. Desirous of understanding the meaning of the Shrutis, my preceptor, that sea of penances, who is greatly devoted to the observance of all scriptural duties and the acquisition of knowledge, lived for some time in a particular region of the Himavat mountains.

9—10. Gifted with great intelligence, he became fatigued with his penances on account of the great strain on his energies made by the composition of the Mahabharata. At that time, Sumanta and Jaimini and Paila of firm vows and myself as the fourth, and Shuka his own son, were his disciples. All of us, O king, seeing the fatigue our of preceptor, waited dutifully upon him, engaged in doing all that was necessary for removing that fatigue of his.

11. Surrounded by these disciples of his, Vyasa shone on the breast of the Himavat mountains like the Lord of all the goblins, viz., Mahadeva, in the midst of those ghostly attendants of his.

12. Having recapitulated the Vedas with all their branches as also the meanings of all the Verses in the Mahabharata, one day, with rapt attention, all of us approached our preceptor who, having mastered his senses, was at time engaged in thought.

13. Availing ourselves of an interval in the conversation, we asked that foremost of twice-born ones to explain to us the meanings of the Vedas and of the Verses in the Mahabharata and describe to us the events as well of his own birth from Narayana.

14. Conversant as he was with all subjects of enquiry, he at first described to us the interpretations of the Shrutis and the Mahabharata, and then began to narrate to us the following events regarding his birth from Narayana.

**Vyasa said:—**

15. Listen, ye disciples, to this foremost of narratives, to this best of histories that concerns the birth of a Rishi. Belonging to the Krita age, this discourse has become known to me through my penances, ye twice-born ones.

16—17. On the occasion of the seventh creation, viz., that which was due to the primeval Lotus, Narayana, gifted with the austere penances, getting over both good and evil, and possessed of peerless splendour, at first created Brahman, from his navel. After Brahman had come into being, Narayana addressed him, saying,—

18. You have originated from my navel. Gifted with power of creation, do you begin to create diverse kinds of creatures, rational and irrational.

19—26. Thus addressed by his Creator, Brahman, with mind stricken with anxiety, felt the difficulty of his task and became reluctant to do what he was ordered to do. Bowing his head to the boon-giving and illustrious Hari, the Lord of the universe, Brahman said these words to him,—I bow to you, O Lord of the gods, but I ask what power have I to create various creatures? I have no wisdom. Do you ordain what should be ordained in view of this.

21. Thus addressed by Brahman, the Lord of the universe, viz., Narayana, disappeared there and then from Brahman's view. The foremost of all being gifted with

intelligence, viz., the Supreme Lord, then thought of Intelligence.

22. Possessed of form that resembled the form of Hari himself, Intelligence immediately appeared before the powerful Hari. Himself above all Yoga, Narayana then, with Yoga, applied the goddess of Intelligence properly.

23. The illustrious and powerful and immutable Hari, addressing the goddess of Intelligence who was gifted with activity and goodness and all the power of Yoga, said to her these words:—

24. For the accomplishment of the work of creating all the worlds do you enter into Brahman!—Ordered thus by the Supreme Lord, Intelligence immediately entered Brahman.

25. When Hari saw that Brahman had become united with Intelligence, He once more addressed him, saying,—Do you now create various creatures.

26—27. Replying to Narayana by uttering the word—Yes,—Brahman reverently accepted the order of his progenitor. Narayana then disappeared from Brahman's view, and in a moment repaired to his own place known by the name of Light or Effulgence. Coming back to His own disposition, Hari resolved Himself into His one universal nature.

28—29. After the work of Creation, however, had been done by Brahman, another thought arose in the mind of Narayana. Indeed, He thought thus:—Brahman, otherwise called Parameshthi, has created all these creatures, consisting of Daityas and Danavas and Gandharvas and Rakshasas. The helpless Earth has become loaded with the weight of creatures.

30. Many among the Daityas and Danavas and Rakshasas on Earth will become gifted with great strength. Possessed of penances, they will at various times succeed in acquiring many excellent boons.

31. Elated with pride and power on account of those boons that they will succeed in acquiring, they will oppress and afflict the gods and the Rishis endued with ascetic power.

32. It is, therefore, proper that I should now and then lighten the burden of the Earth, by assuming various forms one after another as occasion would require.

33. I shall perform this task by punishing the wicked and supporting the righteous. The Earth, which is the embodiment of Truth, will succeed in bearing her burden of creatures.



34. Assuming the form of a powerful shake I myself have to uphold the Earth in empty space. Supported by me thus, she will support the entire universe of creatures mobile and immobile. Incarnated on the Earth, therefore, in different forms, I shall have to save her at such times from danger.

35. Having (thought thus, the illustrious killer of Madhu created various forms in his mind in which to appear from time to time for performing the proposed task.

36. Assuming the form of a Boar, of a Man-lion, of a Dwarf, and of human beings, I shall suppress or kill such enemies of the gods as will become wicked and ungovernable.

37. After this, the Prime Creator of the universe once more uttered the syllable *Bho*, causing the atmosphere to resound with it. From this syllable of speech arose a Rishi named Saraswat.

38. The son, thus born of the Speech of Narayana, also passed by the name of *Apantara-tamas*. Endued with great power, he was fully conversant with the past, the present, and the future. Firm in the observance of vows, he was truthful in speech.

39. To that Rishi who, after birth, had bowed his head to Narayana, the latter, who was the original Creator of all the gods and possessed of immutable nature, said those words:—You should bestow your attention on the distribution of the Vedas, O foremost of all persons gifted with intelligence.

40. Do you, therefore, O ascetic, do what I command you!—In obedience to this command of the Supreme Lord from whose Speech the Rishi *Apantaratamas* came into being, the latter, in that *Kalpa* which is named from the Self-born *Manu*, distributed and arranged the Vedas.

41. For that act of the Rishi, the illustrious *Hari* became pleased with him, as also for his well-performed penances, his vows and observances, and his control of the senses or passions.

42. Addressing him, Narayana said,—At each cycle of *Manu*, O son, you will act thus about the Vedas. You shall on account of this act of yours, be immutable, O twice-born one, and incapable of being excelled by any one.

43. When the *Kali* age will set in, certain princes of *Bharata's* line, named *Kauravas*, will take their birth from you. They will be celebrated over the Earth as great princes ruling over powerful kingdoms.

44. Born of you, dissensions will break out among them for their destruction at one another's hands during your absence, O foremost of twice-born ones.

45. In that age also, gifted with austere penances, you will divide the Vedas into various classes. Indeed, in that dark age, your complexion will become dark.

46. You will made various kinds of duties to flow and various kinds of knowledge also. Although gifted with austere penances, yet you shall never be able to free yourself from desire and attachment to the world.

47. Your son, however, will be freed from every attachment like the Supreme Soul, through the favour of *Madhava*. It will not be otherwise.

48—49. He whom learned Brahmanas call the mind-begotten son of the Grandfather, viz., *Vashishta* gifted with great intelligence and like an ocean of penances, and whose splendour excels that of the Sun himself, will be the progenitor of a family in which a great Rishi of the name of *Parashara*, endued with mighty energy and prowess, will take his birth. That foremost of persons, that ocean of Vedas, that habitation of penances, will become your father.

50. You shall take your birth as the son of a maiden living in the house of her father, through an act of sexual union with the great Rishi *Parashara*.

51—52. You will entertain no doubts about the meanings of things past, present, and future. Gifted with penances and instructed by me, you will see the incidents of thousands and thousands of ages long past away. You will see through thousands and thousands of ages also in the future.

53. You shall in that birth, see me, O ascetic,—me who am without birth and death,—incarnated on Earth armed with the discus. All this will happen to you, O ascetic, through the merit that you will acquire for your continued devotion to me. These words of mine will never be otherwise.

54. You shall be one of the foremost of creatures. Great shall be your fame. The Sun's son *Shani* (*Saturn*) will, in a future cycle, take birth as the great *Manu* of that period.

55. During that period, O son, you shall, as regards merits, be superior to even the *Manus* of the several periods. Forsooth, you will be so through my favour.

56. Whatever exists in the world is the result of my exertion. The thoughts of others may not tally with their deeds. As

regards myself, however, I always ordain what I think, without the least obstacle.

57—58. Having said these words to the Rishi Apantaratamas, otherwise called by the name of Saraswat, the Supreme Lord sent him away, saying to him,—Go!—I am he that was born as Apantaratamas through the behest of Hari. Once more have I taken birth as the celebrated Krishna-Dwaipayana, a delighter of the race of Vashishtha.

59. I have thus told you, my dear disciples, the circumstances of my own pristine birth which was due to the favour of Narayana in so much that I was a very part of Narayana himself.

60. Ye foremost of intelligent persons, I practised, in days of yore, the austere penances, with the help of the highest abstraction of the mind.

61. Ye sons, actuated by my great love for yourselves who are devoted to me with reverence, I have told you everything about what you wished to know from me, viz., my first birth in days gone by and that other birth subsequent to it.

**Vaishampayana said :—**

62. I have thus described to you, O king, the circumstances about the former birth of our revered preceptor, viz., Vyasa of unsullied mind, as asked by you! List to me once again!

63. There are various kinds of religion, O royal sage, who go by various names such as Sankhya, Yoga, the Panch-ratra, Vedas, and Pashupati.

64. The promulgator of the Sankhya religion is said to be said to be the great Rishi Kapila. The primeval Hiranyagarbha, and none else, is the promulgator of the Yoga system.

65. The Rishi Apantaratamas is said to be the preceptor of the Vedas, some call that Rishi by the name of Prachina-garbha.

66. The religion known by the name of Pashupata was promulgated by the Lord of Uma, that lord of all creatures, viz., the cheerful Shiva, otherwise known by the name of Shreekantha, the son of Brahman.

67. The illustrious Narayana is himself the promulgator of the religion, contained in the Pancharatra Scriptures. In all these religions, O foremost of kings, it is seen that the powerful Narayana is the one sole object of exposition. According to the scriptures of these religions and the extent of knowledge they contain, Narayana is the one sole object of adoration they preach. Those persons whose visions, O

king, are blinded by darkness, cannot understand that Narayana is the Supreme Soul pervading the entire universe.

69. Those wise persons who are the authors of the scriptures say that Narayana, who is a Rishi, is the one object of respectful adoration in the universe, I say that there is no other being like Him.

70. The Supreme God, called by the name of Hari, lives in the hearts of those who have succeeded in removing all doubts. Madhava never lives in the hearts of those who are under the sway of doubt and who would dispute away everything with the help of false logic.

71. They who are conversant with the Pancharatra Scriptures, who are duly observant of the duties laid down therein, and who are whole-mindedly devoted to Narayana, succeed in entering into Narayana.

72. The Sankhya and the Yoga Systems are eternal. All the Vedas, again, O king, are eternal. The Rishis, in all these systems of religion, have said that this universe existing from ancient times is Narayana's self.

73. You should know that whatever acts, good or bad, laid down in the Vedas and occurring in heaven and Earth, the sky between, and the waters, are all made by that ancient Rishi Narayana.

## CHAPTER CCCLI.

(MOKHADHARMA PARVA).—

*Continued.*

**Janamejaya said :—**

1. O twice-born one, are there many souls or is there only one? Who, in the universe, is the foremost of Souls? What, again, is said to be the source of all thing?

**Vaishampayana said :—**

2. In the Sankhya and the Yoga Systems many are the Souls spoken of. O preceptor of Kuru's race, those who follow these systems do not wish to assert that there is but one Purusha in the universe.

3—4. Similarly in scriptures in which the many Souls are said to have one origin in the Supreme Soul, it may be said that this entire universe is at one with that one Soul of superior attributes. I shall explain this now, after bowing to my preceptor Vyasa, that foremost of Rishis, who is conversant with the soul, endued with penances, self-controlled, and worthy of respectful adoration.



5. This speculation on Purusha, O king, occurs in all the Vedas. It is well-known to be at one with Rita and Truth. The foremost of Rishis, viz, Vyasa, has thought upon it.

6. Having occupied themselves with reflection on what is called the spiritual science, various Rishis, O king, having Kapila for their first, have declared their opinions on this subject both generally and particularly.

7. Through the favour of Vyasa of great energy, I shall explain to you what Vyasa has said in brief on this question of the Oneness of Soul.

8. Regarding it is cited the old discourse between Brahman, O king, and the Three-eyed Mahadeva.

9. In the midst of the Ocean of milk, there is a very huge mountain of great effulgence like that of gold, known, O king, by the name of Vajrayanta.

10. Going there all alone, from his own abode of great splendour and happiness, the illustrious god Brahman used very often to pass his time, engaged in thinking on the course of spiritual science.

11. While the four-headed Brahman of great intelligence, was seated there, his son Mahadeva, who had originated from his forehead, met him one day in course of his travel through the universe.

12. In days of yore, the Three-eyed Shiva endued with power and high Yoga, while proceeding along the sky, saw Brahman seated on that mountain and, therefore, dropped down quickly on its top.

13. With a cheerful heart he appeared before his progenitor and adored his feet. Seeing Mahadeva prostrated at his feet, Brahman took him up with his left hand.

14. Having thus raised Mahadeva up, Brahman, that powerful and one Lord of all creatures, then addressed his son, whom he met after a long time in these words.

### The Grandfather said :—

15—16. Welcome are you, O you of mighty arms! By good luck I see you after such a long time before me. I hope, O son, that everything is right with your penances, and your Vedic studies and recitations. You always observe the austere penances. Hence I ask you about the progress and well-being of those penance of yours.

### Rudra said :—

17. O Illustrious One, through your grace, all is well with my penances and

Vedic studies. It is all right, again, with the universe.

18. I saw your illustrious self a long while ago in your own home of happiness and effulgence! I am coming thence to this mountain that is now the habitation of your feet.

19. My mind is filled up with great curiosity for your thus coming into such a secluded from your usual religion of happiness and splendour. There must be great reason, O Grandfather, for such an act.

20—21. Your own foremost of abodes is free from the pains of hunger and thirst, and inhabited by both gods and Asuras, by Rishis of great splendour, as also by Gandharvas and Apsaras. Leaving such a spot of happiness, you live alone in this foremost of mountains. The cause of this cannot but be weighty.

### Brahman said :—

22. This foremost of mountains, called Vajrayanta, is always my abode. Here, with concentrated mind, I meditate on the one universal Soul of infinite proportions.

### Rudra said —

23. Self-create you are. Many are the Souls that have been created by you. Others again, O Brahman, are being created by you. The Infinite Soul, however, of whom you speak, is one and single.

24. Who is that foremost of Souls, O Brahman, that is being meditated by you? Great is my curiosity about it. Do you kindly remove the doubt that has possessed my mind!

### Brahman said :—

25. O son, many are those Souls of whom you speak. The one Soul, however, of whom I am thinking, transcends all Souls and is invisible.

26. The many Souls that exist in the universe constitute the basis upon which that one Soul stands; and since that one Soul is said to be the source whence all the innumerable Purushas have originated, hence all the latter, if they succeed in divesting themselves of attributes, become competent to enter into that one Soul who is at one with the universe, who is supreme, who is the foremost of the foremost, who is eternal, and who is himself divested of and is above all qualities.

## CHAPTER CCCLII.

## (MOKSHADHARMA PARVA).—

*Continued.***Brahman said :—**

1. Listen, O son, as to how that Soul is indicated. He is eternal and immutable. He is undecaying and immeasurable. He pervades all things.

2. O best of all creatures, that soul cannot be seen by you or me, others. Those who are endued with the understanding and the senses but shorn of self-control and tranquillity of soul cannot see him. The Supreme Soul is said to be one that can be seen with the help of knowledge alone.

3. Though shorn of body, He lives in every body. Though living, again, in bodies He is never touched by the acts done by those bodies.

4. He is my inner soul. He is your inner soul. He is the omniscient Witness living within all embodied creatures and engaged in marking their acts. No one can grasp or comprehend him at any time.

5. The universe is the crown of his head. The universe is his arms. The universe is his feet. The universe is his eyes. The universe is his nose. Alone and single, he passed through all bodies, unrestrained by any limitations on his will and as best as it likes him.

6. Kshetra is another name for body. And because he knows all bodies as also all good and bad acts, therefore, he, who is the soul of Yoga, is called by the name of Kshetrajna.

7—9. No one succeeds in perceiving how he enters into embodied creatures and how he goes out of them. According to the Sankhya mode, as also with the help of Yoga and the due observance of the ordinances prescribed by it, I am engaged in thinking of the cause of that Soul, but, alas, I am unable to comprehend that cause, excellent as it is. I shall, however, according to the extent of my knowledge describe to you that eternal Soul and his Oneness and supreme greatness. The learned speak of him as the one Soul. That one eternal Being deserves the appellation of the great Supreme Purusha.

10. Fire is an element, but it may be seen to burn up in a thousand places under thousand different circumstances. The Sun is one and single, but his rays extend over the wide universe. Penances are of various kinds, but they have one common origin whence they have originated. The Wind is one, but it blows in various forms

in the world. The great Ocean is the one parent of all the waters in the world seen under various circumstances. Shorn of qualities, that one Soul is the universe shown in infinitude. Originating from him, the infinite universe enters into that one Soul again who is above all qualities, when the time for its destruction comes.

11. By renouncing the consciousness of body and the senses, by renouncing all acts good and bad, by renouncing both truth and falsehood, one succeeds in divesting oneself of qualities.

12. The person who realises that inconceivable Soul and comprehends his subtle existence in the four-fold form of Aniruddha, Pradyumna, Sankarshana, and Vasudeva, and who, on account of such comprehension, acquires perfect tranquillity of heart, succeeds in entering into, and identifying himself with, that one auspicious Soul.

13. Some persons endued with learning speak of Him as the Supreme Soul. Others hold Him as the One Soul. A third class of learned men describe Him as the Soul.

14. The truth is that He who is the Supreme Soul is always shorn of qualities. He is Narayana. He is the Universal Soul, and He is the One Purusha. He is never affected by the fruits of deeds as the leaf of the lotus is never drenched by the water one may throw upon it.

15. The acting Soul is different. That Soul is sometimes engaged in acts and when it succeeds in renouncing acts acquires liberation or identity with the Supreme Soul.

16. The acting Soul is endued with the seventeen possessions. Thus is it said that there are innumerable kinds of Souls in due order.

17. In sooth, however, there is but one Soul. He is the abode of all the ordinances in the universe. He is the highest object of knowledge. He is at once the knower and the object to be known. He is at once the thinker and the object of thought. He is the eater and the food that is eaten. He is the smeller and the scent that is smelled. He is at once he that touches and the object that is touched.

18. He is the agent that sees and the object that is seen. He is the hearer and the object that is heard. He is the conceiver and the object conceived. He is possessed of qualities and is free from them. He is that, O son, which is named Pradhana (Nature), enduring, eternal, and immutable.

19. He it is who creates the prime



ordinance about Dhatri himself. Learned Brahmanas call Him by the name of Aniruddha. Whatever acts, of excellent merits and blessings, originate in the world from the Vedas, have been caused by Him.

20. All the gods, and all the Rishis, gifted with tranquil souls, occupying their places on the altar, dedicate to Him the first share of their sacrificial offerings.

21. I, that am Brahman, the primeval Master of all creatures, have come into being from Him, and you have sprung from me. From me has originated the universe with all its mobile and immobile creatures, and all the Vedas, O son, with their mysteries.

22. Divided into four parts, (*vis.*, Aniruddha, Pradyumna, Sankarshana, and Vasudeva). He sports as He pleases. That illustrious and divine Lord is such, awakened by His own knowledge.

23. I have thus answered you, O son, according to your questions, and according to the way, in which the matter is explained in the Sankhya System and the Yoga Philosophy."

#### CHAPTER CCCLIII.

##### (MOKSHADHARMA PARVA).—

*Continued.*

**Santi said:—**

1. "After Vaishampayana had explained to king Janamejaya in this way the glory of Narayana, he began to describe another subject by reciting the question of Yudhisthira and the answer that Bhishma gave in the presence of all the Pandavas and the Rishis as also of Krishna himself. Indeed, Vaishampayana began by saying what follows."

**Yudhisthira said:—**

"You have, O grandfather, described to us the duties belonging to the Religion of Liberation. You should now tell us what the foremost duties are of persons belonging to the several modes of life."

**Bhishma said:—**

2. "The duties ordained with regard to every mode of life are capable, if well performed, of leading to heaven and the high fruit of Truth. Duties have many doors, and none of the practices enjoined by them fails to produce the desired effect.

3. Whoever adopts a class of duties with steady and firm faith, praises the

duties adopted by him to the exclusion of the rest, O chief of Bharata's race.

4. This particular subject, however, which you wish me to describe was in days of yore the subject of conversation between the celestial Rishi Narada and the king of the gods, *vis.*, Indra.

5. The great Rishi Narada, O king, adored of all the world, has been crowned with success. He wanders through all the worlds unimpeded, like the all-pervading wind itself.

6. Once upon a time he went to the abode of Indra. Duly honored by the king of the gods, he sat close to his host.

7. Seeing him seated at his ease and free from exhaustion, the husband of Shachi addressed him, saying,—O great Rishi, is there any thing wonderful that has been seen by you, O sinless one?

8. O twice-born Rishi, crowned with ascetic success, your walk about moved by curiosity, through the universe of mobile and immobile objects, seeing all things.

9. O celestial Rishi, there is nothing in the universe which you do not know. Do you tell me, therefore, of any wonderful event which you may have seen, or heard of, or felt.

10. Thus questioned, Narada, that foremost of speakers, O king, then began to recite to the king of the gods the extensive history that follows.

11. Listen now to me as I recount that story which Narada told before Indra. I shall describe it in the same way in which the celestial Rishi had described it, and for the same purpose that he had in view."

#### CHAPTER CCCLIV.

##### (MOKSHADHARMA PARVA).—

*Continued.*

**Bhishma said:—**

1. "In a beautiful town called by the name of Mahapadma which was situated on the southern side of the river Ganga, there lived, O best of men, a Brahmana of concentrated Soul.

2. Born in the family of Atri, he was amiable by nature. All his doubts had been removed and he was well conversant with the path he was to follow. Ever practising the duties of religion, he had a complete hold over his passion. Always contented, he was the perfect master of his senses.

3. Given to penances and the study of the Vedas, he was respected by all good men. He acquired riches by fair means and his conduct in all things tallied with the mode of life he led and the order to which he belonged.

4. The family to which he belonged was large and famous. He had many kinsmen and relatives, and many children and wives. His conduct was always respectable and faultless.

5. Observing that he had many children, the Brahmana began to perform religious acts on a large scale. His religious observances, O king, were according to the customs of his own family.

6. The Brahmana thought that there were three kinds of duties laid down for observances. There were, first, the duties ordained in the Vedas about the order in which he was born and the mode of life he was leading. There were, secondly, the duties sanctioned in the scriptures, *vis.*, those especially called the Dharmashastras. And, thirdly, there were those duties that eminent and revered men of ancient times have followed, though not laid down either in the Vedas or the Scriptures.

7. Which of these duties should I follow? Which of them, again, followed by me, are likely to produce my benefit? Which, indeed, should be my refuge?—Thoughts like these always troubled him. He could not solve his doubts.

8. While troubled with such thoughts, a Brahmana of concentrated soul and observant of a very superior religion, came to his house as a guest.

9. The house-holder duly respected his guest according to those ordinances of worship that are laid down in the scriptures. Seeing his guest refreshed and seated at ease, the host addressed him in the following words.

## CHAPTER CCCLV.

### (MOKSHADHARMA PARVA).—

*Continued.*

**The Brahmana said :—**

1. O sinless One, I have become greatly attached to you on account of the sweetness of your conversation. You have become my friend. Listen to me, for I wish to say something to you.

2. O foremost of Brahmanas, making over the duties of a house-holder to my son, I wish to satisfy the highest duties of

man. What, O twice-born one, should be my path?

3. Relying upon the soul, I wish to acquire existence in the One Soul. Alas, fettered by the bonds of attachment, I have not the heart to actually perform that task.

4. And since the best portion of my life has passed away as a house-holder, I wish to devote the remaining part of my life in acquiring the means of defraying the expenses of my journey in respect of the time to come.

5. The desire has originated in my mind of crossing the ocean of the world. Alas, whence shall I get the vessel of religion?

6—7. Hearing that the very gods are persecuted and made to suffer the fruits of their deeds, and seeing the rows of Yama's standards and flags floating over the heads of all creatures, my heart fails to derive pleasure from the various objects of pleasure with which it comes into contact. Seeing also that the Yatis depend for their maintenance upon alms obtained in course of their rounds of mendicancy, I have no respect for the religion of the Yatis as well. O my reverend guest, do you, helped by that religion which is founded upon the basis of intelligence and reason, make me observe a particular course of duties and observances.

**Bhishma said :—**

8. Gifted with great wisdom, the guest hearing this speech of his host which was consistent with virtue, said these sweet words in a melodious voice.

**The Guest said :—**

9. I also am confounded about this subject. The same thought occupies my mind. I am unable to arrive at certainty of conclusion. Heaven has many doors.

10. There are some that speak highly of Liberation. Some twice-born persons praise the fruits acquired by the performance of sacrifices. Some there are who take refuge in the forest mode of life. Some, again, follow the domestic mode of life.

11. Some depend upon the merits attainable by an observance of the royal duties. Some depend upon the fruits of that culture which consists in the control of the soul. Some think that the merits originating from a dutiful obedience to preceptors and seniors are efficacious. Some follow control of speech.

12. Some, by waiting dutifully upon their mothers and fathers, have gone to heaven.



Some have ascended to heaven by practising the duty of mercy, and some by practising Truth.

13. Some rush to battle, and sacrificing their lives, have attained to heaven. Some again, acquiring success by practising the vow called Unccha, are following the path of heaven.

14. Some have given themselves up to the study of the Vedas. Endued with auspiciousness and wedded to such study, these men, gifted with intelligence, and tranquil souls, and having their senses under complete control, attain to heaven.

15. Others, marked by simplicity and truth, have been killed by wicked men. Gifted with pure souls, such men of truth and simplicity, have become respected inhabitants of heaven.

16. In this world, it is seen, that men go to heaven through a thousand doors of duty, all standing wide open. My understanding has been troubled by your question, like a cloud before the wind.

## CHAPTER CCCLVI.

(MOKHARDHARMA PARVA).—

*Continued.*

**The Guest said :—**

1. For all that, O Brahmana, I shall try to instruct you duly. Listen to me as I recount to you what I have heard from my preceptor.

2. In that place whence in course of a former creation, the wheel of virtue was set in motion, in that forest which is known by the name of Naimisha, and which is situate on the banks of the Gomati, there is a city called Nagapura.

3. There, in that region, all the gods, assembled together, had in days of yore celebrated a grand sacrifice. There the foremost of earthly kings, Mandhatri, defeated Indra, the king of the gods.

4. A powerful Naga, of righteous soul, lives in the city that stands in that region. That great Naga is known by the name of Padmanabhā or Padma.

5. Walking in the three-fold path (of acts, knowledge, and adoration), he pleases all creatures in thought, word, and deed.

6. Thinking upon all things with great care, he protects the virtuous and punishes the wicked by following the four-fold policy of conciliation, creating dissensions, making gifts or giving bribes, and using force.

7. Going there, you should put to him the questions you wish. He will show you truly what the highest religion is.

8. That Naga is always fond of guests. Gifted with great intelligence, he is well conversant with the Scriptures. He possesses all desirable virtues the like of which are not to be seen in any other person.

9. By nature he does those duties which are performed with or in water. He is given to the study of the Vedas. He is endued with penances and self-control. He has great riches.

10. He celebrates sacrifices, makes gifts, abstains from doing injury, and practises forgiveness. His conduct is in every way good. Truthful in speech and shorn of malice, his conduct is good and his senses are under proper control.

11. He eats after feeding all his guests and attendants. He is kind of speech. He has knowledge of what is good and what is simple and right and what is censurable. He takes an account of what he does and what he leaves undone. He never acts with hostility towards any one. He is always engaged in doing what is good to all creatures. He belongs to a family which is as pure and stainless as the water of a lake in the midst of the Ganges.

## CHAPTER CCCLVII.

(MOKSHADHARMA PARVA).—

*Continued.*

**The Host replied :—**

1. I have heard these words of yours, that are so consoling, with as much satisfaction as is experienced by a person heavily loaded when that load is taken off his head or shoulders.

2-4. The pleasure which a traveller who has made a long journey on foot feels when he lies down on a bed, that which a person feels when he finds a seat after having stood for a long time for want of room, or that which is felt by a thirsty person when he finds a glass of cool water, or that which is felt by a hungry man when he finds good food set before him, or that which a guest feels when a dish of desirable food is placed before him at the proper time, or that which is felt by an old man when after long coveting he gets a son, or that which is felt by one when meeting with a dear friend or relative about whom he had become highly anxious, resembles that with which I have been filled on account of these words given vent to by you.

5. Like a person with upturned look I have heard what has fallen from your lips and am thinking upon their meaning. With these wise words of yours, you have truly instructed me!

6. Yes, I shall do what you have ordered me to do. You may go tomorrow early in the morning, passing the night happily with me and removing your fatigue by such rest,

7. See, the rays of the divine Sun have been partially dimmed and the god of day is going in his downward course!

**Bhishma continued :—**

8. Hospitably treated by that Brahmana, the learned guest, O destroyer of enemy, passed that night in the company of his host.

9. Indeed, both of them passed the night happily, conversing cheerfully with each other on the subject of the duties of the fourth mode of life, *vis.*, Sannyasa. So engrossing was their conversation that the night passed away as if it were day.

10. When morning came, the guest was adored with due rites by the Brahmana, who was bent upon doing what was considered by him to be beneficial for himself.

11. Having dismissed his guest, the virtuous Brahmana, determined to achieve his purpose, took leave of his kinsmen and relatives, and started in due time for the abode of that foremost of Nagas, with heart firmly directed towards it.

## CHAPTER CCCLVIII.

(MOKSHADHARMA PARVA).—

*Continued.*

**Bhishma said :—**

1. Proceeding by many charming forests and lakes and sacred waters, the Brahmana at last arrived at the asylum of a certain ascetic.

2. Going there, he enquired of him, in proper words, about the Naga of whom he had heard from his guest, and instructed by him he pursued his journey.

3. With a clear idea of the object of his journey, the Brahman then reached the house of the Naga. Entering it duly, he announced his arrival in proper words, saying,—Ho! who is there! I am a Brahmana come here as a guest!

4. Hearing these words, the chaste wife of the Naga, endued with great beauty and

devoted to the observance of all duties, showed herself.

5. Always attentive to the duties of hospitality, she adored the guest with due rites, and welcoming him, said,—What can I do for you?

**The Brahmana said :—**

6. O lady, I am sufficiently honored by you with the sweet words you have said unto me. The fatigue of my journey has also been removed. I wish, O blessed lady, to see your excellent husband.

7. This is my great object. This is the one object of my desire. It is for this reason that I have come to-day to the house of the Naga your husband.

**The Wife of the Naga said :—**

8. Reverend Sir, my husband has gone to drag the car of the Sun for a month. O learned Brahmana, he will return in fifteen days, and will, forsooth, appear before you.

9. I have thus told you the reason of my husband's absence from home. Be that as it may, what else is there that I can do for you? Tell me this.

**The Brahmana said :—**

10. O chaste lady, I have come here with the object of seeing your husband. O reverend dame, I shall live in the adjacent forest, waiting for his return.

11. When your husband returns, do kindly tell him that I have arrived at this palace actuated by the desire of seeing him. You should also inform me of his return when that event takes place.

12. O blessed lady, I shall, till then, live on the banks of the Gomati, waiting for his return and living restricted diet.

13. Having said this repeatedly to the wife of the Naga, that foremost of Brahmanas went to the banks of the Gomati for living there till the time of Naga's return.

## CHAPTER CCCLIX.

(MOKSHADHARMA PARVA).—

*Continued.*

**Bhishma said :—**

1. These Nagas of that city became greatly distressed when they saw that that Brahmana, devoted to the practice of penances, continued to live in the forest, entirely abstaining from food, in expectation of the arrival of the Naga king.



2. All the kinsmen and relatives of the great Naga, including his brothers and children and wife, assembling together, went to the spot where the Brahmana was living.

3. Arrived on the banks of the Gomati, they saw that twice-born one seated in a solitary place, abstaining from food of every sort, observant all the while of excellent vows, and engaged in silently reciting certain Mantras.

4. Approaching the Brahmana and offering him due adorations, the kinsmen and relatives of the great Naga said to him these candid words.

5. O Brahmana having asceticism, for your riches, that is the sixth day of your arrival here, but you speak no word about your food, O twice-born one you are devoted to virtue.

6. You have come to us. We too are here in attendance upon you. It is absolutely necessary that we should do the duties of hospitality by you. We are all relations of the Naga king with whom you have business.

7. Roots or fruit, leaves, or water, or rice or meat, O best of Brahmanas, you should take for food.

8. For your living in this forest under such circumstances of total abstention from food, the whole community of Nagas young and old is being aggrieved, since this your fast implies negligence on our part to discharge the duties of hospitality.

9. We have none amongst us who has been guilty of Brahmanicide. None of us has been guilty of Brahmanicide. None of us has ever lost a son immediately after birth. No one has ever lost a son immediately after birth. No one has been born in our race who has eaten before serving the gods or guests or relatives arrived at his house.

**The Brahmana said :—**

10. On account of these solicitations of you all, I may be considered to have broken my fast. Eight days remain when the king of the Nagas will return.

11. If, on the expiry of the eighth night hence, the king of the Nagas do not come back, I shall then break this fast by eating. Indeed, this vow of abstaining from all food that I am observing is on account of my respect for the Naga king.

12. You should not grieve for what I am doing. Do you all return to whence you came. This my vow is on his account. You should not do anything on account of which this my vow may be broken.

13. The assembled Nagas, thus addressed by the Brahmana, were sent away by him, whereupon, O foremost of men, they returned to their respective quarters.

## CHAPTER CCCLX.

(MOKSHADHARMA PARVA).—

*Continued.*

**Bhishma said :—**

1. Upon the expiry of full fifteen days, the Naga king (Padmanabha), having finished his task of dragging the car of the Sun and obtained the latter's permission, returned to his own house.

2—3. Seeing him return, his wife approached him quickly for washing his feet and dutifully satisfying other tasks of a similar nature. Having performed these tasks, she sat by his side. The Naga then, refreshed from fatigue, addressed his dutiful and chaste wife, saying,—I hope, my dear wife, that during my absence you have not neglected to adore the gods and guests according to the instructions I gave you, and according to the ordinances laid down in the scriptures.

4. I hope, without yielding to that impure understanding which is natural to persons of your sex, you have, during my absence from home, been firm in the observance of the duties of hospitality. I trust that you have not gone beyond the barriers of duty and virtue.

**The Wife of the Naga said :—**

5. The duty of disciples is to wait respectfully upon their preceptor for doing his bidding ; that of Brahmanas is to study the Vedas and bear them in memory ; that of servants is to obey the commands of their masters ; that of the king is to protect his people by supporting the good and punishing the wicked.

6. It is said that the duties of a Kshatriya are the protection of all creatures from wrong and oppression.

7. The duty of the Shudra is to serve with humility persons of the twice-born orders, viz., Brahmanas and Kshatriyas and Vaishyas. The religion of the householder, O king of the Nagas, consists in doing good to all creatures.

8. Frugality of fare and observance of vows in due order, form merit (for persons of all classes) on account of the connection that exists between the senses and the duties of religion.

9. Who am I? Whence have I come? What are others to me and what am I to others?—these are the thoughts to which the mind should ever be given by him who leads that course of life which leads to Liberation.

10. Chastity and obedience to the husband form the highest duty of the wife. Through your instructions, O king of the Nagas, I have learnt this well.

11. I, therefore, that am well versed in my duty, and that have you for my husband—you who are devoted to virtue,—O, why shall I, falling off from the path of duty, tread along the path of disobedience and sin?

12. During your absence from home, the adorations to the gods have not suffered in any respect. I have also, without the slightest negligence, performed the duties of hospitality towards persons arrived as guests in your house.

13. Fifteen days ago a Brahmana has come here. He has not given out his object to me. He wishes to see you.

14. Living on the banks of the Gomati, he is anxiously expecting your return. Of rigid vows, that Brahmana is sitting there, engaged in the recitation of Brahma.

15. O king of the Nagas, I have made a promise to him that I would send you to him as soon as you would return to your house.

16. Hearing these words of men, O best of Nagas, you should go there. O you who hear with your eyes, you should grant to that twice-born person the object that has brought him here."

## CHAPTER CCCLXI.

### (MOKSHADHARMA PARVA).—

*Continued.*

**The Naga said:—**

1. O you of sweet smiles, for whom have you taken that Brahmana? Is he really a human being or is he some god that has come here in the disguise of a Brahmana?

2. O you of great fame, who is there among men who would be desirous of seeing me or that would be competent for the purpose? Can a human being, desiring to see me, leave such a command with you about sending me to him for paying him a visit at the place where he is living?

3. Amongst the gods and Asuras and celestial Rishis, O amiable lady, the Nagas

are endued with great energy. Having great speed, they are endued again with excellent fragrance.

4. They deserve to be adored. They are capable of granting boons. Indeed, we too deserve to be followed by others. I tell you, O lady, that we cannot be seen by human beings.

**The Wife of the Naga King said:—**

5. Judging by his simplicity and candour I know that that Brahmana is not any god who lives on air. O you of great anger, I also know this, viz., that he respects you with all his heart.

6. He seeks the accomplishment of some object that depends upon your help. As the bird called Chataka, which is fond of rain, waits in earnest expectation of a shower, so is that Brahmana waiting in expectation of a meeting with you.

7. Let no calamity befall him on account of his inability to obtain a sight of you. No person born like you in a respectable family can be considered to remain respectable by neglecting a guest arrived at his house.

8. Renouncing that anger which is natural to you, you should go and see that Brahmana. You should not allow yourself to be consumed by disappointing that Brahmana.

9. The king or the prince, by refusing to wipe the tears of persons who come to him from hopes of relief, commits the sin of feticide. By abstaining from speech one acquires wisdom.

10. By practising gifts one acquires great fame. By observing truthfulness of speech, one acquires the gift of eloquence and comes to be respected in heaven.

11. By giving away land one acquires that high end which is ordained for Rishis leading the sacred mode of life. By acquiring riches through fair means, one succeeds in acquiring many desirable fruits.

12. By doing in full what is good for oneself, one can avoid going to hell. This is what the righteous say.

**The Naga said:—**

13. I had no arrogance. On account, however, of my birth, my pride was considerable. Of anger which is born of desire, O blessed lady, I have none. It has all been consumed by the fire of your excellent instructions.

14. I do not see, O blessed lady, any darkness that is thicker than anger. On account, however, of the Nagas having excess of anger, they have become objects of reproach with all persons.



15. By yielding to the influence of anger, the ten-headed Ravana of great prowess, became the rival Shakra and was for that reason killed by Rama in battle.

16. Hearing that the Rishi Rama of Bhṛigu's race had entered the inner apartments of their palace for bringing away the calf of the Homa cow of his father, the sons of Karttaviryya, yielding to anger, took such entry as an insult to their royal house, and as the result thereof, they met with destruction at the hands of Rama.

17. Indeed, Karttaviryya of great strength, resembling the thousand-eyed Indra himself, on account of his having yielded to anger, was killed in battle by Rama of Jamadagni's race.

18. Verily, O amiable lady, at your words I have controlled my anger, that enemy of penances, that destroyer of all that is beneficial for myself.

19. I praise my own self greatly since, O large-eyed one, I am fortunate enough to have you as my wife,—you who are possessed of every virtue and who have inexhaustible merits.

20. I shall now proceed to that spot where the Brahmana is living. I shall certainly address that Brahmana in proper words, and he shall certainly go hence, his wishes being done.

## CHAPTER CCCLXII.

### (MOKSHADHARMA, PARVA).—

*Continued.*

**Bhishma said:—**

1. Having said these words to his dear wife, the king of the Nagas proceeded to that place where the Brahmana was sitting in exposition of an interview with him. As he went, he thought of the Brahmana and wondered as to what the business could be that had brought him to the Naga city.

2. Arrived before him, O king of men, that foremost of Nagas, devoted by his nature to virtue, addressed his guest in sweet words, saying,—O Brahmana, do not give way to anger. I address you in peace! Do not be angry! For whom have you come here? What is your object?

3. Coming to you, I ask you in love, O twice-born one! Whom do you worship in this retired spot on the banks of the Gomati?

**The Brahmana said:—**

4. Know that my name is Dharmaranya, and that I have come here for see-

ing the Naga Padmanabha, O foremost of all twice-born persons! With him I have some business!

5. I have heard that he is not at home and that, therefore, I am not now near his present habitation. Like a Chataka waiting in expectation of the clouds, I am waiting for him whom I consider as dear to me!

6. For removing all evil from him and bringing about what is good to him, I am engaged in reciting the Vedas till he comes and am in Yoga and passing my time happily!

**The Naga said:—**

7. Indeed, your conduct is highly good. Pious you are and devoted to the well-being of all pious persons. O highly blessed Brahmana, every praise is due to you? You see the Naga with eyes of affection.

8. I am that Naga, O learned Rishi, whom you seek! Do you order me, as you wish, in respect of what is agreeable to you and what I should do for you!

9. Having heard from my wife that you are here, I have to come this spot, O twice-born one, for seeing you!

10. When you have come here, you are certain to return hence with your object fulfilled. You should, O foremost of twice-born persons, employ me to any task with all confidence!

11. All of us have certainly been purchased by you with your merits, since you disregarding what is for your own good, has employed your time in seeking the well-being of ourselves!

**The Brahmana said:—**

12. O highly blessed Naga, I have come here, actuated by the desire of seeing you! I have come here, ignorant as I am with all things, for asking you about something, O snake!

13. Relying on the Soul, I wish to attain to the Supreme Soul which is the end of the Individual Soul. I am neither attached to, nor dissociated from, the world.

14. You shine with the effulgence of your own merits covered by fame,—with an effulgence that is as sweet as that of the moon.

15. O you who subsist on air only, do you first answer a question that I wish to put to you! Afterwards I shall inform you of the object with which I have come here.

CHAPTER CCCLXIII.  
(MOKSHADHARMA PARVA).—

*Continued.*

**The Brahmana said :—**

1. You go for dragging the one-wheeled car of Vivasvat according to your turn. You should describe to me anything wonderful that you may have seen in those regions through which you pass.

**The Naga said :—**

2. The divine Sun is the refuge or home of numberless wonders. All the creatures that inhabit the three worlds have sprung from the Sun.

3. Numberless Munis, crowned with ascetic success, together with all the gods, live in the rays of the Sun like birds perching on the branches of trees.

4. What, again, can be more wonderful than this that the powerful Wind, emanating from the Sun, takes refuge in his rays and thence yawns over the universe ?

5. What can be more wonderful than this, O twice-born Rishi, that the Sun, dividing the Wind into many parts from desire of doing good to all creatures, creates rain that falls in the rainy sea on ?

6. What can be more wonderful than this that the Supreme Soul, from within the solar disc, himself bathed in burning effulgence, looks upon the universe ?

7. What can be more wonderful than this that the Sun has a black ray which changes itself into clouds charged with rain and pours showers of rain when the season comes ?

8. What can be more wonderful than this that drinking up for eight months the rain he pours down he pours it down again in the rainy season

9. In certain rays of the Sun, the Soul of the universe is said to live. From Him is the seed of all things, and it is He that supports the Earth with all her mobile and immobile creatures.

10. What can be more wonderful, O Brahmana, than this, that the foremost of Purushas, eternal and mighty-armed, endowed with great effulgence, eternal, and without beginning and without end, lives in the Sun ?

11. Listen, however, to one thing I shall tell you now. It is the wonder of wonders. I have seen it in the clear sky, on account of my nearness to the Sun.

12. In former times, one day at the hour of noon, while the Sun was shining in all his glory and giving heat to everything, we saw a Being coming towards the Sun,

who seemed to shine with effulgence that was equal to that of the Sun himself.

13. Making all the worlds shine up with his glory and filling them with his energy, he came, as I have already told you, towards the Sun, rending the sky, as it were, for passing through it.

14. The rays that came out of his body seemed to resemble the blazing effulgence of libations of clarified butter poured into the sacrificial fire. On account of his energy and splendour he could not be looked at. His form seemed to be indescribable. Indeed, he appeared to us to be like a second Sun.

15. As soon as he came near, the Sun extended his two hands. For honoring the Sun in return, he also extended his right-hand.

16. The latter then, piercing through the sky, entered into the Sun's disc. Mingling then with the Sun's energy, he seemed to be changed into the Sun's self.

17. When the two energies thus met together, we were so confounded that we could not any longer make out which was which. Indeed, we could not make out who was the Sun whom we bore on his car, and who was the Being that we had seen coming through the sky.

18. Filled with confusion, we then addressed the Sun, saying,—O illustrious one, who is this Being who has mixed himself with you and has been changed into your second self.

CHAPTER CCCLXIV.  
(MOKSHADHARMA PARVA).—

*Continued.*

**Surya said :—**

1. This Being is not the god of the fire ; he is not an Asura. Nor is he a Naga. He is a Brahmana who has attained to heaven on account of his having been crowned with success in the observance of the vow called Uncha :

2. This person had lived upon fruit and roots and upon the fallen leaves of trees. He had sometimes lived upon water, and sometimes upon air alone, passing his days with concentrated soul.

3. The god Mahadeva had been propitiated by him with constant recitation of the Samhitas. He had tried to perform those deeds which lead to heaven. Through the merits of those acts he has now attained to heaven.

4. Without riches and without desire of any kind he had observed the vow called Uncha with regard to his food. This revered Brahmana, ye Nagas, had been devoted to the good of all creatures :



5. Neither gods, nor Gandharvas, nor Asuras, nor Nagas, can be considered as superior to those creatures who attain to this excellent end of coming into the solar disc. Even I such, O twice-born one, was the wonderful incident that I saw on that occasion.

6. That Brahmana, who was crowned with success by the observance of the Unccha vow and who thus obtained an end that persons crowned with ascetic success gain, to this day, O twice-born one, goes round the Earth, staying in the disc of the Sun.

### CHAPTER CCCLXV (MOKSHADHARMA PARVA).—

*Continued.*

**The Brahmana said :—**

1. Forsooth, this is highly wonderful, O Naga. I have been highly pleased by listening to you. By these words of yours that are fraught with subtle meaning, you have shown me the way I am to follow.

2. Blessed be you, I wish to depart hence, O best of Nagas. You should remember me now and then and enquire after me by sending your servants.

**The Naga said :—**

3. The object that brought you here is still in your mind, for you have not as yet given it out to me. Where then will you go? Tell me, O twice-born one, what should be done by me, and what that object is which brought you here.

4. After the fulfilment of your business, whatever it is, expressed or unexpressed in speech, you may depart, O foremost of twice-born persons, saluting me and dismissed by me cheerfully, O you of excellent vows.

5. You have conceived a friendship for me. O twice-born Rishi, you should not depart from this place after having only seen me, yourself sitting under the shade of this tree.

6. You have become dear to me and I have become dear to you. All the persons in this city are yours. What objection then, O sinless one, you have to pass some time in my house?

**The Naga said :—**

7. It is even so, O you of great wisdom, O Naga, who have acquired a knowledge of the Soul. It is very true that the gods are not superior to you in any respect.

8. He that is yourself is verily myself, as he that is myself is truly yourself. Myself, yourself, and all other creatures, shall all have to enter into the Supreme Soul.

9. A doubt had entered my mind, O king of Nagas, in the matter of the best means for acquiring virtue or merit. That doubt has been removed by your discourse, for I have learnt the value of the Unccha vow.

10. I shall hence follow that vow which is so very efficacious in producing beneficial consequences. That, O blessed one, has become my certain conclusion now, based on good reasons. I take your leave. Blessings to you. My object has been done, O Naga.

### CHAPTER CCCLXVI. (MOKSHADHARMA PARVA).—

*Continued.*

**Bhishma said :—**

1. Having saluted that foremost of Nagas in this way, the Brahmana, firmly resolved to follow the Unccha mode of life, went, O king, to Chyavana of Bhrigu's race, from desire of being formally instructed and initiated in that vow.

2. Chyavana performed the initiating rites of the Brahmana and formally initiated him into the Unccha mode of life. The son of Bhrigu, O king, recited this history to king Janaka in his palace. King Janaka, in his turn, described it to the celestial Rishi Narada of high soul.

3—4. The celestial Rishi Narada too, of pure acts, going on one occasion to the house of Indra the king of the gods, gave to Indra this history upon being asked by him.

5. The king of the gods, having acquired it thus from Narada, recited this blessed history to an assembly of all the foremost Brahmanas, O king.

6. On the occasion, again, of my dreadful fight with Rama of Bhrigu's race the celestial Vasus, O king, had recited this history to me.

7. Asked by you, O foremost of pious men, I have recited this history that is excellent and sacred and ended with great merit.

8. You had asked me about that which forms the highest duty, O king. This history is my answer to your query. A brave man he was, O king, who followed the practice of the Unccha vow in this way, without desiring for any fruit.

9. Firmly resolved, that Brahmana, instructed by the king of Nagas in this way about his duty, followed the practice of restraint and self-control, and living upon such food as was allowed by the Unccha vow, proceeded to another forest."











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